

THE
BEAUTIFUL STORY
OF
CATHOLIC FAITH





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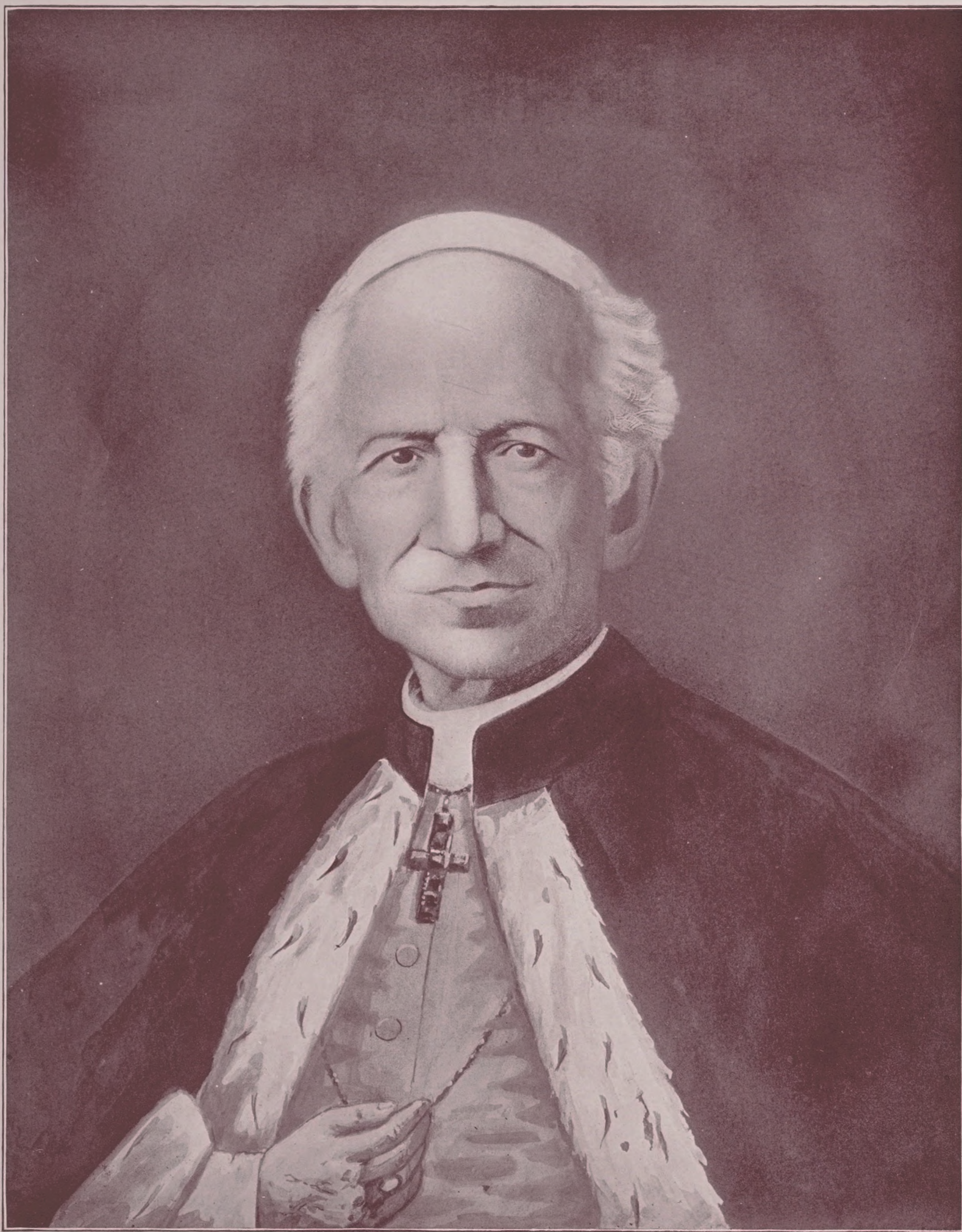
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POPE LEO XIII.



Nihil Obstat:

T. L. Kinkead,

January 10th, 1902

Censor Deputatus.



Imprimatur:

✠ Michael Augustine,

January 16th, 1902 Archbishop of New York.





OUR LADY OF GOOD COUNSEL

THE BEAUTIFUL STORY OF CATHOLIC FAITH

Including

THE HOLY ROSARY

ART AND LITERATURE

The Angelus Bell Rings
The Rosary for Children
The Angelic Salutation
Encyclicals of His Holiness
Pope Leo XIII
Founder of the Order of Preachers
St. Dominic
Penance
Matrimony
Confirmation
Baptism
Doctrine of the Holy Trinity

Sacrament of Extreme Unction
Sacrament of the Holy Order
Ceremonies at Funerals
A Pilgrimage to the Holy Land,
Illustrated
The Catholic Church
The Custodian of Our Faith and
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Judgment
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Sacraments of the Altar
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Lead Kindly Light
Faith and Private Judgment
Faith and Doubt
God's Will the End of Life
Why am I a Catholic?
How to Convince Your Protestant
Neighbor
Religious Education of Children
Powerful Intercession of the
Blessed Virgin

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Published by

Catholic Educational Co.

New York

1902

Philadelphia

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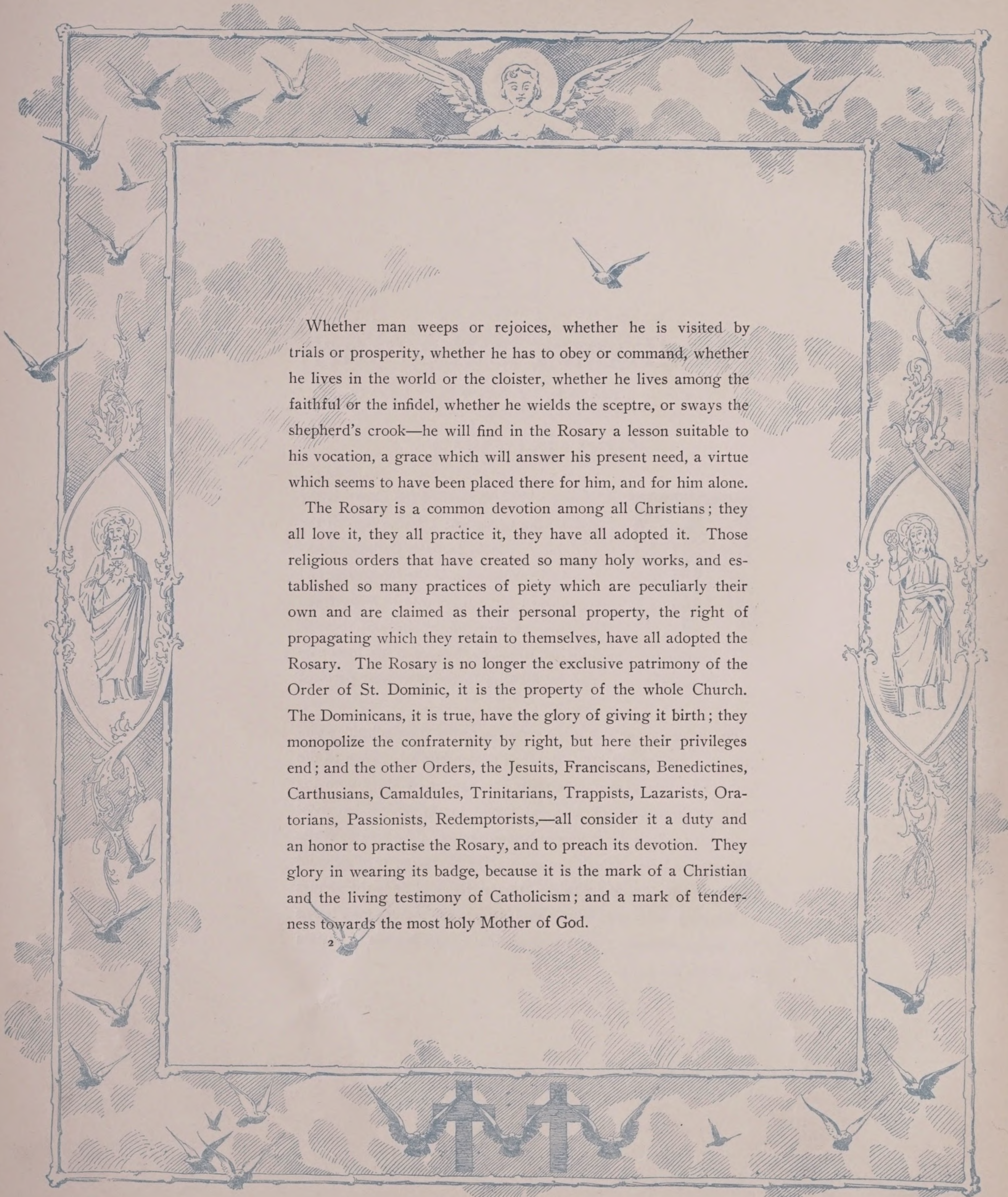
The Rosary is the Mark by which Catholics are Known.



HE Rosary, like the sign of the Cross, is the sign of the Christian; it is the sign of the Catholic. It is in fact the Catholic devotion by excellence; it is the most universal devotion; blest and approved by sovereign Pontiffs, encouraged by bishops, beautifully explained by doctors, it has been carried by apostles to the uttermost parts of the earth.

The monks made the Rosary the charm of their solitude; virgins have no greater joy than when presenting this crown to the Queen of Virgins; penitents recite this psalter of Mary with the same sentiments which inspired David in composing his most beautiful psalms; when grace touches sinners they love to recite their *Ave Marias*, which are as the cry by which they demand mercy and forgiveness. In the Rosary the child finds the virtues of infancy, and it is from this same source the mature man learns to support adversity; and the aged draws from it hope to sustain him in his last hours.

I



Whether man weeps or rejoices, whether he is visited by trials or prosperity, whether he has to obey or command, whether he lives in the world or the cloister, whether he lives among the faithful or the infidel, whether he wields the sceptre, or sways the shepherd's crook—he will find in the Rosary a lesson suitable to his vocation, a grace which will answer his present need, a virtue which seems to have been placed there for him, and for him alone.

The Rosary is a common devotion among all Christians; they all love it, they all practice it, they have all adopted it. Those religious orders that have created so many holy works, and established so many practices of piety which are peculiarly their own and are claimed as their personal property, the right of propagating which they retain to themselves, have all adopted the Rosary. The Rosary is no longer the exclusive patrimony of the Order of St. Dominic, it is the property of the whole Church. The Dominicans, it is true, have the glory of giving it birth; they monopolize the confraternity by right, but here their privileges end; and the other Orders, the Jesuits, Franciscans, Benedictines, Carthusians, Camaldules, Trinitarians, Trappists, Lazarists, Oratorians, Passionists, Redemptorists,—all consider it a duty and an honor to practise the Rosary, and to preach its devotion. They glory in wearing its badge, because it is the mark of a Christian and the living testimony of Catholicism; and a mark of tenderness towards the most holy Mother of God.

Origin of the Rosary.



It was the will of God that we should receive His Adorable Son through Mary. It is His will that through her we should receive the graces which He purchased by His sufferings and death. Jesus, as we are told by the Doctors of the Church, committed to His Mother the care of all His elect; and our Immaculate Queen has too often manifested the power of her

intercession and the tenderness of her care for us to call her love into question. The miracles of grace, the wondrous cures of body and soul effected at her shrines, and more especially in our days, at Lourdes, are simple proof of her motherly tenderness.

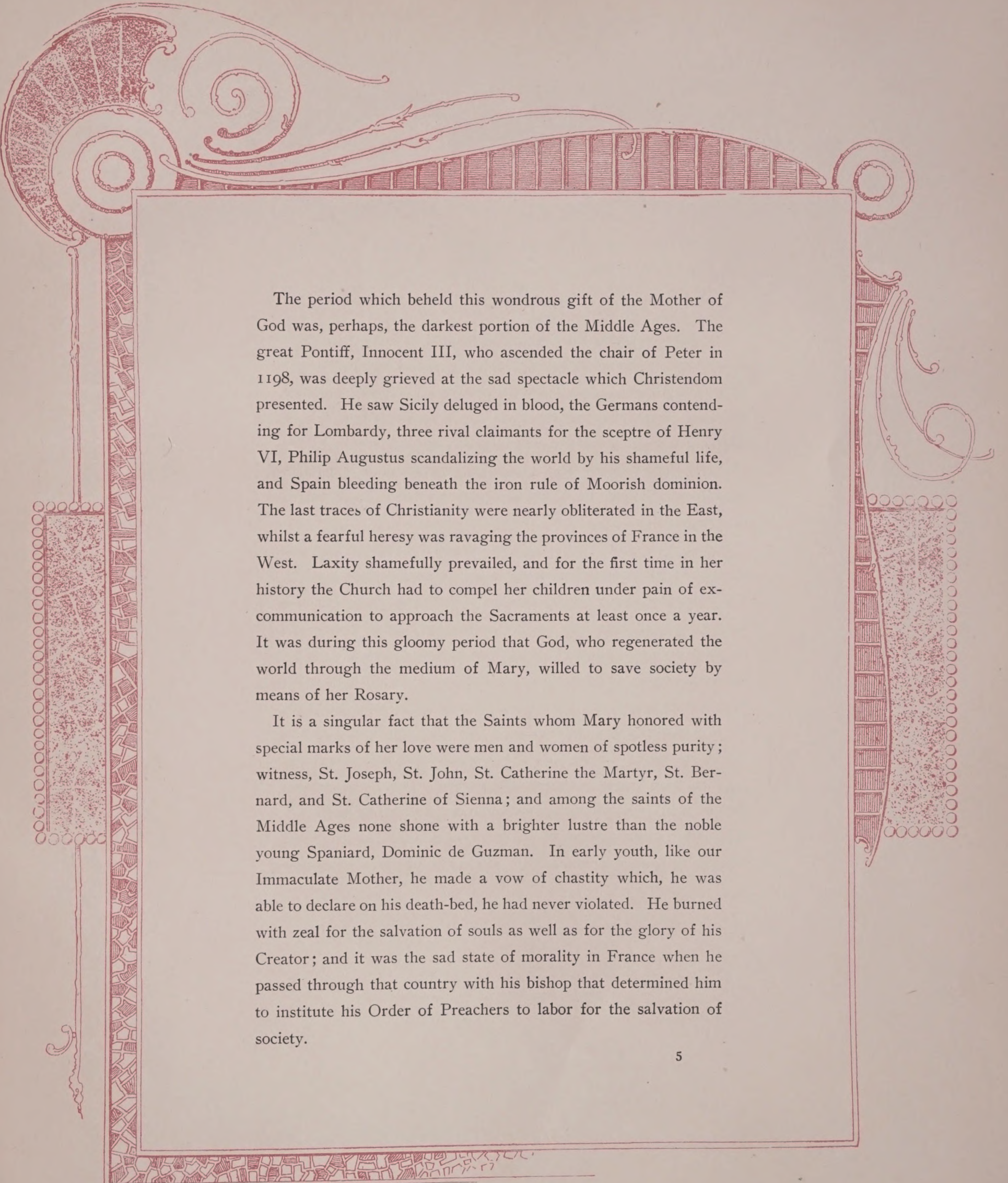
And yet what are all these manifest miracles which she has wrought, in comparison with the hidden wonders which she is daily effecting by means of her Rosary? For next to the gift she made us of her Adorable Son is the wonderful gift of her Beads. Jesus is the author and source of grace; the Rosary is the key by which the treasury of grace is opened to us. The Sacraments, we know, are the channels of grace; but we also know that (with the exception of Baptism in children), they are only so many sacrileges if the soul be unprepared to receive them. Prayer must precede, accompany, and follow the Sacraments that they may have their full efficacy; and man cannot offer to



God a prayer more powerful than the prayer he offers in the Rosary. If it is true life to know Jesus Christ, the Rosary is the key to that knowledge.

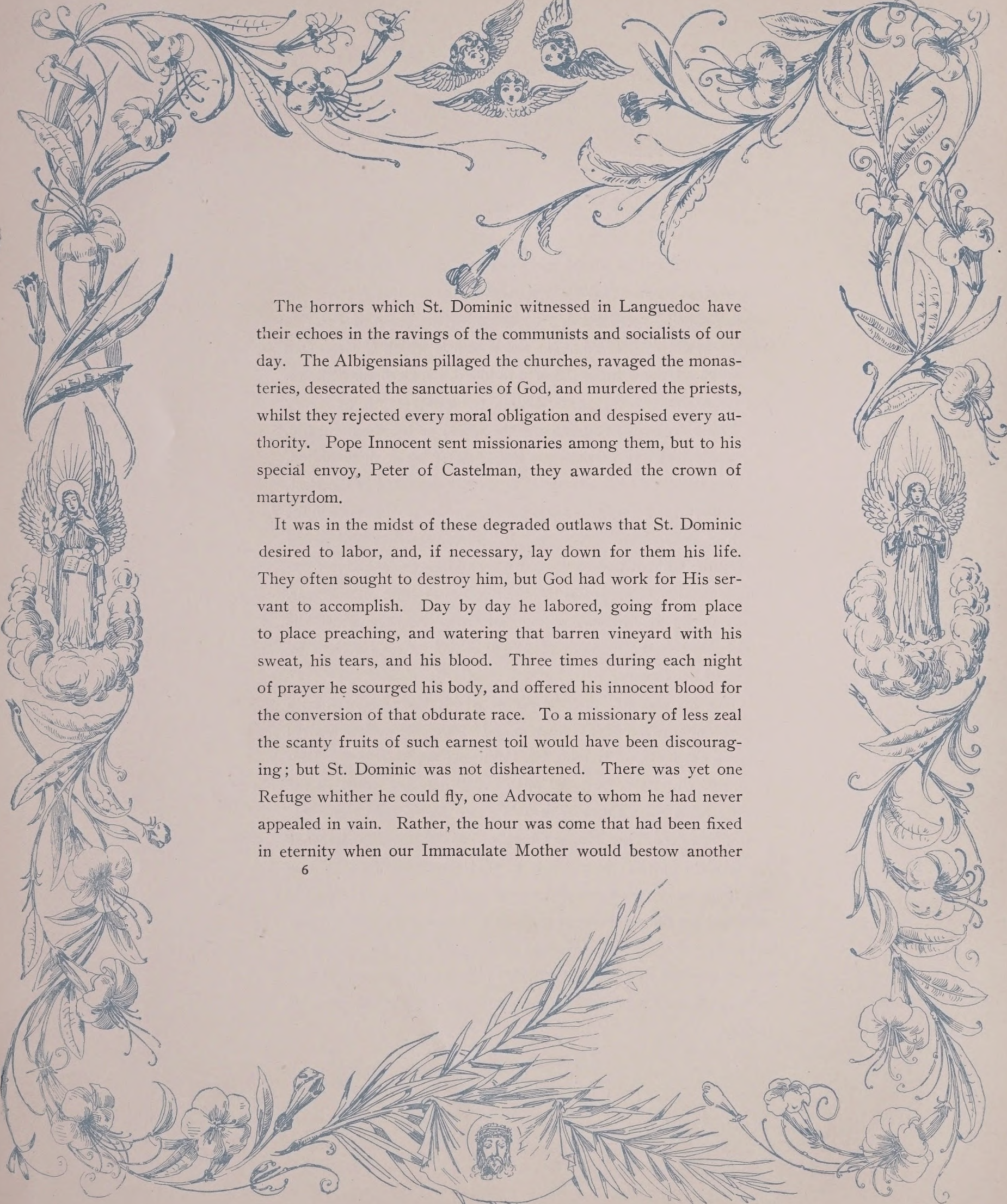
If the elevation of the mind to God in the contemplation of His mysteries of mercy and love enlightens the soul and inflames the heart, the Rosary offers to our meditation the most sublime truths of religion. This is the testimony of every soul truly devoted to the Beads. It is the testimony of the saints of God. It is the declaration of illustrious Doctors of the Church. Therefore, we must not wonder that the Church employs language in speaking of the Rosary, which, with this solitary exception, is only applicable to the Most Blessed Sacrament and the Deity, as "Sanctissimum," "Sacratissimum,"—the most holy, the most sacred Rosary. Oh, that man would sufficiently appreciate this wondrous gift of the Queen of Heaven once given to St. Dominic, and through him to all children of the Church!

The object of this work is to show the greatness of the Rosary, the riches of its indulgences, and the means to be employed in order to gain them. But let us first briefly consider the history of the Rosary.



The period which beheld this wondrous gift of the Mother of God was, perhaps, the darkest portion of the Middle Ages. The great Pontiff, Innocent III, who ascended the chair of Peter in 1198, was deeply grieved at the sad spectacle which Christendom presented. He saw Sicily deluged in blood, the Germans contending for Lombardy, three rival claimants for the sceptre of Henry VI, Philip Augustus scandalizing the world by his shameful life, and Spain bleeding beneath the iron rule of Moorish dominion. The last traces of Christianity were nearly obliterated in the East, whilst a fearful heresy was ravaging the provinces of France in the West. Laxity shamefully prevailed, and for the first time in her history the Church had to compel her children under pain of excommunication to approach the Sacraments at least once a year. It was during this gloomy period that God, who regenerated the world through the medium of Mary, willed to save society by means of her Rosary.

It is a singular fact that the Saints whom Mary honored with special marks of her love were men and women of spotless purity; witness, St. Joseph, St. John, St. Catherine the Martyr, St. Bernard, and St. Catherine of Sienna; and among the saints of the Middle Ages none shone with a brighter lustre than the noble young Spaniard, Dominic de Guzman. In early youth, like our Immaculate Mother, he made a vow of chastity which, he was able to declare on his death-bed, he had never violated. He burned with zeal for the salvation of souls as well as for the glory of his Creator; and it was the sad state of morality in France when he passed through that country with his bishop that determined him to institute his Order of Preachers to labor for the salvation of society.



The horrors which St. Dominic witnessed in Languedoc have their echoes in the ravings of the communists and socialists of our day. The Albigensians pillaged the churches, ravaged the monasteries, desecrated the sanctuaries of God, and murdered the priests, whilst they rejected every moral obligation and despised every authority. Pope Innocent sent missionaries among them, but to his special envoy, Peter of Castelman, they awarded the crown of martyrdom.

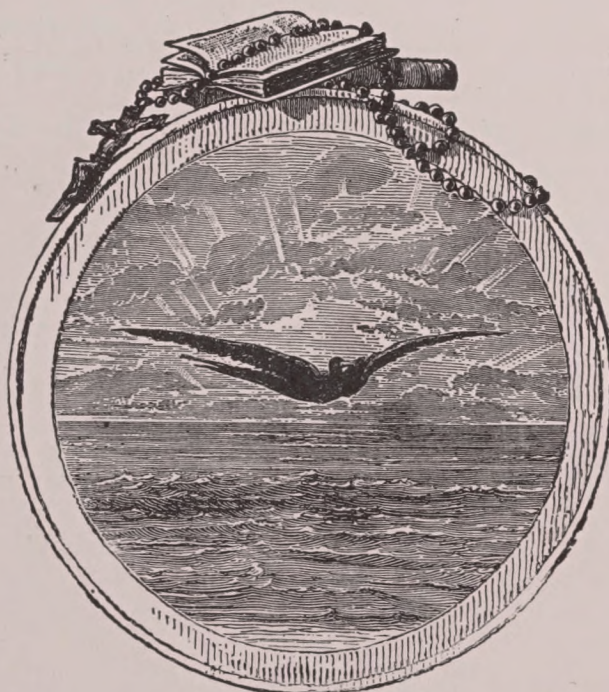
It was in the midst of these degraded outlaws that St. Dominic desired to labor, and, if necessary, lay down for them his life. They often sought to destroy him, but God had work for His servant to accomplish. Day by day he labored, going from place to place preaching, and watering that barren vineyard with his sweat, his tears, and his blood. Three times during each night of prayer he scourged his body, and offered his innocent blood for the conversion of that obdurate race. To a missionary of less zeal the scanty fruits of such earnest toil would have been discouraging; but St. Dominic was not disheartened. There was yet one Refuge whither he could fly, one Advocate to whom he had never appealed in vain. Rather, the hour was come that had been fixed in eternity when our Immaculate Mother would bestow another

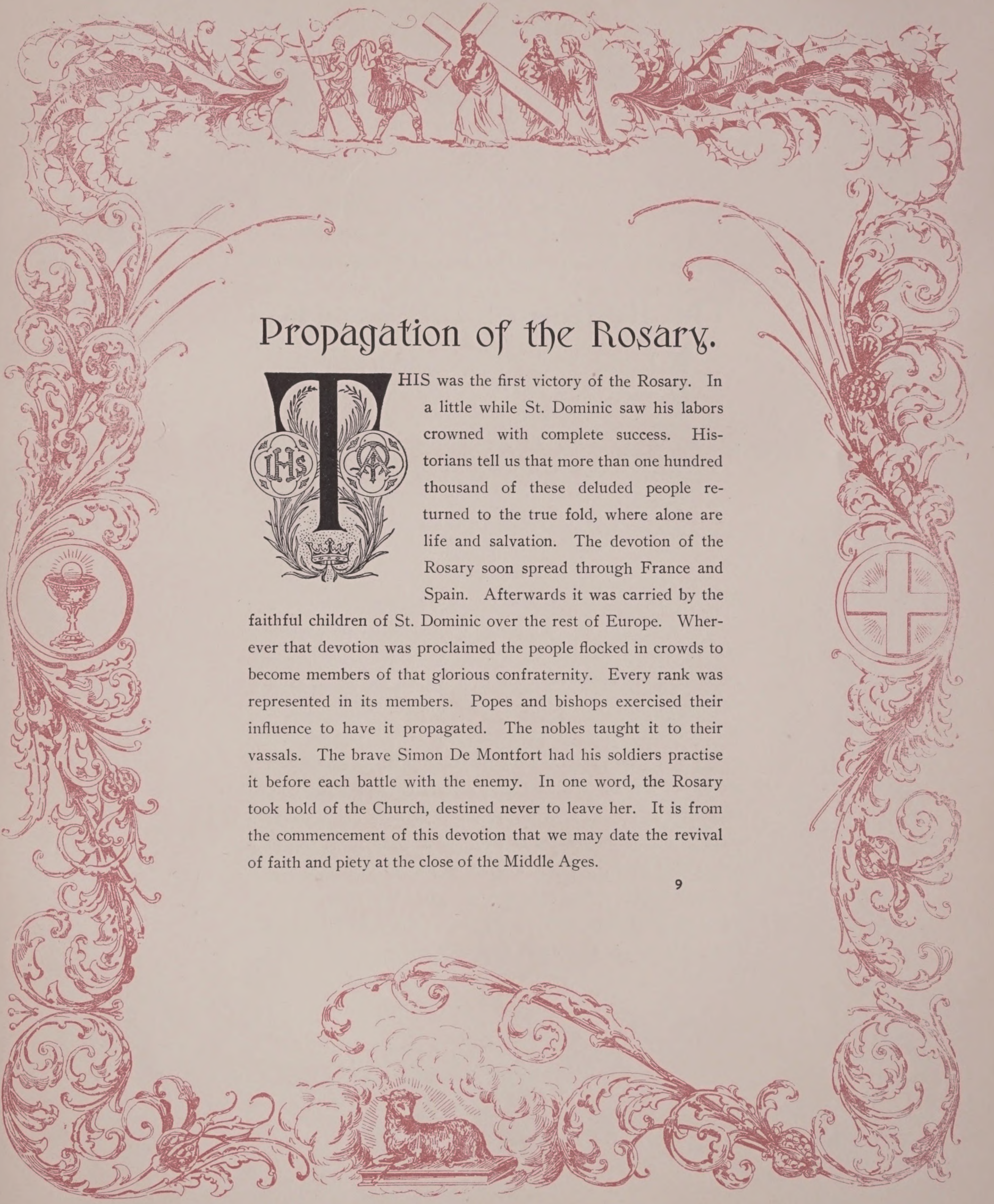
great gift upon a sinful world. St. Dominic appealed to the heart of his sweet Advocate, reminding her of the sufferings she witnessed on Calvary, and of her own sorrows, and, with tearful eyes, he besought her not to allow such sufferings and sorrows to be useless to the people for whom Jesus died. Then it was that the heavens opened, and the Mother of God, holding a Rosary in her hand, appeared in dazzling brightness to her servant, whom she thus addressed: "Be of good courage, Dominic; the fruits of your labor will be abundant. The remedy for the evils you lament will be meditation on the life, death, and glory of my Son, uniting thereto the recitation of the Angelic Salutation by which the mystery of redemption was announced to the world." Having explained the devotion of the Rosary, she continued: "The earth will remain barren till watered by this heavenly dew. This devotion you are to inculcate by your preaching, as a practice most dear to my Son and to me—as a most powerful means of dissipating heresy, extinguishing vice, propagating virtue, of imploring the divine mercy, and of obtaining my protection. I desire that not only you but all those who shall enter your Order, shall perpetually promote this manner of prayer. The faithful will obtain by it innumerable advantages, and will always find me ready to aid them in their wants. This is the precious gift which I leave to you and your children."

Full of gratitude to his Immaculate Mother, and animated with new courage, St. Dominic arose from prayer and setting out for Toulouse, whence he had retired a little for his devotions, he hastened to obey the command of the Queen of Heaven.



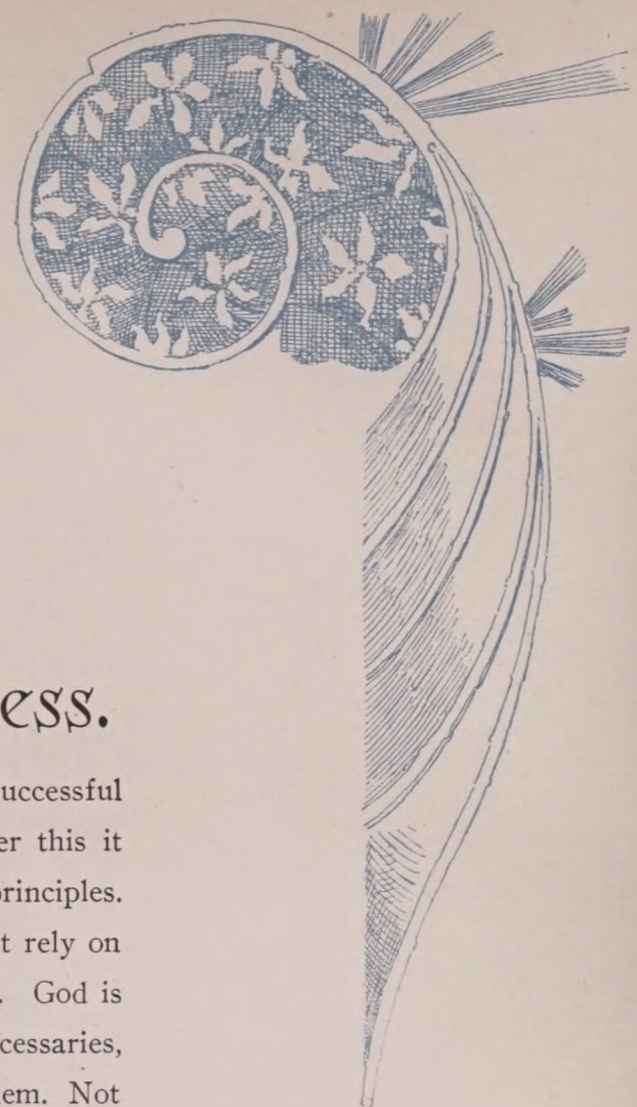
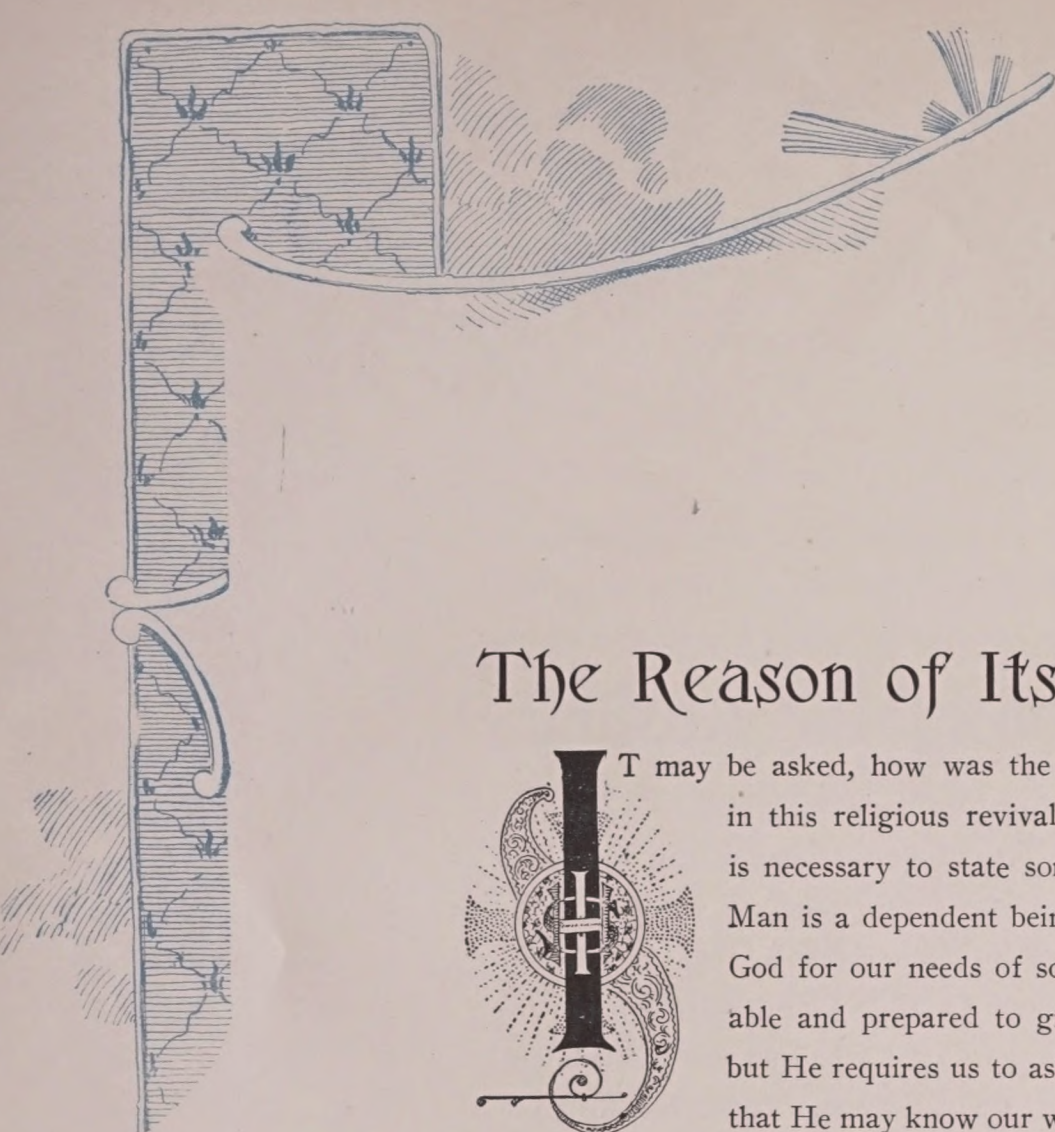
Before St. Dominic entered the city charged with the sublime mission of preaching the Rosary the people, by a mysterious summons, had already assembled in the church. Dominic ascended the pulpit, and proclaimed the devotion revealed from Heaven. For a while they remained insensible to his words, but God was not wanting in aiding His minister. A violent storm arose, the church was lighted up by the lurid glare of the lightning, while peal after peal of thunder resounded. A statue of the Blessed Virgin then began to move, at one time pointing to Heaven in a threatening manner, again pointing to the preacher, as if imploring them to listen to him and obey his voice. The obdurate hearts of the people were at length touched. The victory was gained. The Rosary had conquered. Prostrating themselves with one impulse at St. Dominic's feet, the people begged to be received to this wonderful devotion.





Propagation of the Rosary.

THIS was the first victory of the Rosary. In a little while St. Dominic saw his labors crowned with complete success. Historians tell us that more than one hundred thousand of these deluded people returned to the true fold, where alone are life and salvation. The devotion of the Rosary soon spread through France and Spain. Afterwards it was carried by the faithful children of St. Dominic over the rest of Europe. Wherever that devotion was proclaimed the people flocked in crowds to become members of that glorious confraternity. Every rank was represented in its members. Popes and bishops exercised their influence to have it propagated. The nobles taught it to their vassals. The brave Simon De Montfort had his soldiers practise it before each battle with the enemy. In one word, the Rosary took hold of the Church, destined never to leave her. It is from the commencement of this devotion that we may date the revival of faith and piety at the close of the Middle Ages.



The Reason of Its Success.



IT may be asked, how was the Rosary so successful in this religious revival? To answer this it is necessary to state some general principles. Man is a dependent being. We must rely on God for our needs of soul and body. God is able and prepared to give us all necessities, but He requires us to ask Him for them. Not that He may know our wants, but that we may pay Him the homage of prayer, and at the same time recognize our dependence on Him; and, furthermore, that, by prayer, we may gain the grace and glory which prayer properly offered obtains. St. Thomas declares the doctrine of prayer in a few sentences, luminous as are all the principles of the Angel of the Schools. And would to God, his teaching on this point were better understood to-day! "God," says he, "has made our salvation, and the accomplishment of His designs which are full of love for His elect, and tend to their predestination, to depend on prayer." "When we pray," he adds, "it is not in order to change the decrees of God, but to fulfill them, and to obtain what He has resolved to grant to prayer alone, that thus men may deserve to receive by their prayers, what He had determined to grant them from eternity out of His pure goodness." From this we see that whilst God wills our sanctification and



salvation, it is on condition that we make use of the means which He has appointed. Now one of the essential means is prayer. "Ask and you shall receive," says our Lord. Do you refuse to ask, do you neglect to ask, then you cannot expect to receive, since you fail to employ the means appointed. If men are overcome by their passions, it is because they do not pray as they should pray. If to-day our illustrious Pontiff, Leo XIII, sees the want, the necessity of prayer for the salvation of the individual and of society, that want, that necessity were equally great in the Middle Ages. The Immaculate Mother of God brought to the world the remedy for its evils when she gave St. Dominic the Rosary.

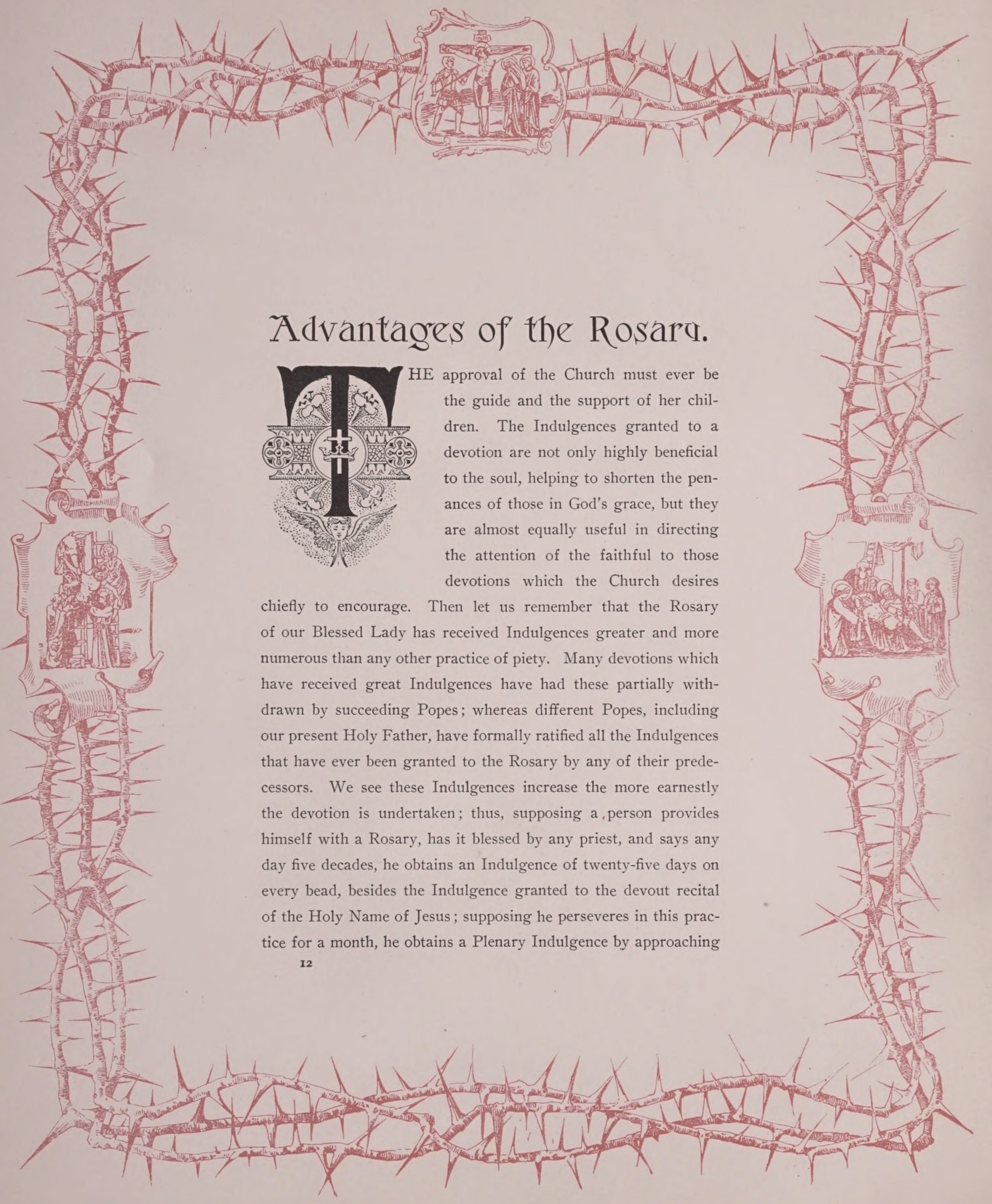
O blessed and ever glorious Mother of God! you knew the evils of the Middle Ages, and ours as well; you knew our poverty, our weakness, and in the love of your pure heart you gave us the sure means of enriching ourselves with grace!

Behold a form of prayer suited to every rank and state of life, Catholic, like the Church, addressing itself to the young and the old, capable of being used by the sinner as well as by the saint, by the illiterate beggar child as well as by the learned statesmen and doctors of science. Oh, gift of Mary, gift of Heaven! How can we praise thee, O Blessed Mother, for this tender work of thy unbounded love, for the inheritance of Jesus Christ!

The sublime form of prayer taught St. Dominic by our Mother was not universally called the Rosary. By some it was called the Pater Nosters, which name still obtains in some parts of Europe. By others it is called the Psalter of Mary, because the entire Rosary contains one hundred and fifty Hail Marys, corresponding to the Psalter, or one hundred and fifty Psalms of David.

As the word Rosary (in the Latin Rosarium) means a garden of roses, so Mary's Rosary is a garden from which we can cull the choicest flowers for Heaven.

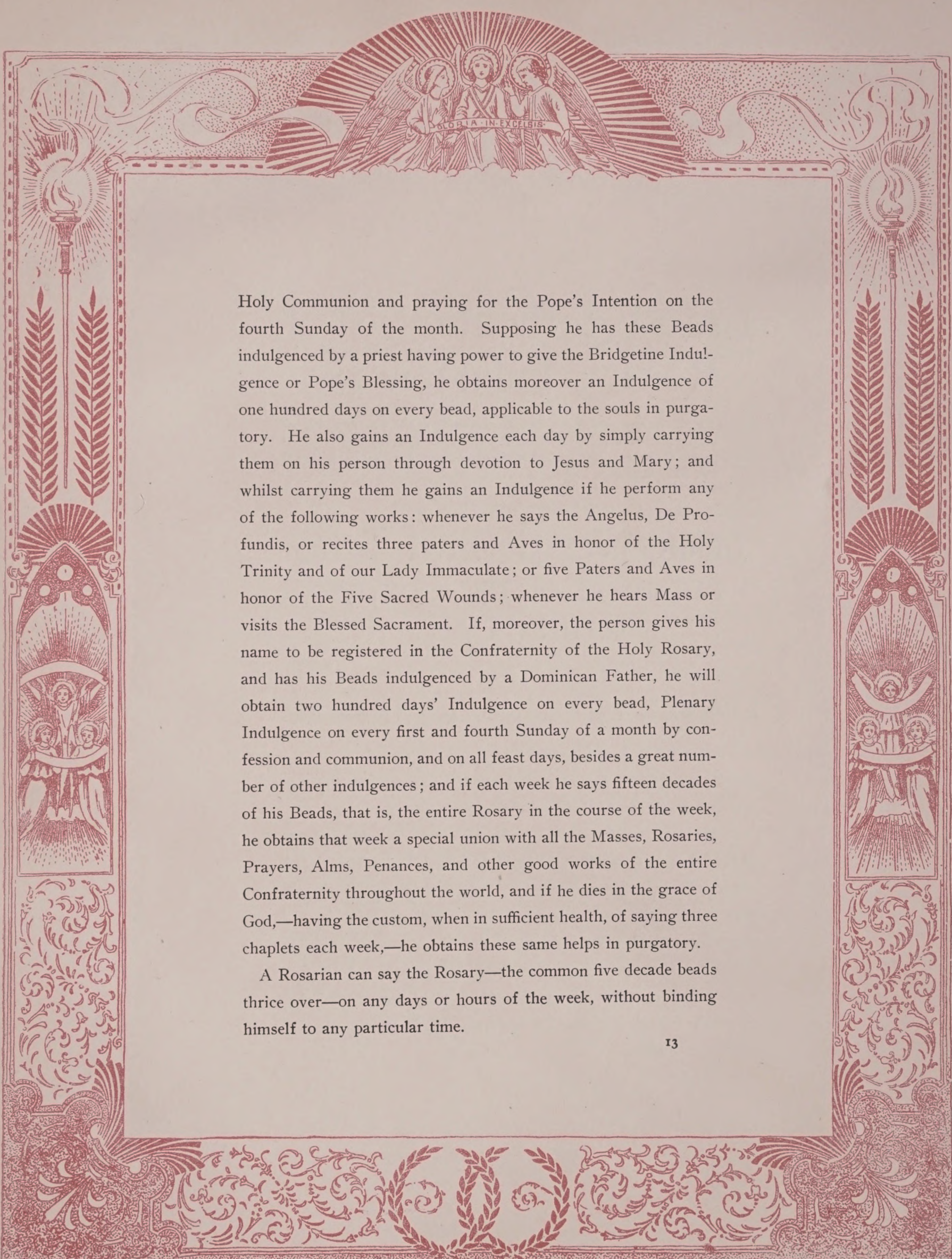




Advantages of the Rosary.

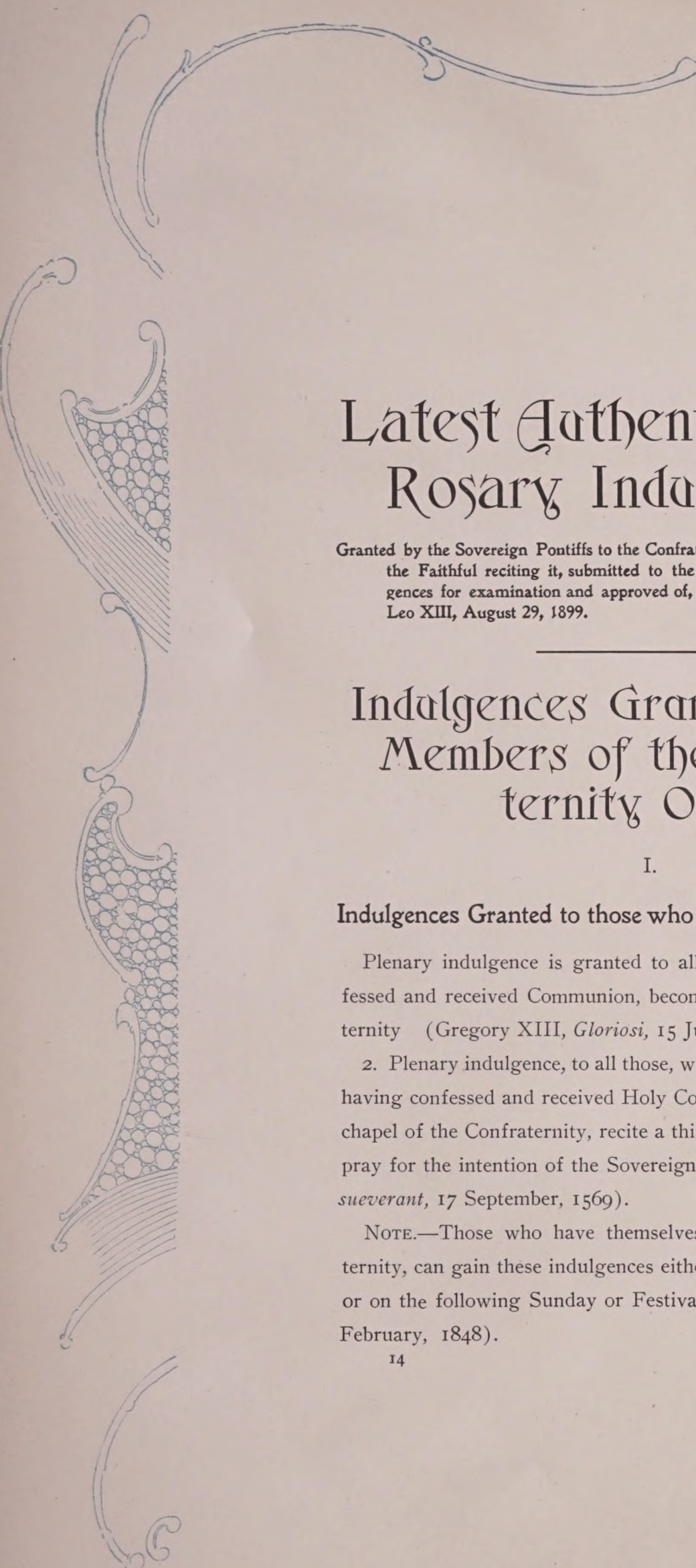


THE approval of the Church must ever be the guide and the support of her children. The Indulgences granted to a devotion are not only highly beneficial to the soul, helping to shorten the penances of those in God's grace, but they are almost equally useful in directing the attention of the faithful to those devotions which the Church desires chiefly to encourage. Then let us remember that the Rosary of our Blessed Lady has received Indulgences greater and more numerous than any other practice of piety. Many devotions which have received great Indulgences have had these partially withdrawn by succeeding Popes; whereas different Popes, including our present Holy Father, have formally ratified all the Indulgences that have ever been granted to the Rosary by any of their predecessors. We see these Indulgences increase the more earnestly the devotion is undertaken; thus, supposing a person provides himself with a Rosary, has it blessed by any priest, and says any day five decades, he obtains an Indulgence of twenty-five days on every bead, besides the Indulgence granted to the devout recital of the Holy Name of Jesus; supposing he perseveres in this practice for a month, he obtains a Plenary Indulgence by approaching



Holy Communion and praying for the Pope's Intention on the fourth Sunday of the month. Supposing he has these Beads indulgenced by a priest having power to give the Bridgetine Indulgence or Pope's Blessing, he obtains moreover an Indulgence of one hundred days on every bead, applicable to the souls in purgatory. He also gains an Indulgence each day by simply carrying them on his person through devotion to Jesus and Mary; and whilst carrying them he gains an Indulgence if he perform any of the following works: whenever he says the Angelus, De Profundis, or recites three paters and Aves in honor of the Holy Trinity and of our Lady Immaculate; or five Paters and Aves in honor of the Five Sacred Wounds; whenever he hears Mass or visits the Blessed Sacrament. If, moreover, the person gives his name to be registered in the Confraternity of the Holy Rosary, and has his Beads indulgenced by a Dominican Father, he will obtain two hundred days' Indulgence on every bead, Plenary Indulgence on every first and fourth Sunday of a month by confession and communion, and on all feast days, besides a great number of other indulgences; and if each week he says fifteen decades of his Beads, that is, the entire Rosary in the course of the week, he obtains that week a special union with all the Masses, Rosaries, Prayers, Alms, Penances, and other good works of the entire Confraternity throughout the world, and if he dies in the grace of God,—having the custom, when in sufficient health, of saying three chaplets each week,—he obtains these same helps in purgatory.

A Rosarian can say the Rosary—the common five decade beads thrice over—on any days or hours of the week, without binding himself to any particular time.



Latest Authentic List of Rosary Indulgences.

Granted by the Sovereign Pontiffs to the Confraternity of the Rosary and to all the Faithful reciting it, submitted to the Sacred Congregation of Indulgences for examination and approved of, and confirmed by His Holiness, Leo XIII, August 29, 1899.

Indulgences Granted to the Members of the Confraternity Only.

I.

Indulgences Granted to those who join the Confraternity.

Plenary indulgence is granted to all those, who, having confessed and received Communion, become enrolled in the Confraternity (Gregory XIII, *Gloriosi*, 15 July, 1579).

2. Plenary indulgence, to all those, who being duly enrolled and having confessed and received Holy Communion in the church or chapel of the Confraternity, recite a third part of the Rosary, and pray for the intention of the Sovereign Pontiff (S. Pius V, *Consueverant*, 17 September, 1569).

NOTE.—Those who have themselves enrolled in the Confraternity, can gain these indulgences either on the day of admission or on the following Sunday or Festival (S. C. Indulgences, 25 February, 1848).

II.

Indulgences Granted to Rosarians Reciting the Rosary.

A. At any time of the year.

3. Plenary Indulgences, once during life, is granted to all those who recite the Rosary in the course of the week in accordance with the laws of the Confraternity (Innocent VIII, 15 October, 1484).

4. If they recite the entire Rosary, they gain all those Indulgences, which in Spain are granted to those who recite the chaplet of the Blessed Virgin (Clement IX, *Exponi nobis*, 22 Feb., 1668).

5. Indulgence of fifty years, once in the day, is granted to those who recite a third part of the Rosary in the chapel of the Rosary or at least in that part of the church or public oratory, when one does not live in a place where the Confraternity is erected (Hadrian VI, *Illius qui*, 1 April, 1523).

6. To those who recite the Rosary three times in the week an indulgence of ten years and as many quarantines for each recitation (Leo X, *Pastoris Aeterni*, 6 October, 1520).

7. Indulgence of seven years and as many quarantines each week is granted to those who recite the entire Rosary (S. Pius V, *Consueverunt*, 17 September, 1569).

8. Indulgence of five years and as many quarantines, or 200 days each time the name of Jesus, in the Hail Mary, is devoutly pronounced, whilst reciting the Rosary (Pius IX, Decr. S. C. Indulg., 14 April, 1856).

9. Indulgence of two years for each of the three days of the week on which the third part of the fifteen mysteries is recited, provided the fifteen mysteries are said within the week (Clement VII, *Etsi temporalium*, 8 May, 1534).

10. Indulgence of three hundred days is granted to those who recite a third part of the Rosary. (Leo XIII, 29 August, 1899).

11. Indulgence of one hundred days as often as a Rosarian induces another to recite the third part of the Rosary (Leo XIII, August 29, 1899).

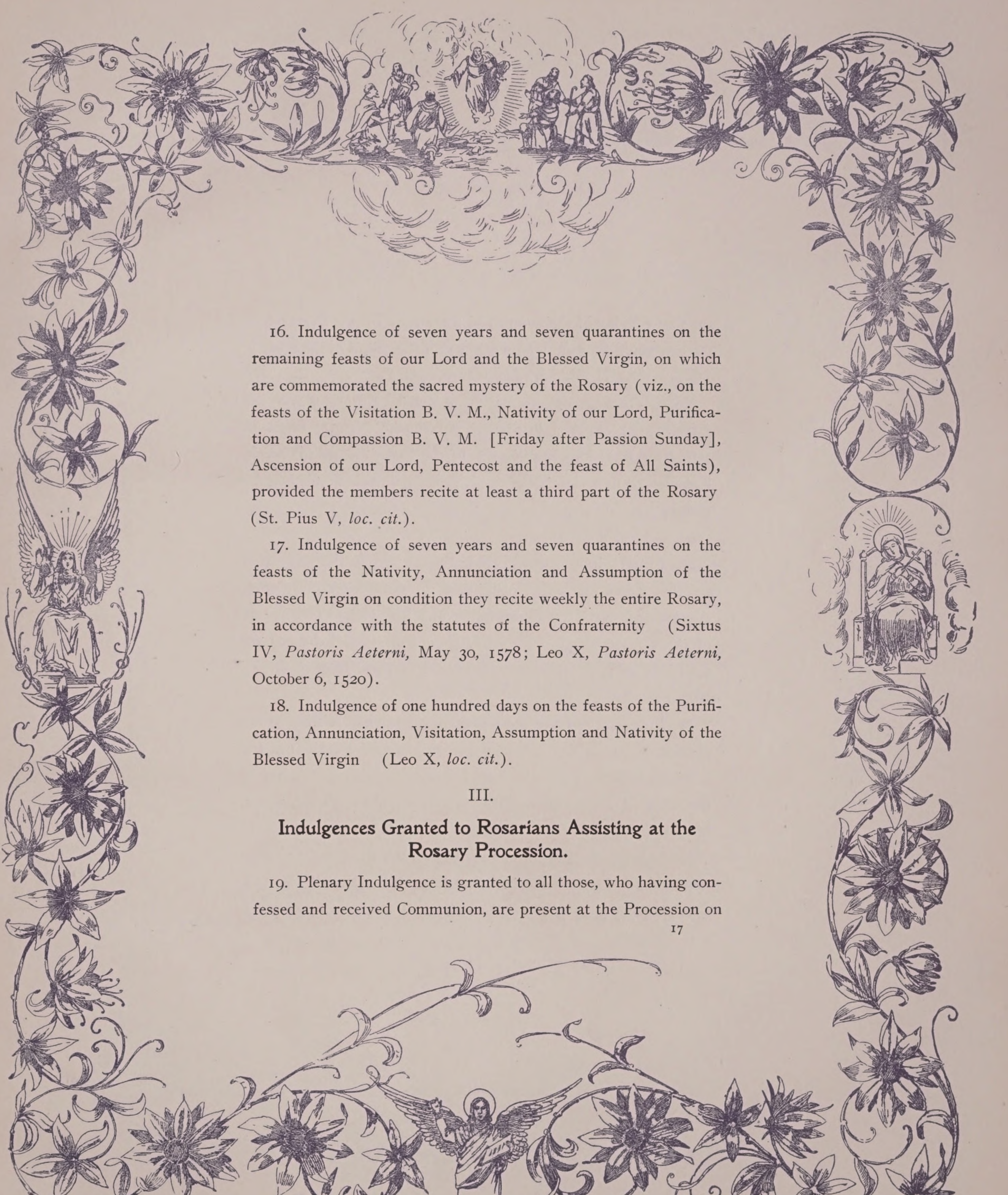
12. Indulgence of three hundred days, once in the day, for assisting on Sunday or feast days in a Dominican church at the exercise of reciting or singing processionally the decades of the Rosary before representations of the fifteen mysteries (S. C. Indulg., 21 May, 1892).

B. On certain days of the year or festivals.

13. Plenary indulgence, on the feast of the Annunciation is granted to Rosarians, who having confessed and received Communion recite the Rosary (St. Pius V. *Injunctum nobis*, June 14, 1566).

14. Indulgence of ten years and as many quarantines, on the feasts of the Purification, Assumption and Nativity of the Blessed Virgin, for the recitation of the Rosary (St. Pius V, *loc. cit.*).

15. Indulgence of ten years and as many quarantines on the feasts of the Resurrection, Annunciation and Assumption of the Blessed Virgin for the recitation of the third part of the Rosary St. Pius V, *Consueverunt*, 17 September, 1569).



16. Indulgence of seven years and seven quarantines on the remaining feasts of our Lord and the Blessed Virgin, on which are commemorated the sacred mystery of the Rosary (viz., on the feasts of the Visitation B. V. M., Nativity of our Lord, Purification and Compassion B. V. M. [Friday after Passion Sunday], Ascension of our Lord, Pentecost and the feast of All Saints), provided the members recite at least a third part of the Rosary (St. Pius V, *loc. cit.*).

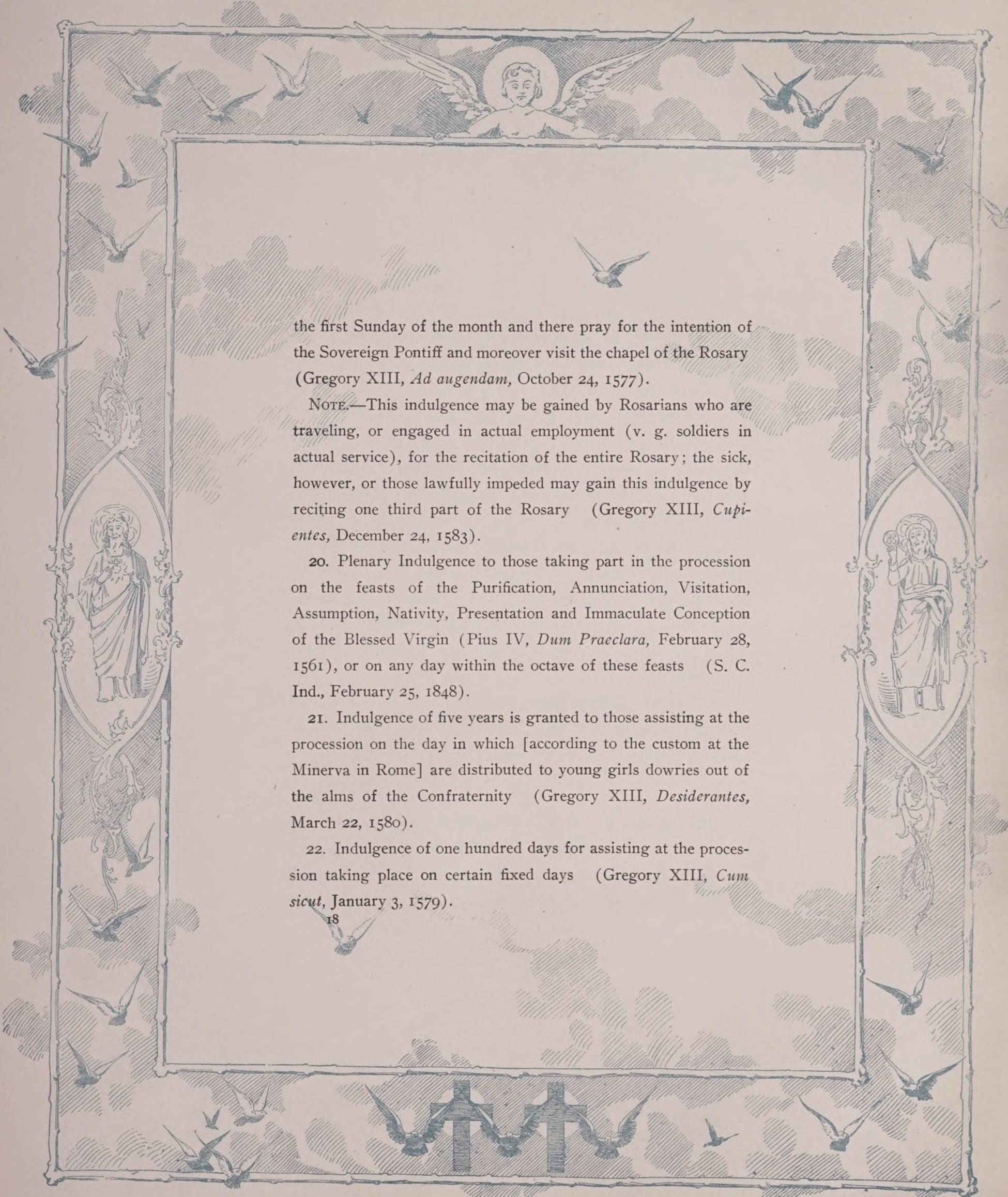
17. Indulgence of seven years and seven quarantines on the feasts of the Nativity, Annunciation and Assumption of the Blessed Virgin on condition they recite weekly the entire Rosary, in accordance with the statutes of the Confraternity (Sixtus IV, *Pastoris Aeterni*, May 30, 1578; Leo X, *Pastoris Aeterni*, October 6, 1520).

18. Indulgence of one hundred days on the feasts of the Purification, Annunciation, Visitation, Assumption and Nativity of the Blessed Virgin (Leo X, *loc. cit.*).

III.

Indulgences Granted to Rosarians Assisting at the Rosary Procession.

19. Plenary Indulgence is granted to all those, who having confessed and received Communion, are present at the Procession on



the first Sunday of the month and there pray for the intention of the Sovereign Pontiff and moreover visit the chapel of the Rosary (Gregory XIII, *Ad augendam*, October 24, 1577).

NOTE.—This indulgence may be gained by Rosarians who are traveling, or engaged in actual employment (v. g. soldiers in actual service), for the recitation of the entire Rosary; the sick, however, or those lawfully impeded may gain this indulgence by reciting one third part of the Rosary (Gregory XIII, *Cupientes*, December 24, 1583).

20. Plenary Indulgence to those taking part in the procession on the feasts of the Purification, Annunciation, Visitation, Assumption, Nativity, Presentation and Immaculate Conception of the Blessed Virgin (Pius IV, *Dum Praeclara*, February 28, 1561), or on any day within the octave of these feasts (S. C. Ind., February 25, 1848).

21. Indulgence of five years is granted to those assisting at the procession on the day in which [according to the custom at the Minerva in Rome] are distributed to young girls dowries out of the alms of the Confraternity (Gregory XIII, *Desiderantes*, March 22, 1580).

22. Indulgence of one hundred days for assisting at the procession taking place on certain fixed days (Gregory XIII, *Cum sicut*, January 3, 1579).

23. Indulgence of sixty days for accompanying the usual processions of the Confraternity as well as all other processions taking place with the authorization of the Ordinary, also for accompanying the Blessed Sacrament when borne to the sick (Gregory XIII, *Gloriosi*, July 15, 1579).

NOTE.—Sisters may have Rosary Procession through the cloister on the first Sunday of the month, but no one must take part except those living in the monastery (S. C. Ep. Reg. 1616 et 1617). But if there is no procession of the Rosary, enclosed nuns, or those legitimately impeded by their rule from being present at the Rosary Procession, may gain all the indulgences by reciting a third part of the Rosary (S. C. I., 18 September, 1862).

IV.

Indulgences Granted to Rosarians Visiting the Church or Chapel of the Confraternity.

24. Plenary Indulgence on the first Sunday of every month to those, who having confessed and received Communion visit the chapel or church of the Confraternity of the Rosary and there pray for the intention of the Sovereign Pontiff (Gregory XIII, *Ad augendam*, March 12, 1577).

NOTE.—This indulgence may be gained by those Rosarians who on account of sickness are prevented from going to church, provided that having previously confessed and received Communion they recite at home the Rosary before a devout image (*i. e.*, a third part—S. C. Indulg., February 25, 1877, ad 6); or recite

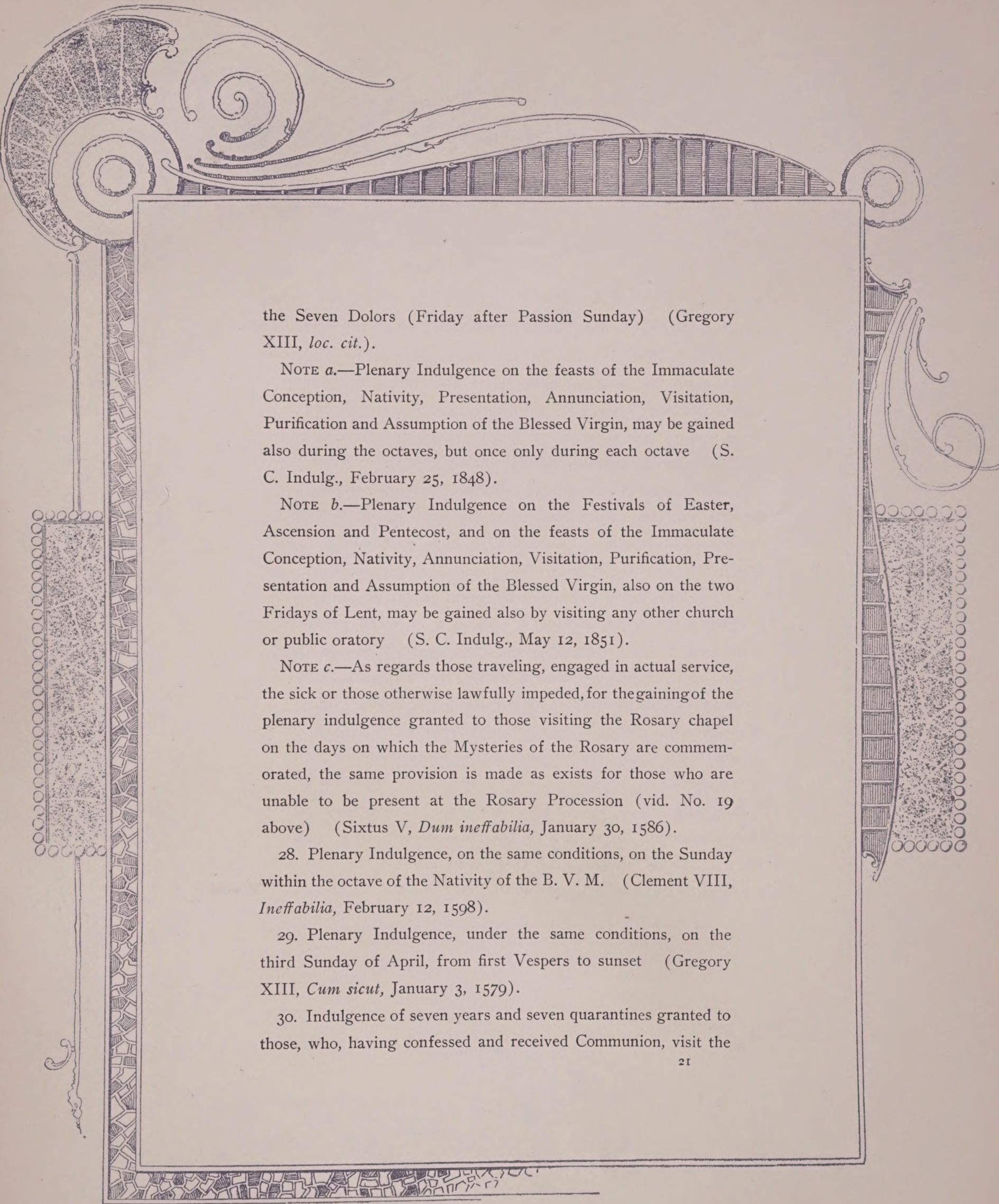


devoutly the seven penitential psalms (Gregory XIII, *Ad augendam*, November 8, 1578).

25. Plenary Indulgence on the first Sunday of every month is granted to those who, having received the sacraments, for some space of time are present at the exposition of the Blessed Sacrament in the church of the Confraternity, when sanctioned by the Ordinary, and there pray for the intention of the Sovereign Pontiff (Gregory XVI, *Ad augendam*, December 17, 1833).

26. Plenary Indulgence granted to those who having confessed and received Communion, visit the chapel of the Rosary or church of the Confraternity and there pray for the intention of the Supreme Pontiff, from the first Vespers to sunset, on the feasts of the Nativity of our Lord, Epiphany, Resurrection, Ascension and Pentecost: likewise on any two Fridays of Lent; also on the feast of All Saints and once within the octave of All Souls (Gregory XIII, *Pastoris Aeterni*, May 5, 1582; Gregory XVI, *Ad augendam*, December 17, 1833; S. C. Indulg., May 12, 1851).

27. Plenary Indulgence on the same conditions, from the first Vespers to sunset on the following feasts of the Blessed Virgin, viz., the Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, Assumption and on the feast of



the Seven Dolors (Friday after Passion Sunday) (Gregory XIII, *loc. cit.*).

NOTE *a.*—Plenary Indulgence on the feasts of the Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification and Assumption of the Blessed Virgin, may be gained also during the octaves, but once only during each octave (S. C. Indulg., February 25, 1848).

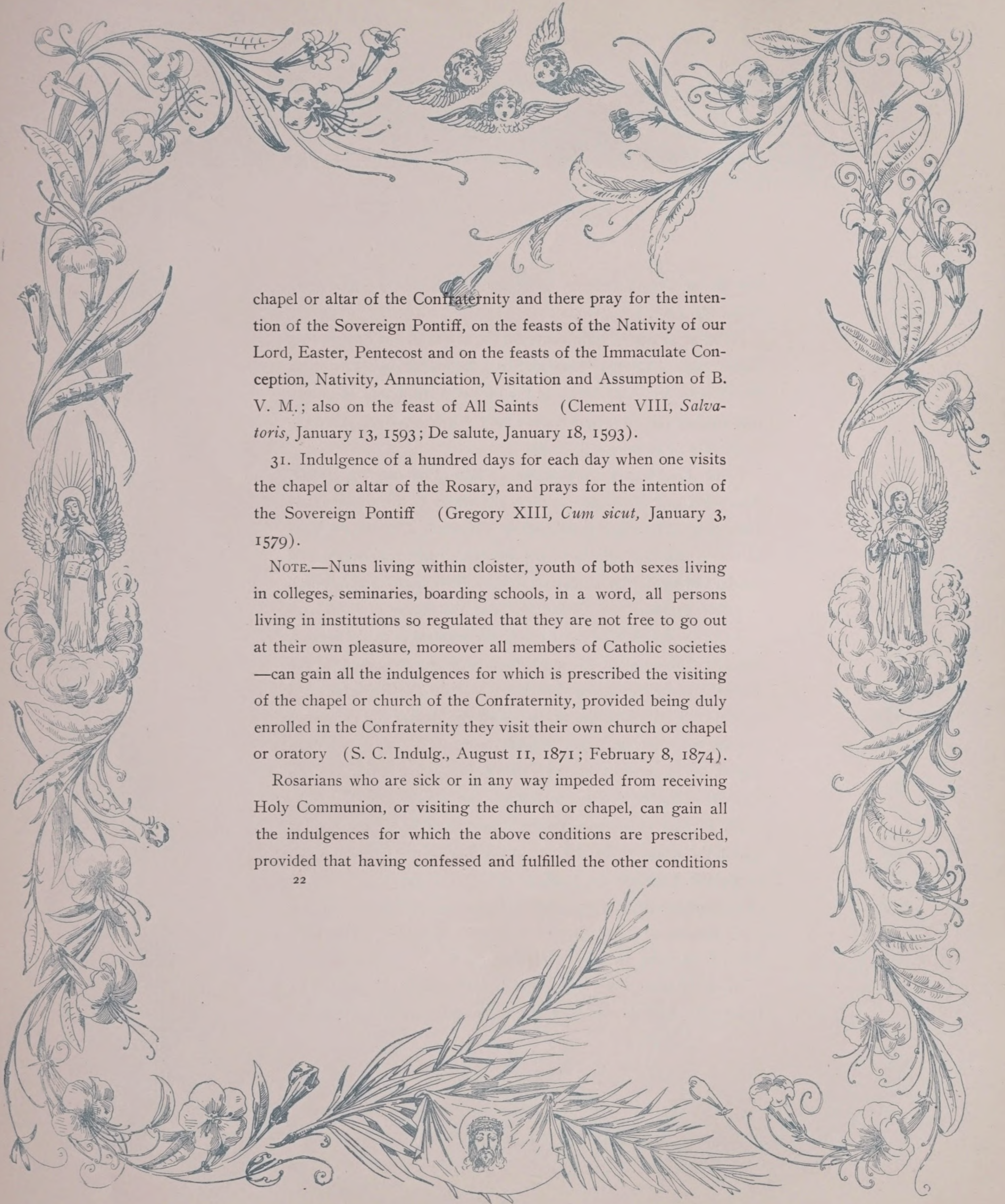
NOTE *b.*—Plenary Indulgence on the Festivals of Easter, Ascension and Pentecost, and on the feasts of the Immaculate Conception, Nativity, Annunciation, Visitation, Purification, Presentation and Assumption of the Blessed Virgin, also on the two Fridays of Lent, may be gained also by visiting any other church or public oratory (S. C. Indulg., May 12, 1851).

NOTE *c.*—As regards those traveling, engaged in actual service, the sick or those otherwise lawfully impeded, for the gaining of the plenary indulgence granted to those visiting the Rosary chapel on the days on which the Mysteries of the Rosary are commemorated, the same provision is made as exists for those who are unable to be present at the Rosary Procession (vid. No. 19 above) (Sixtus V, *Dum ineffabilia*, January 30, 1586).

28. Plenary Indulgence, on the same conditions, on the Sunday within the octave of the Nativity of the B. V. M. (Clement VIII, *Ineffabilia*, February 12, 1598).

29. Plenary Indulgence, under the same conditions, on the third Sunday of April, from first Vespers to sunset (Gregory XIII, *Cum sicut*, January 3, 1579).

30. Indulgence of seven years and seven quarantines granted to those, who, having confessed and received Communion, visit the



chapel or altar of the Confraternity and there pray for the intention of the Sovereign Pontiff, on the feasts of the Nativity of our Lord, Easter, Pentecost and on the feasts of the Immaculate Conception, Nativity, Annunciation, Visitation and Assumption of B. V. M.; also on the feast of All Saints (Clement VIII, *Salvatoris*, January 13, 1593; De salute, January 18, 1593).

31. Indulgence of a hundred days for each day when one visits the chapel or altar of the Rosary, and prays for the intention of the Sovereign Pontiff (Gregory XIII, *Cum sicut*, January 3, 1579).

NOTE.—Nuns living within cloister, youth of both sexes living in colleges, seminaries, boarding schools, in a word, all persons living in institutions so regulated that they are not free to go out at their own pleasure, moreover all members of Catholic societies—can gain all the indulgences for which is prescribed the visiting of the chapel or church of the Confraternity, provided being duly enrolled in the Confraternity they visit their own church or chapel or oratory (S. C. Indulg., August 11, 1871; February 8, 1874).

Rosarians who are sick or in any way impeded from receiving Holy Communion, or visiting the church or chapel, can gain all the indulgences for which the above conditions are prescribed, provided that having confessed and fulfilled the other conditions

prescribed, they perform some pious work enjoined by their confessor.

On certain feasts, in addition to the plenary indulgence, for visiting the church or chapel of the Rosary, a partial indulgence is also granted; to gain the later, however, a special visit to the church or chapel is necessary.

V.

Indulgences Granted to Rosarians who Visit Five Altars.

32. Rosarians who visit five altars of any church whatsoever, or of any public oratory, or five times visit one or two altars in churches where five do not exist, gain the same indulgences as if they had visited the stations at Rome (Leo X, May 22, 1518).

VI.

Indulgences Granted to Those who Say or Hear the Votive Mass of the Most Holy Rosary.

33. All indulgences granted to those reciting the entire Rosary may be gained by priests, who are members of the Confraternity, on condition that they celebrate the votive Mass according to the Roman missal "pro diversitate temporis" at the Rosary altar (the votive Mass may be said twice in the week*). Rosarians may gain the same indulgences by devoutly assisting at this Mass and praying (Leo XIII, *Ubi primum*, 2 October, 1898).

34. Once a month, on the day they receive Communion, having been to confession, those who regularly celebrate or hear the votive

* On Wednesdays and Saturdays, except on first and second class feasts, and a few other special days.





Mass, can gain the same indulgences as those who assist at the usual Rosary procession* on the first Sunday of each month (Clement X, *Caelestium munerum*, February 16, 1671).

35. An indulgence of one year is granted to those who assist in a body at Mass and are present for the sermon on the Blessed Virgin and the antiphon "Salve Regina" on the Saturdays of Lent (Gregory XIII, *Desiderantes*, March 22, 1580).

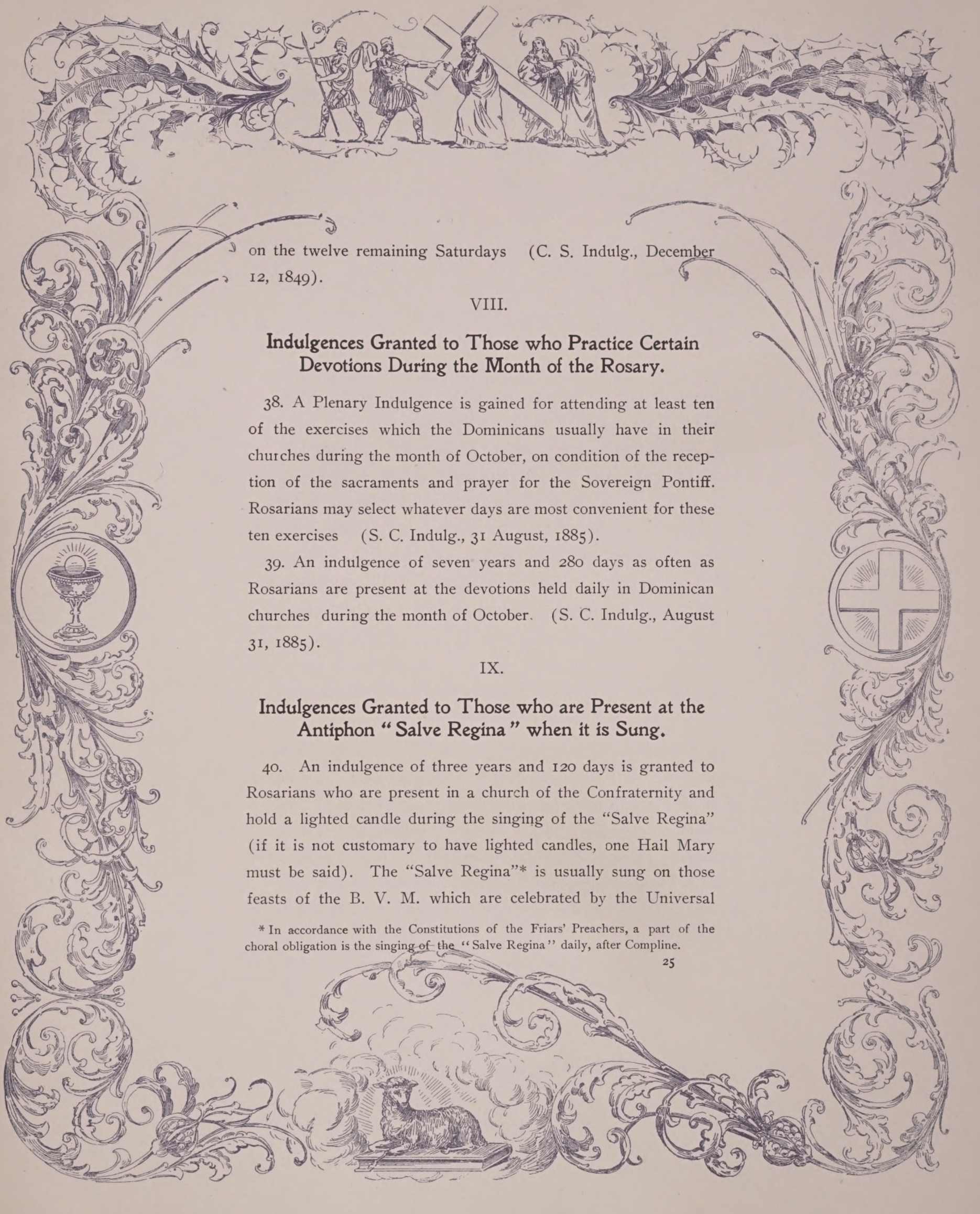
VII.

Indulgences Granted to Those who Make the Fifteen Saturdays in Honor of the Rosary.

36. A Plenary indulgence can be gained on three of the fifteen Saturdays (the selection of these three days is left to the choice of each Rosarian) by confessing and communicating for fifteen consecutive Saturdays (either immediately preceding the feast of the Holy Rosary or any time within the year). Likewise Rosarians must visit a church of the Confraternity and during their visit pray for the intention of the Holy Father (S. C. Indulg., December 12, 1849).

37. An indulgence of seven years and 280 days can be gained

* Vid. 24



on the twelve remaining Saturdays (C. S. Indulg., December 12, 1849).

VIII.

Indulgences Granted to Those who Practice Certain Devotions During the Month of the Rosary.

38. A Plenary Indulgence is gained for attending at least ten of the exercises which the Dominicans usually have in their churches during the month of October, on condition of the reception of the sacraments and prayer for the Sovereign Pontiff. Rosarians may select whatever days are most convenient for these ten exercises (S. C. Indulg., 31 August, 1885).

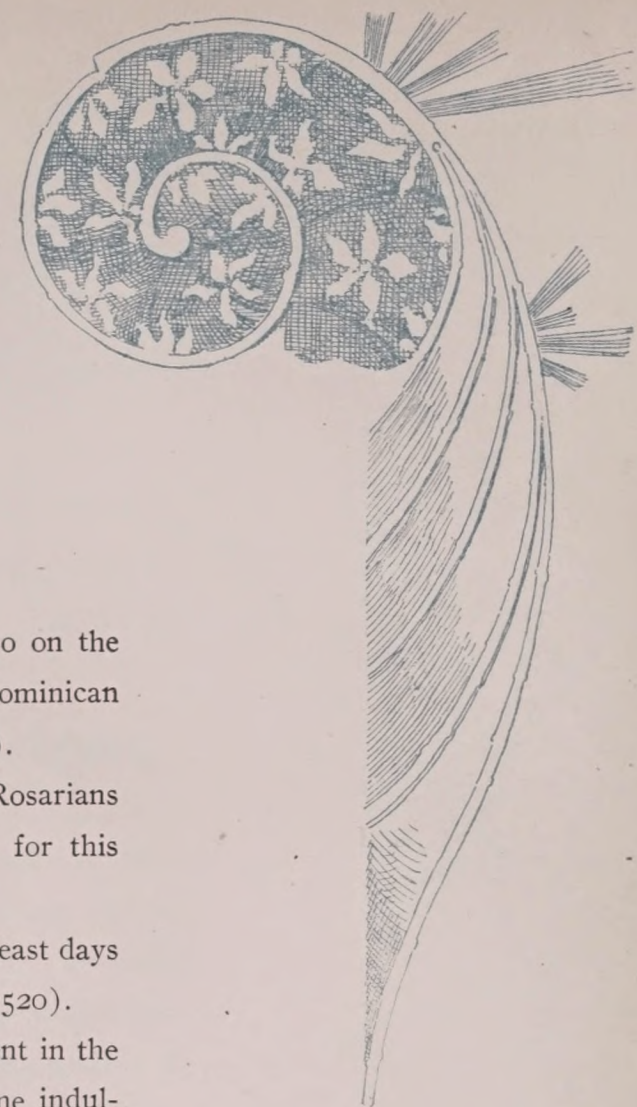
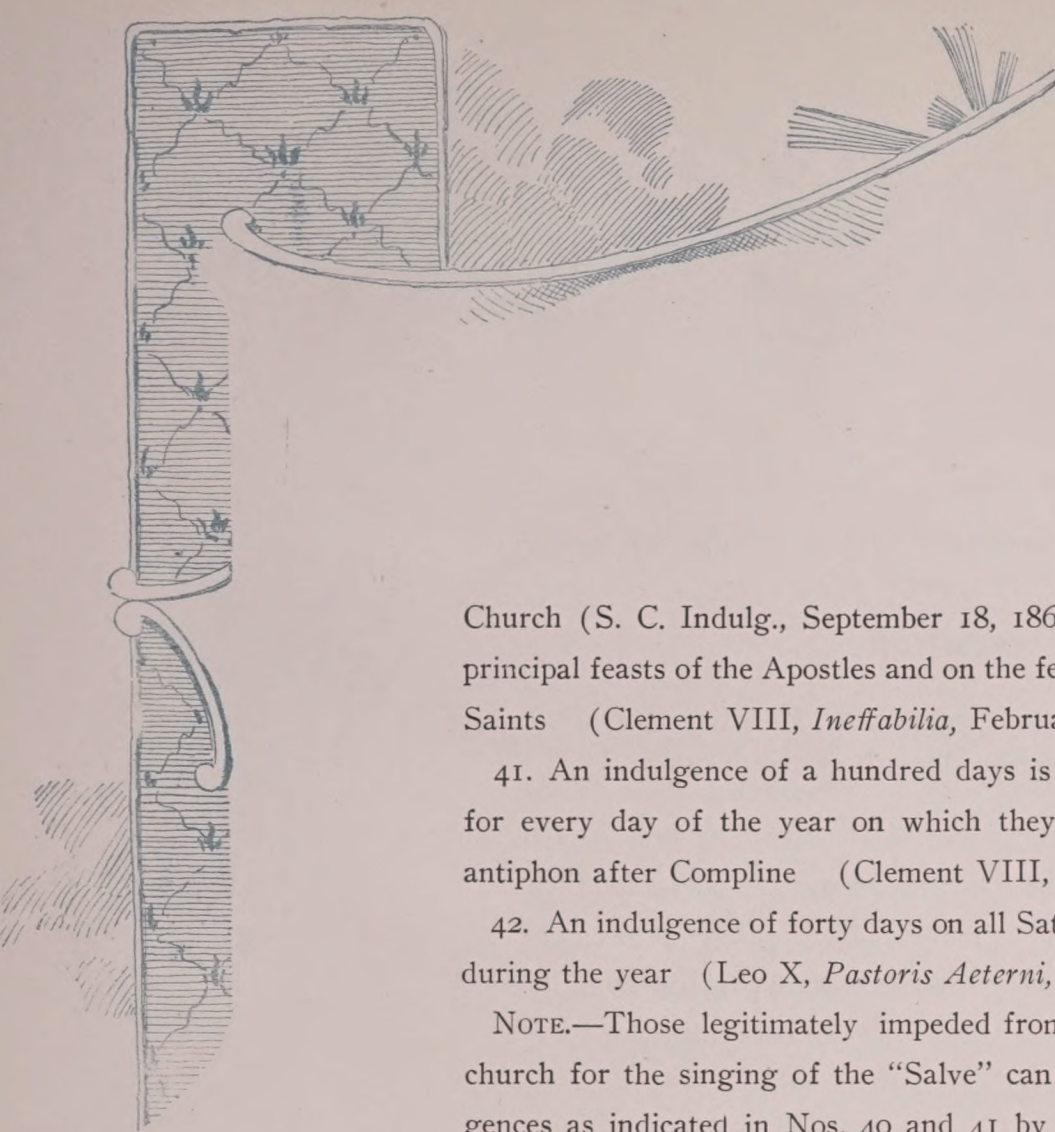
39. An indulgence of seven years and 280 days as often as Rosarians are present at the devotions held daily in Dominican churches during the month of October. (S. C. Indulg., August 31, 1885).

IX.

Indulgences Granted to Those who are Present at the Antiphon "Salve Regina" when it is Sung.

40. An indulgence of three years and 120 days is granted to Rosarians who are present in a church of the Confraternity and hold a lighted candle during the singing of the "Salve Regina" (if it is not customary to have lighted candles, one Hail Mary must be said). The "Salve Regina"* is usually sung on those feasts of the B. V. M. which are celebrated by the Universal

* In accordance with the Constitutions of the Friars' Preachers, a part of the choral obligation is the singing of the "Salve Regina" daily, after Compline.



Church (S. C. Indulg., September 18, 1862, ad 4), also on the principal feasts of the Apostles and on the feasts of the Dominican Saints (Clement VIII, *Ineffabilia*, February 12, 1598).

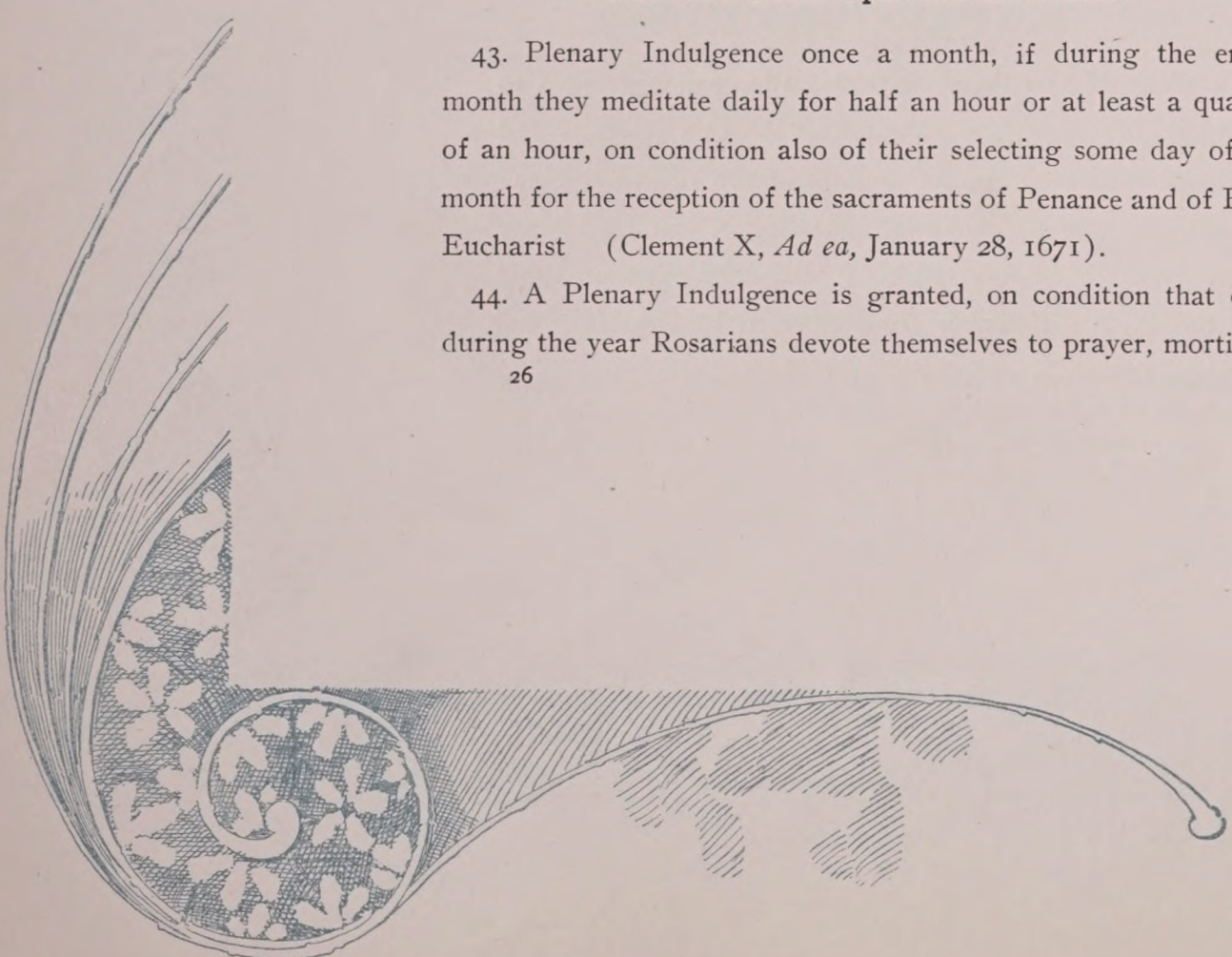
41. An indulgence of a hundred days is granted to Rosarians for every day of the year on which they are present for this antiphon after Compline (Clement VIII, *loc. cit.*).

42. An indulgence of forty days on all Saturdays and feast days during the year (Leo X, *Pastoris Aeterni*, October 6, 1520).

NOTE.—Those legitimately impeded from being present in the church for the singing of the “Salve” can gain the same indulgences as indicated in Nos. 40 and 41 by reciting the antiphon while kneeling before an altar or an image of the Blessed Virgin (Clement VIII, *Ineffabilia*, February 12, 1598).

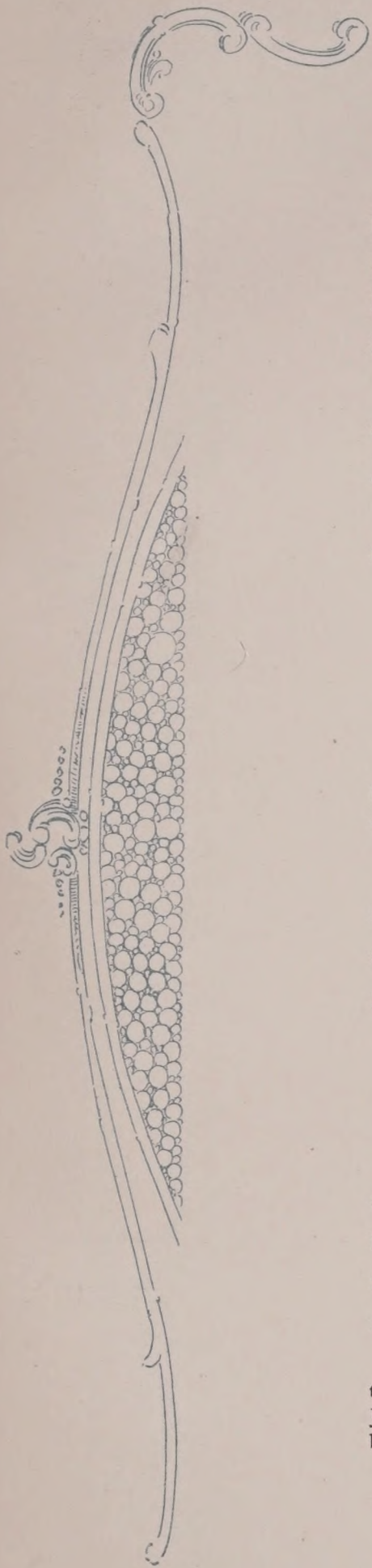
X.

Indulgences Granted to Rosarians who Meditate or Perform Other Spiritual Exercises.



43. Plenary Indulgence once a month, if during the entire month they meditate daily for half an hour or at least a quarter of an hour, on condition also of their selecting some day of the month for the reception of the sacraments of Penance and of Holy Eucharist (Clement X, *Ad ea*, January 28, 1671).

44. A Plenary Indulgence is granted, on condition that once during the year Rosarians devote themselves to prayer, mortifica-



tion and other good works for forty days, in memory of the forty days our Lord passed in the desert. The Plenar Indulgence can be gained but once in the year, and this on any day selected by Rosarians (Pius VII, *Ad augendam*, February 16, 1808).

45. An indulgence of seven years and 280 days for each time that Rosarians meditate for half an hour (Clement X, *Ad ea*, January 28, 1671).

46. An indulgence of one hundred days for each time Rosarians meditate for a quarter of an hour (Clement X, *loc. cit.*).

XI.

Indulgences Granted to Those who Visit the Sick Members of the Confraternity.

47. An indulgence of three years and 120 days for each time that Rosarians visit members of the Confraternity (Clement VIII, *Ineffabilia*, February 12, 1598).

48. An indulgence of one hundred days is granted Rosarians for exhorting sick members of the Confraternity, to receive the sacraments of the Church (Gregory XIII, *Cum sicut*, January 3, 1579).

XII.

Indulgences Granted to Those who Pray for the Deceased Members of the Confraternity.

49. A Plenary Indulgence, provided Rosarians are present in churches of the Friars Preachers or chapels of Dominican Nuns for the recitation of the Office of the dead, usually chanted on the four anniversaries (February 4, July 12, September 5, November 10*), together with the reception of the sacraments of Penance and

* In the Dominican Breviary the 4th of February is set apart for commemorating the anniversary of the deceased fathers and mothers of the members of the order, and July 12th for those buried in Dominican cemeteries; September 5th for the deceased benefactors of the order; November 10th for the deceased brothers and sisters.



Holy Communion and prayer for the Sovereign Pontiff. This indulgence can be gained but once on each of the four days (Pius VII, *Ad augendam*, February 16, 1808).

50. An indulgence of eight years is granted to Rosarians who take part in the procession for the dead, in the church of the Confraternity, or the cloister of the Convent, every Saturday, or at least once a month (Gregory XIII, *Desiderantes*, March 22, 1580).

51. An indulgence of three years and 120 days for each attendance at the funeral obsequies of Rosarians in a church of the Confraternity (Clement VIII, *Ineffabilia*, February 22, 1598).

52. An indulgence of a hundred days is granted Rosarians, provided they are present with the banner of the Confraternity at the burial of a deceased member of the same association, or provided they are present at the anniversaries celebrated for the deceased members of the Confraternity and pray for the intention of the Sovereign Pontiff (Gregory XIII, *Cum sicut*, January 3, 1579).

XIII.

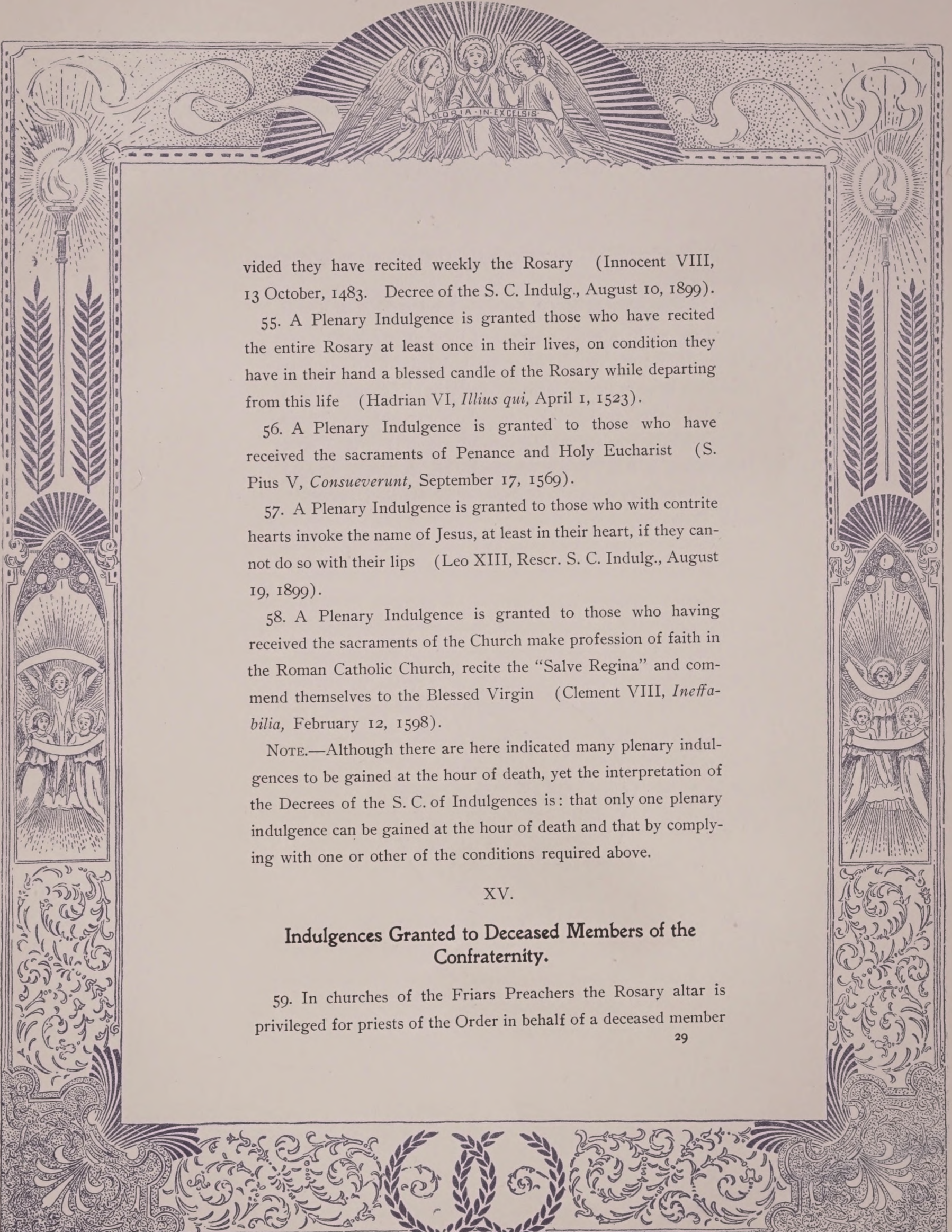
Indulgence Granted to Rosarians who Perform Works of Charity or Piety.

53. An indulgence of sixty days each time that a member of the Confraternity performs some work of charity or piety (Gregory XIII, *Gloriosi*, July 15, 1579).

XIV.

Indulgence Granted Rosarians at the Hour of Death.

54. A Plenary Indulgence can be imparted to Rosarians by a priest, even outside confession, using the prescribed formula, pro-



vided they have recited weekly the Rosary (Innocent VIII, 13 October, 1483. Decree of the S. C. Indulg., August 10, 1899).

55. A Plenary Indulgence is granted those who have recited the entire Rosary at least once in their lives, on condition they have in their hand a blessed candle of the Rosary while departing from this life (Hadrian VI, *Illius qui*, April 1, 1523).

56. A Plenary Indulgence is granted to those who have received the sacraments of Penance and Holy Eucharist (S. Pius V, *Consueverunt*, September 17, 1569).

57. A Plenary Indulgence is granted to those who with contrite hearts invoke the name of Jesus, at least in their heart, if they cannot do so with their lips (Leo XIII, Rescr. S. C. Indulg., August 19, 1899).

58. A Plenary Indulgence is granted to those who having received the sacraments of the Church make profession of faith in the Roman Catholic Church, recite the "Salve Regina" and commend themselves to the Blessed Virgin (Clement VIII, *Ineffabilia*, February 12, 1598).

NOTE.—Although there are here indicated many plenary indulgences to be gained at the hour of death, yet the interpretation of the Decrees of the S. C. of Indulgences is: that only one plenary indulgence can be gained at the hour of death and that by complying with one or other of the conditions required above.

XV.

Indulgences Granted to Deceased Members of the Confraternity.

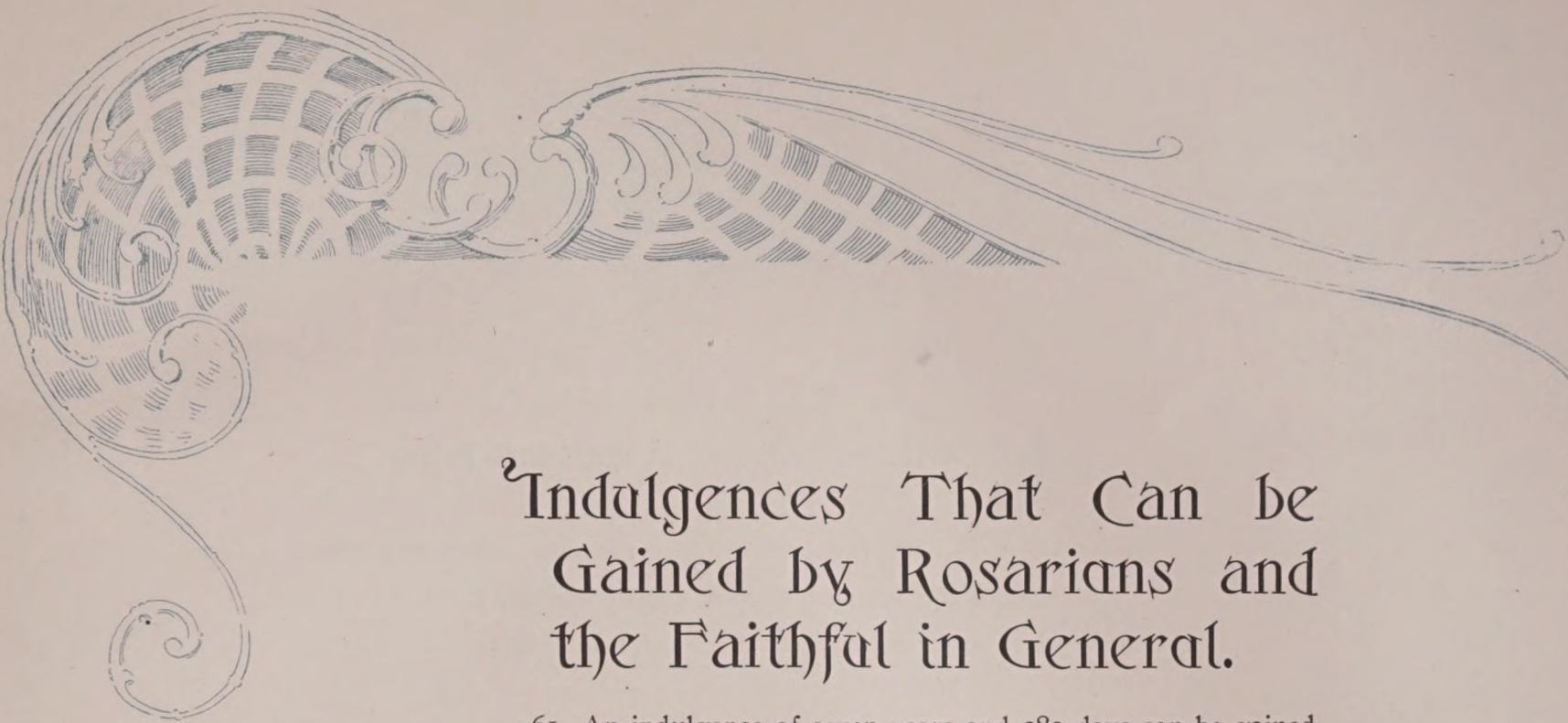
59. In churches of the Friars Preachers the Rosary altar is privileged for priests of the Order in behalf of a deceased member

of the Confraternity (Gregory XIII, *Omnium saluti*, September 1, 1582).

60. In churches of the Confraternity the Rosary altar is privileged for priests who are members of the Confraternity not only in behalf of a deceased Rosarian but in behalf of any one dead, although there is another privileged altar in the church. But if there is no other privileged altar, then the Rosary altar is privileged for all priests, even though they are not members of the Confraternity, and in behalf of any one dead (S. C. Indulg., *Camera-cen*, June 7, 1842; Pius IX, *Omnium saluti*, March 3, 1857).

30





Indulgences That Can be Gained by Rosarians and the Faithful in General.

61. An indulgence of seven years and 280 days can be gained on the first Sunday of each month by being present at the Rosary Procession (S. Pius V, *Consueverunt*, September 17 1569).

62. A Plenary Indulgence, in memory of the victory gained over the Turks near the Echinades Islands through the aid of the Rosary, can be gained for each visit* made to the Rosary chapel (or to the image of the B. Virgin there exposed for veneration—S. C. Indulg., January 25, 1866), from the first Vespers of the Feast of the Most Holy Rosary until the setting of the sun on the feast itself, by all who, having approached the sacraments, pray for the intention of the Supreme Pontiff (S. Pius V., *Salvatoris*, March 5, 1572; S. C. Indulg., April 5, 1869; July 7, 1885).

NOTE.—It is permitted to go to confession on the Friday immediately preceding the Feast of the Most Holy Rosary in order to gain the above indulgence (Leo XIII, Rescr. S. C. Indulg., August 19, 1899).

63. A Plenary Indulgence on any day selected within the octave of the feast of the Holy Rosary, can be gained by all who visit the Rosary chapel or the statue of the Blessed Virgin, and who during their visit pray for the intention of the Sovereign Pontiff

* Each visit must be distinct, that is, one must leave the church after each visit. It is also necessary to pray for the intention of the Pope on every visit.

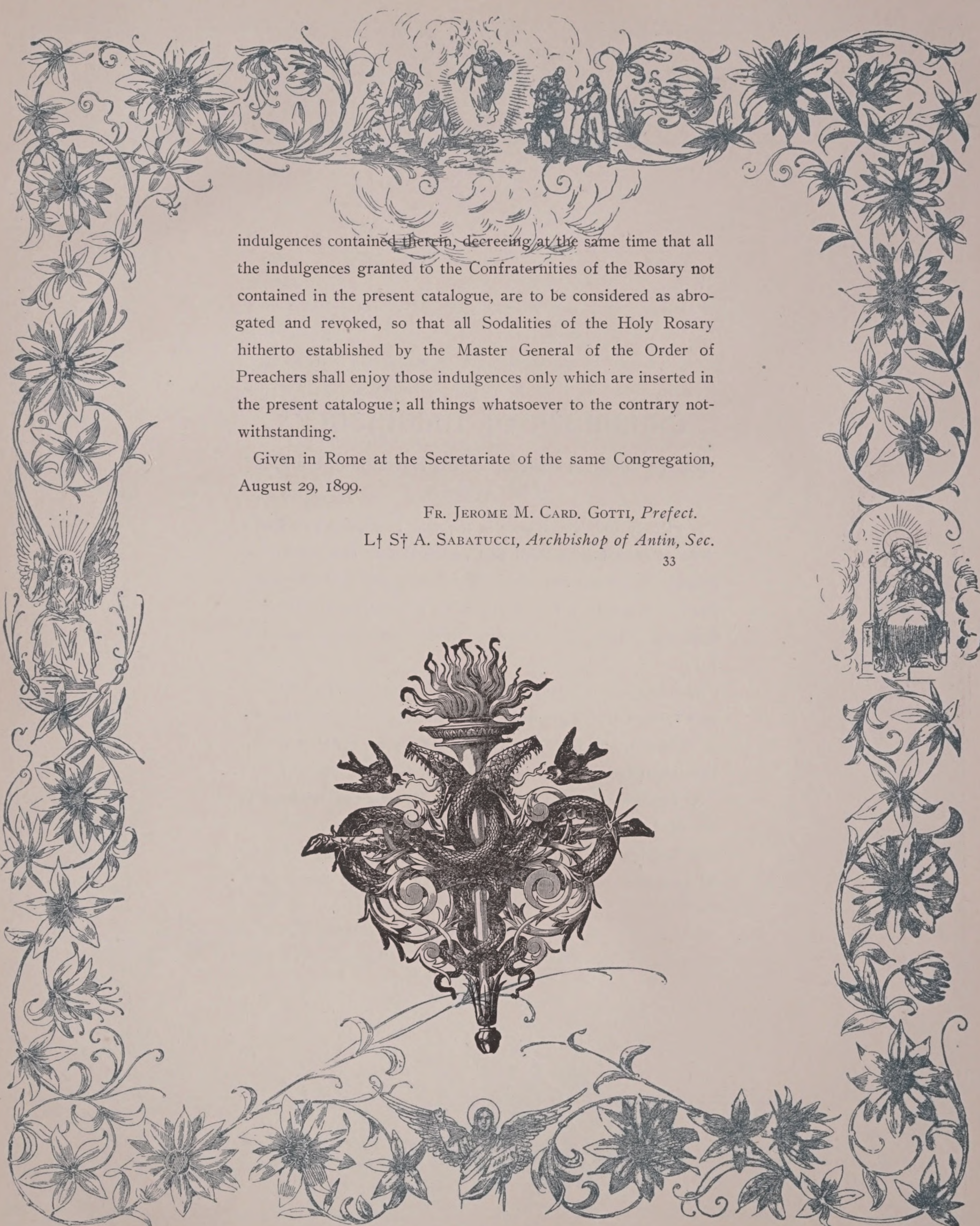
(Benedict XIII, *Pretiosus*, May 20, 1727; S. C. Indulg., July 7, 1885).

64. A Plenary Indulgence under the same conditions can be gained on the feast of Corpus Christi and on the feast of the Titular Saint of the church (Gregory XIII, *Desiderantes*, March 22, 1580).

65. All and each of the indulgences indicated in the above list may be applied to the souls of the faithful departed who are united to God by the bond of charity, except, however, the plenary indulgence at the hour of death (Innocent XI, *Ad ea*, June 15, 1679).

Decree.

The Master General of the Order of Preachers, in compliance with the mandate of article XVI of the Apostolic Constitution *Ubi Primum* issued last year, having drawn up a new list of indulgences to be revised by this Sacred Congregation, this same Congregation with the aid of its consultors has examined the above list with the greatest care. And having after mature deliberation judged that certain things should be eliminated, added, explained or more briefly expressed, this same Congregation through the undersigned Cardinal Prefect submitted to his Holiness, Leo XIII, for approbation all those modifications to be made in the aforesaid catalogue. His Holiness, in the audience of 29th of August, 1899, ratified the above changes, and at the same time approved the new catalogue in all its parts and confirmed by his Apostolic authority and as far as necessary granted anew all the

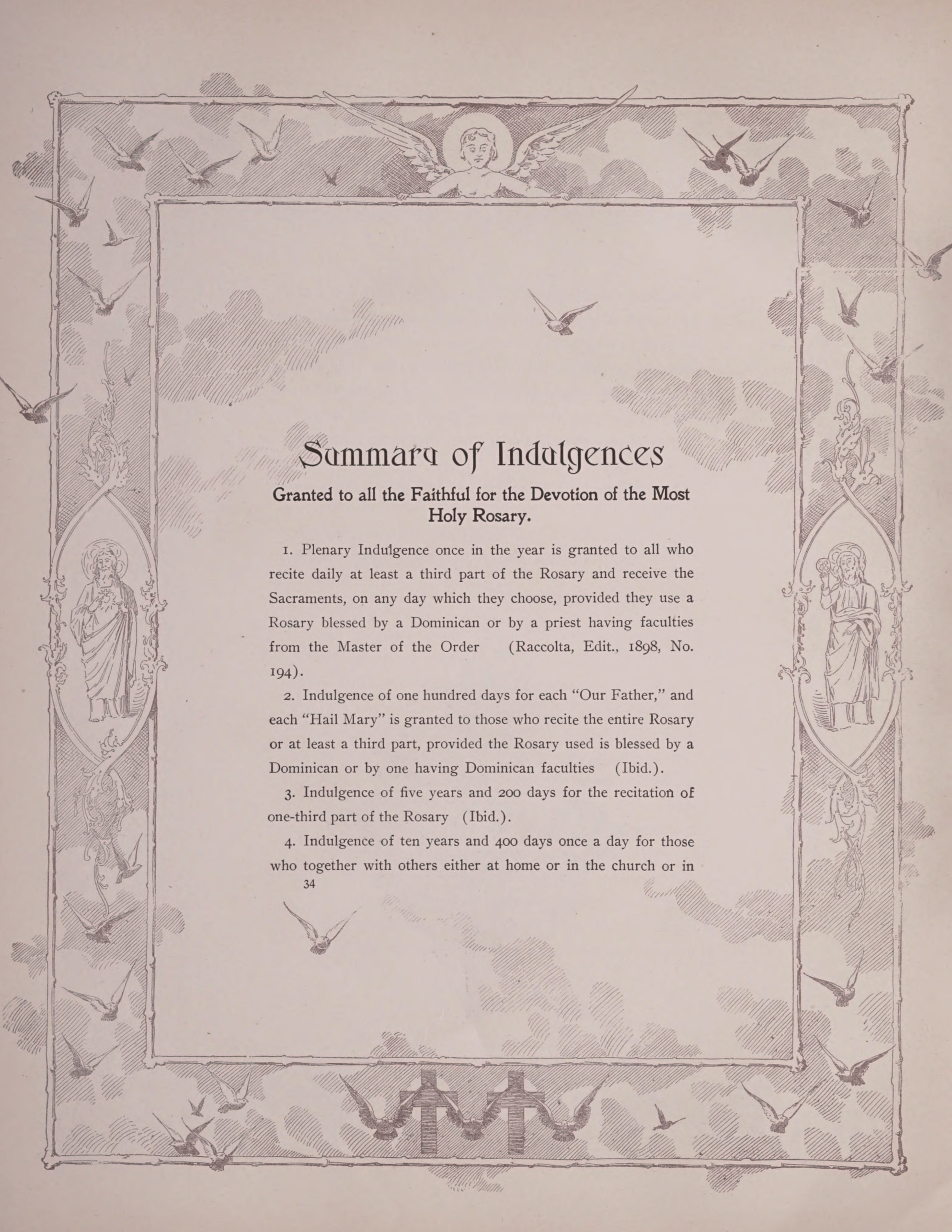


indulgences contained therein, decreeing at the same time that all the indulgences granted to the Confraternities of the Rosary not contained in the present catalogue, are to be considered as abrogated and revoked, so that all Sodalities of the Holy Rosary hitherto established by the Master General of the Order of Preachers shall enjoy those indulgences only which are inserted in the present catalogue; all things whatsoever to the contrary notwithstanding.

Given in Rome at the Secretariate of the same Congregation,
August 29, 1899.

FR. JEROME M. CARD. GOTTI, *Prefect.*

L† S† A. SABATUCCI, *Archbishop of Antin, Sec.*



Summary of Indulgences

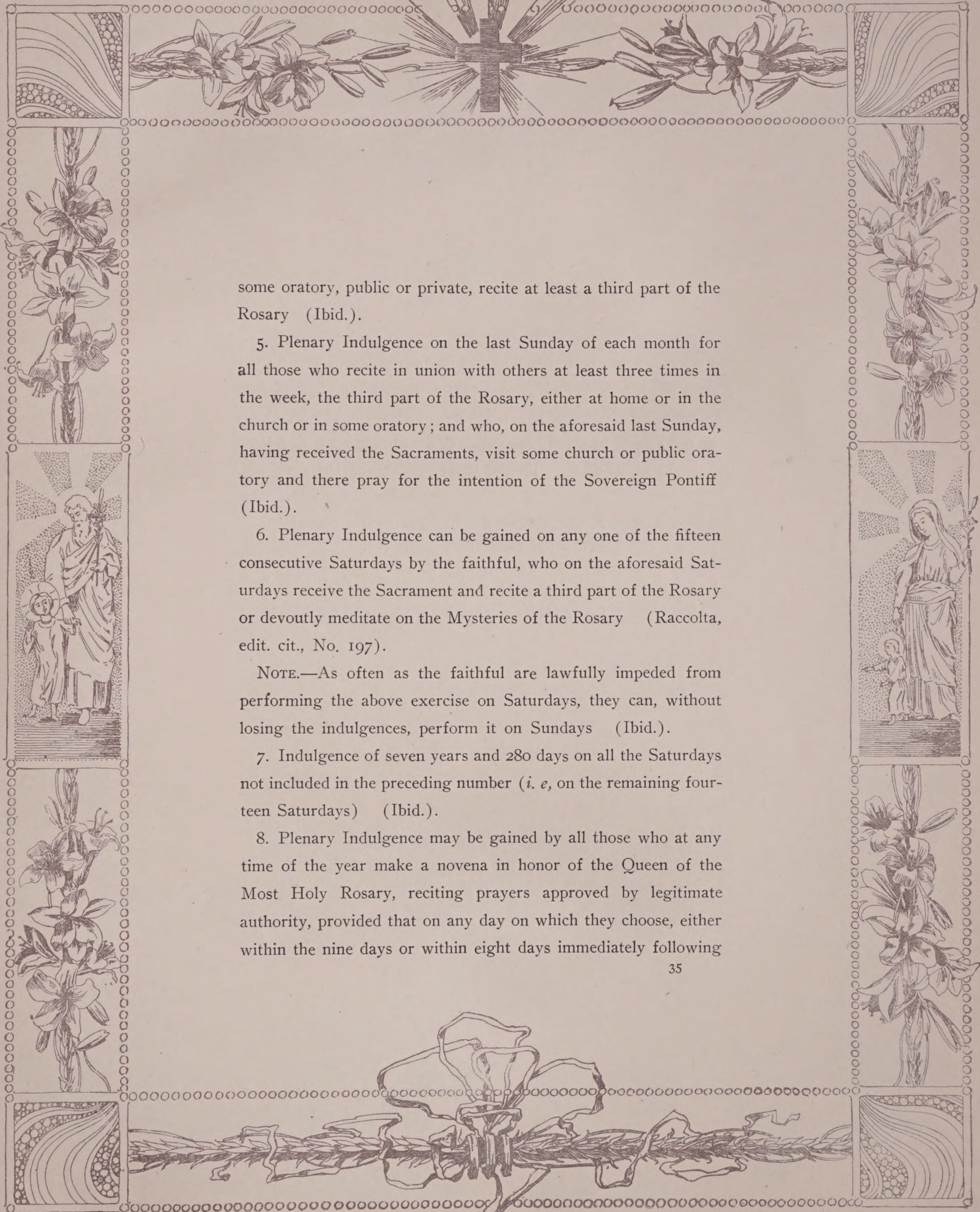
Granted to all the Faithful for the Devotion of the Most Holy Rosary.

1. Plenary Indulgence once in the year is granted to all who recite daily at least a third part of the Rosary and receive the Sacraments, on any day which they choose, provided they use a Rosary blessed by a Dominican or by a priest having faculties from the Master of the Order (Raccolta, Edit., 1898, No. 194).

2. Indulgence of one hundred days for each "Our Father," and each "Hail Mary" is granted to those who recite the entire Rosary or at least a third part, provided the Rosary used is blessed by a Dominican or by one having Dominican faculties (Ibid.).

3. Indulgence of five years and 200 days for the recitation of one-third part of the Rosary (Ibid.).

4. Indulgence of ten years and 400 days once a day for those who together with others either at home or in the church or in



some oratory, public or private, recite at least a third part of the Rosary (Ibid.).

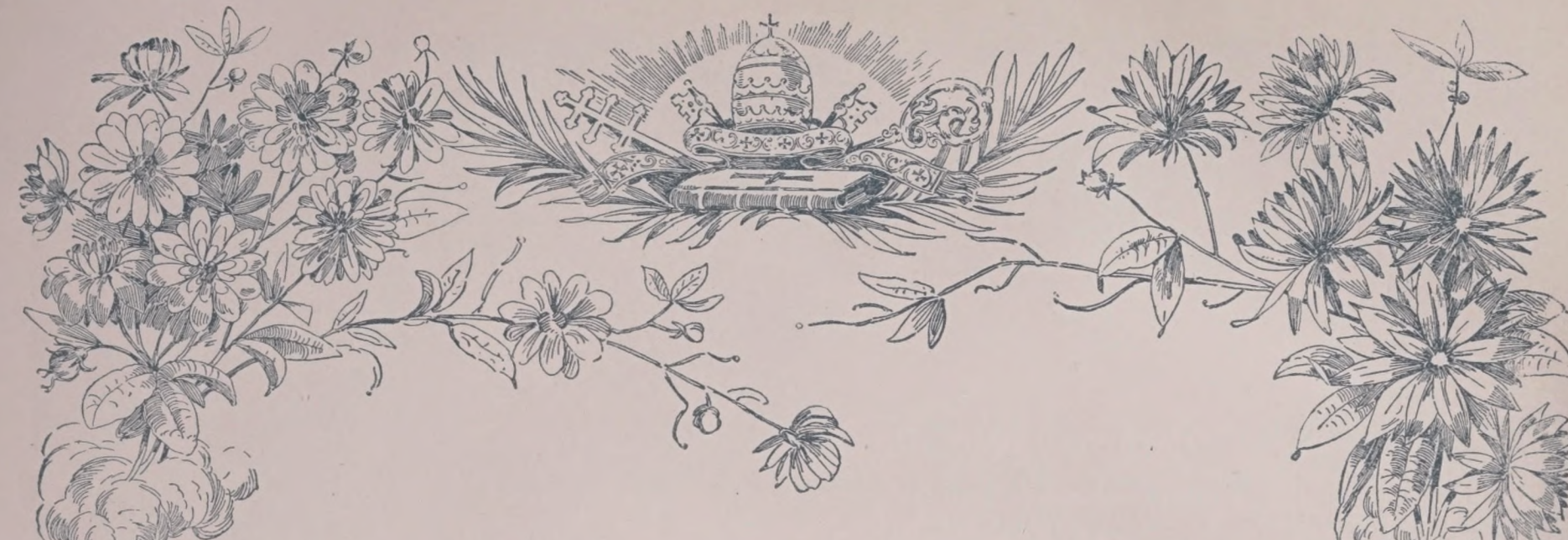
5. Plenary Indulgence on the last Sunday of each month for all those who recite in union with others at least three times in the week, the third part of the Rosary, either at home or in the church or in some oratory; and who, on the aforesaid last Sunday, having received the Sacraments, visit some church or public oratory and there pray for the intention of the Sovereign Pontiff (Ibid.).

6. Plenary Indulgence can be gained on any one of the fifteen consecutive Saturdays by the faithful, who on the aforesaid Saturdays receive the Sacrament and recite a third part of the Rosary or devoutly meditate on the Mysteries of the Rosary (Raccolta, edit. cit., No. 197).

NOTE.—As often as the faithful are lawfully impeded from performing the above exercise on Saturdays, they can, without losing the indulgences, perform it on Sundays (Ibid.).

7. Indulgence of seven years and 280 days on all the Saturdays not included in the preceding number (*i. e.*, on the remaining fourteen Saturdays) (Ibid.).

8. Plenary Indulgence may be gained by all those who at any time of the year make a novena in honor of the Queen of the Most Holy Rosary, reciting prayers approved by legitimate authority, provided that on any day on which they choose, either within the nine days or within eight days immediately following



the novena, being truly penitent and having confessed and communicated they pray for the intention of the Sovereign Pontiff (Raccolta, Edit. cit., No. 149) :

9. Indulgence of three hundred days for all the other days of the novena on which they say the above prayers (Ibid.)

**For Those Reciting the Third Part of the Rosary
During the Month of October.**

The following indulgences have been granted in perpetuity by our Holy Father, Leo XIII (September 1, 1883—August 20, 1885—July 23, 1898).

10. Plenary Indulgence is granted to all those who on the feast of our Lady of the Rosary, or on any day within the octave, receive the Sacraments, visit some church or oratory and there pray for the intention of the Sovereign Pontiff, provided that on the feast itself and each day within the octave, either publicly or privately they recite a third part of the Rosary.

11. Plenary Indulgence is granted to all those who, after the octave of the feast of the Most Holy Rosary at least ten times within the same month of October, either publicly in some church

or privately recite a third part of the Rosary, and who on any day they choose receive the Sacraments, visit some church and there pray for the intention of the Sovereign Pontiff.

12. Indulgence of seven years and 280 days for each day of the month of October on which the faithful, either publicly in some church or privately, recite a third part of the Rosary.

13. All the indulgences contained in this summary are applicable to the souls in Purgatory (Raccolta, edit. cit., p. 22, No. 4).

The Sacred Congregation of Indulgences and Sacred Relics has recognized as authentic and permitted to be published the present Summary of Indulgences granted to all the faithful for devotion to the most Holy Rosary.

Given in Rome at the Secretariate of the same Sacred Congregation, August 29, 1899.

FR. JEROME M. CARD GOTTI, Prefect.

L† S† A. SABATUCCI, *Archbishop of Antin, Sec.*







Parts of the Rosary.



THE entire Rosary is composed of fifteen decades, or mysteries, divided into three parts, known as the Joyful, the Sorrowful, and the Glorious Mysteries. In honor of each mystery a decade is recited, that is, one Our Father, ten Hail Marys, and one Glory be to the Father.





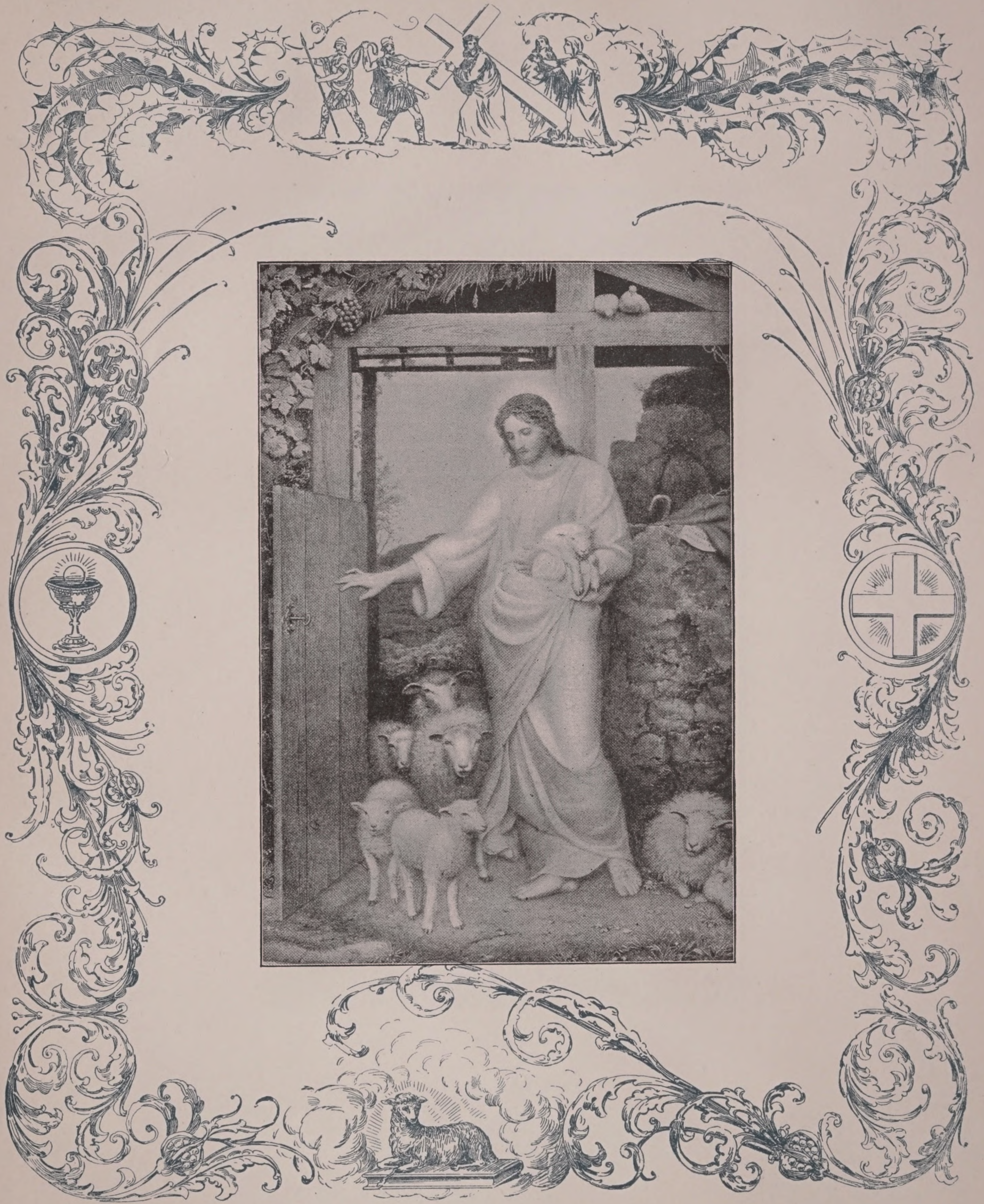
What is a Mystery?



THE Rosary consists of fifteen mysteries.

What is a mystery in the religious sense of the word? It is a revealed truth that we can partly understand, but which contains more truth than the brain of man can comprehend in this life. There are many mysteries in nature, the development of a plant from a seed, the attraction of gravitation,

or the power and swiftness of the electrical current. We can see the results. We cannot understand how they are caused, but we know from what we see that these powers exist. So it is with mysteries of religion. We do not fully understand them, yet we know they are true. Why? Because we have God's word for it conveyed to us by His Church which cannot err. But the question is often asked why should God expect us to believe what we cannot fully understand? Because He wants us to have faith. He wants us to have the unwavering trust of a child. Did He not say to the doubting Thomas, "Blessed are they who believe and who have not seen"? A child believes implicitly in a human father, one who can make mistakes, you are asked to believe in an all-wise, omnipotent Father who cannot deceive or be deceived. One who can never be in error. Will you refuse to do it?



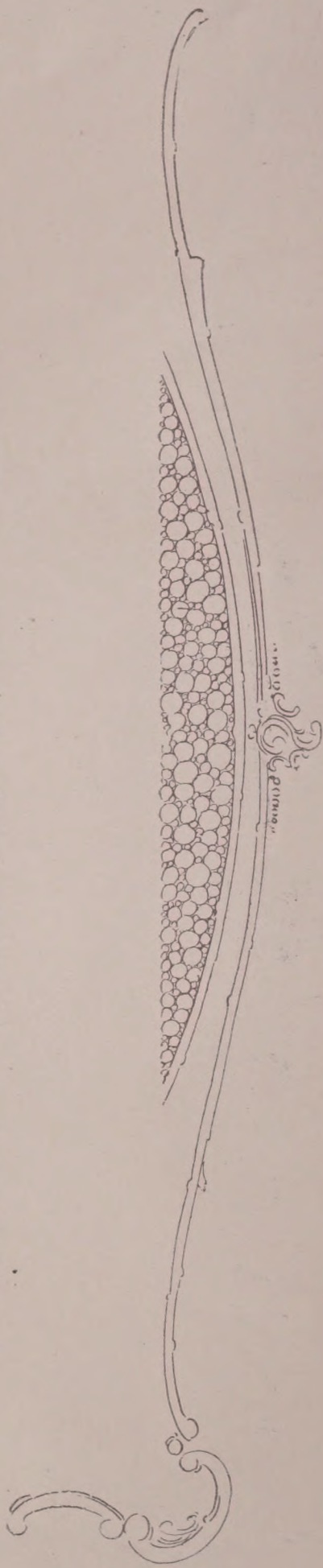
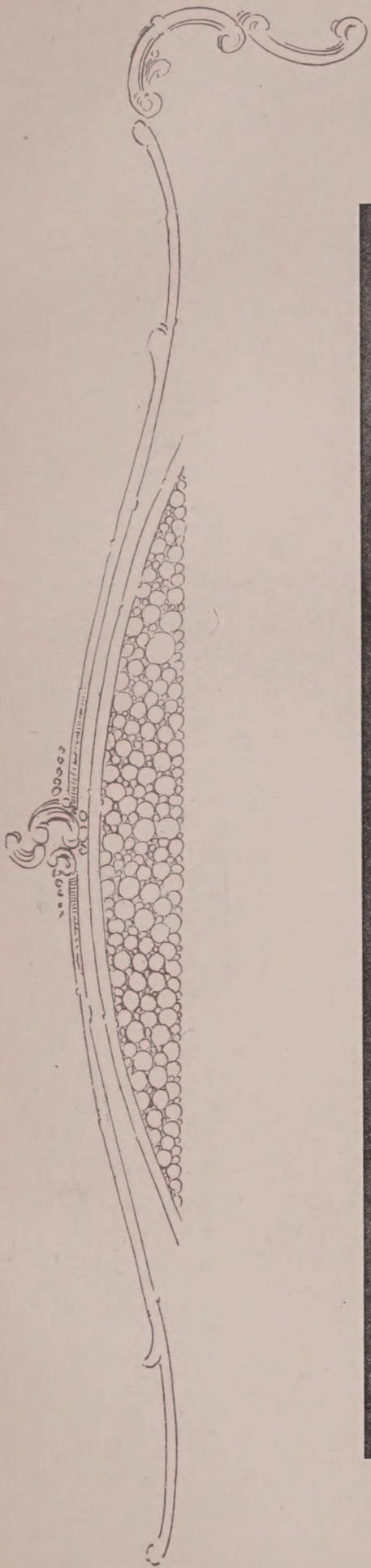


The Necessity of Meditation.



O practice the devotion as taught by our Blessed Mother, it is necessary to meditate on the mysteries, either immediately before the decade or during its recital. To advance in virtue, vocal prayer is not sufficient; meditation is necessary. Religious must meditate in order to attain the perfection of their state; seculars must meditate in order that the great truths of religion may sink deep into their souls. Indeed, the more one is exposed to the turmoil and the trials of life the more he needs to meditate. Jeremiah says, "With desolation is all the land made desolate, because no one thinks in his heart." One of the holy fathers says, "It is impossible to keep God's commandments without imprinting deeply the truths of religion on our souls by meditation, and causing those truths to spread their roots in our hearts." No matter what our disposition, there are certain truths of religion on which all can meditate. These are the Mysteries of the Rosary. All can sit at the foot of the Cross and meditate with Mary on the sufferings of Jesus. There they behold at once the justice of God demanding such satisfaction, the enormity of sin requiring such atonement, the love of our Redeemer for us miserable sinners, and the shameful ingratitude of those who never think of that sacrifice of love.

Each decade, like David's harp of ten strings, gives a heavenly melody that delights the heart of our Immaculate Mother.





Days on which the Different Mysteries are to be Said.



THE Joyful Mysteries are assigned to all Mondays and Thursdays in the year, and to the Sundays from first Sunday of Advent to the first Sunday of Lent. The Sorrowful are assigned to all Tuesdays and Fridays, and to the Sundays in Lent. The Glorious are assigned to all Wednesdays and Saturdays, and to the Sundays from Easter

to Advent.

We shall now consider the different prayers of the Rosary.





Explanation of the Prayers of the Rosary.

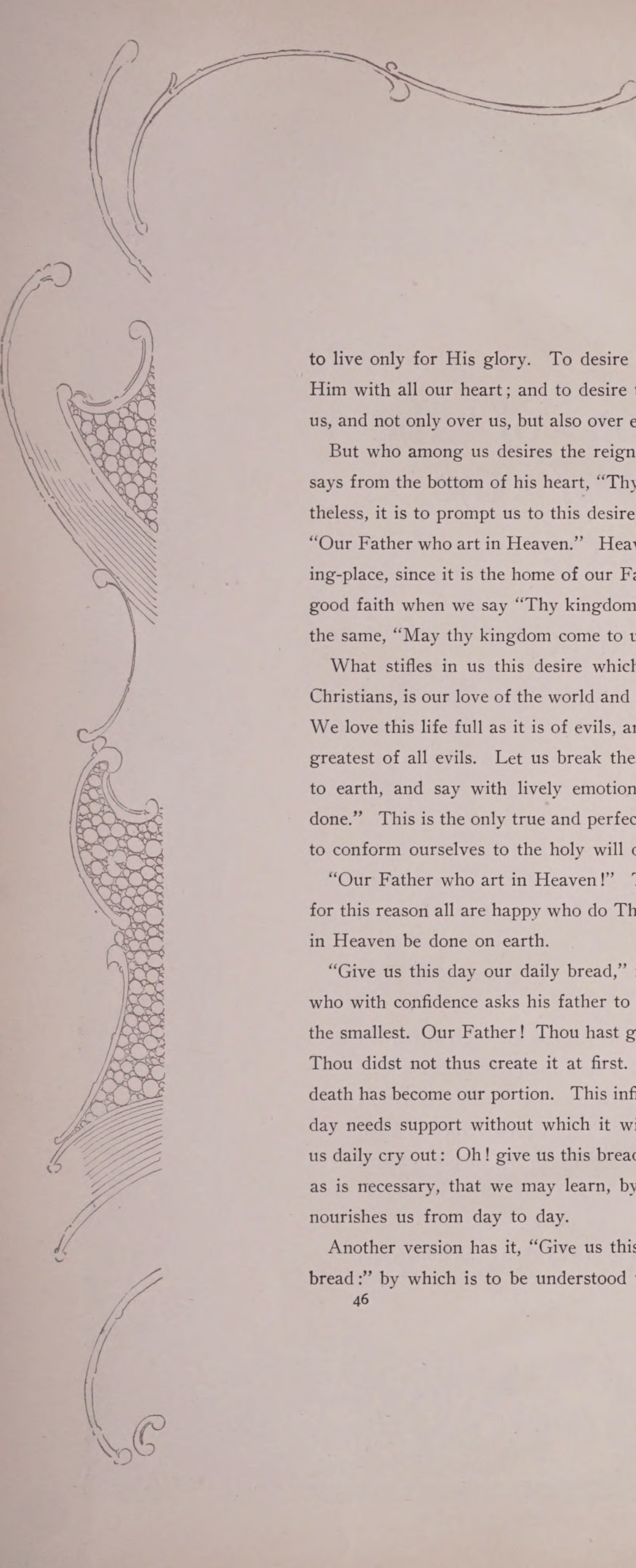
Our Father



OUR FATHER!" At this first word of the Lord's Prayer the heart melts with love. God wishes to be our father by a particular adoption. He has an only Son who is equal to Him in whom He has placed all His delight: He adopts sinners. Let us then love such a Father, and say a thousand and a thousand times: "Our Father, Our Father, Our Father, shall we not love Thee? shall we not be Thy true children penetrated by Thy Paternal tenderness"?

"Our Father who art in Heaven!" Thou art everywhere, but Thou art in Heaven as in a place where Thou dost assemble Thy children, where they see Thee face to face, where Thou dost manifest to them Thy glory, where Thou hast assigned to them their inheritance. "Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in Heaven!" This is the perpetual continuation of the exercise of loving.

To sanctify the name of God is to glorify Him in all things, and



to live only for His glory. To desire this reign, is to submit to Him with all our heart; and to desire that He should reign over us, and not only over us, but also over every other creature.

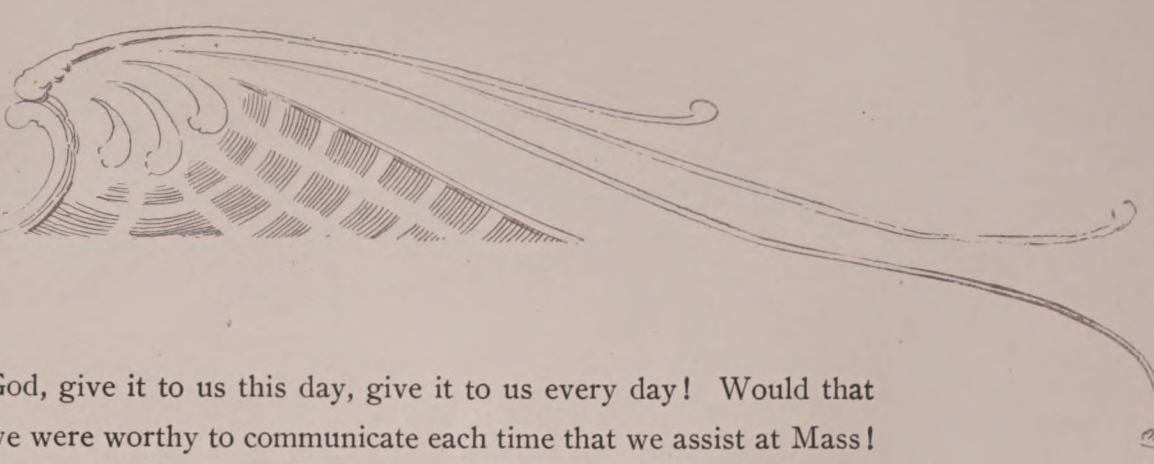
But who among us desires the reign of God? Who among us says from the bottom of his heart, "Thy kingdom come"? Nevertheless, it is to prompt us to this desire that we are taught to say "Our Father who art in Heaven." Heaven is our home, our dwelling-place, since it is the home of our Father. We are not then in good faith when we say "Thy kingdom come;" or, what signifies the same, "May thy kingdom come to us."

What stifles in us this desire which should be so natural to Christians, is our love of the world and the pleasures of the world. We love this life full as it is of evils, and, full of sin which is the greatest of all evils. Let us break these sinful ties that bind us to earth, and say with lively emotions of faith: "Thy will be done." This is the only true and perfect exercise of divine love—to conform ourselves to the holy will of God.

"Our Father who art in Heaven!" There Thou art loved, and for this reason all are happy who do Thy will. May what is done in Heaven be done on earth.

"Give us this day our daily bread," is the language of a child who with confidence asks his father to satisfy all his wants, even the smallest. Our Father! Thou hast given us a mortal body, but Thou didst not thus create it at first. We disobeyed Thee, and death has become our portion. This infirm and mortal body every day needs support without which it will decay and perish. Let us daily cry out: Oh! give us this bread; give to us as much only as is necessary, that we may learn, by our need, who it is that nourishes us from day to day.

Another version has it, "Give us this day our supersubstantial bread:" by which is to be understood the Eucharistic bread. O



God, give it to us this day, give it to us every day! Would that we were worthy to communicate each time that we assist at Mass! The table is prepared, but the guests are wanting. O Jesus! do Thou call them. Let us then desire this bread of life, let us desire it with ardor and avidity! Those who hunger and thirst after justice desire it; all graces abound in this banquet, and the most perfect act of love is to desire incessantly to receive Jesus Christ in Holy Communion.

“Forgive us our trespasses as we forgive those who trespass against us!” It is astonishing, how God makes the pardon which we expect from Him depend on that which He commands us to grant to those who have offended us. Not content with inculcating this obligation, He puts it on our lips in our daily prayer; so that if we fail to forgive, He will say to us as to the wicked servant in the Gospel: “Out of thy own mouth I will judge thee.” (*Luke xix, 22.*) Thou didst ask pardon of me on condition that thou also shouldst pardon thy brother: since thou refusedst to pardon him, I refuse thee pardon. Go to that miserable abode where there is neither pardon nor mercy.

“Lead us not into temptation!” We pray, not only to be delivered from temptation, but to be preserved from it, according to this sentence, “Watch ye and pray lest ye enter into temptation.” (*Matt. xxvi, 41.*) Not only for fear of yielding but for fear of entering into temptation.

“Deliver us from evil!” Deliver us from sin and from all the effects of sin: consequently, from sickness, from sorrow, and from death that we may be perfectly free. Then we shall be perfectly happy. Another version of these words, *deliver us from evil*, is: “Deliver us from the devil, our enemy, and from all his temptations.”

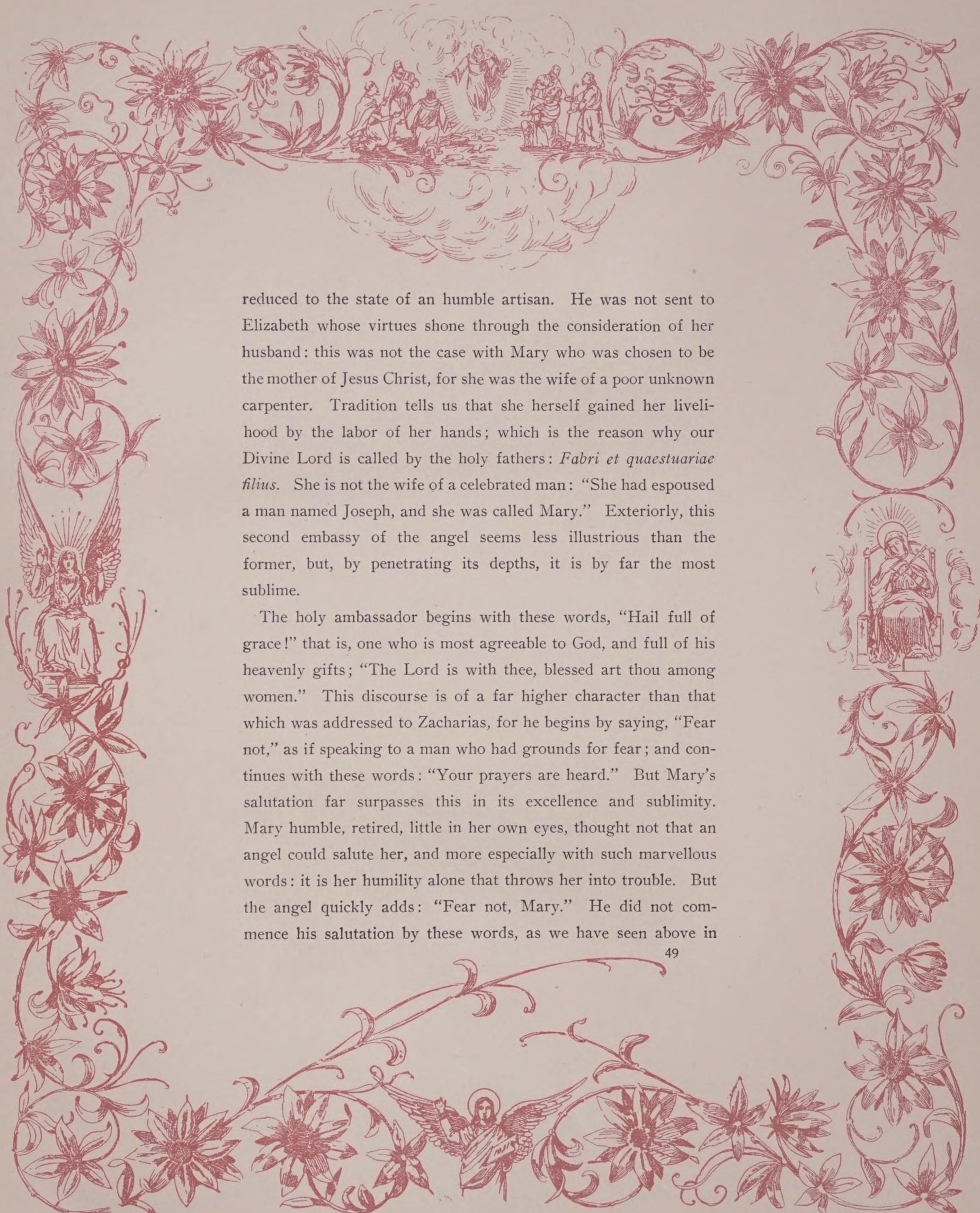
The Hail Mary.



IN the sixth month of Elizabeth's pregnancy the Angel Gabriel was sent to Nazareth, a small town of Galilee, to a virgin espoused to a man named Joseph of the house of David. And the name of the virgin was Mary. When we behold the Angel Gabriel sent, we very naturally expect something new, some great news regarding the coming of the Saviour.

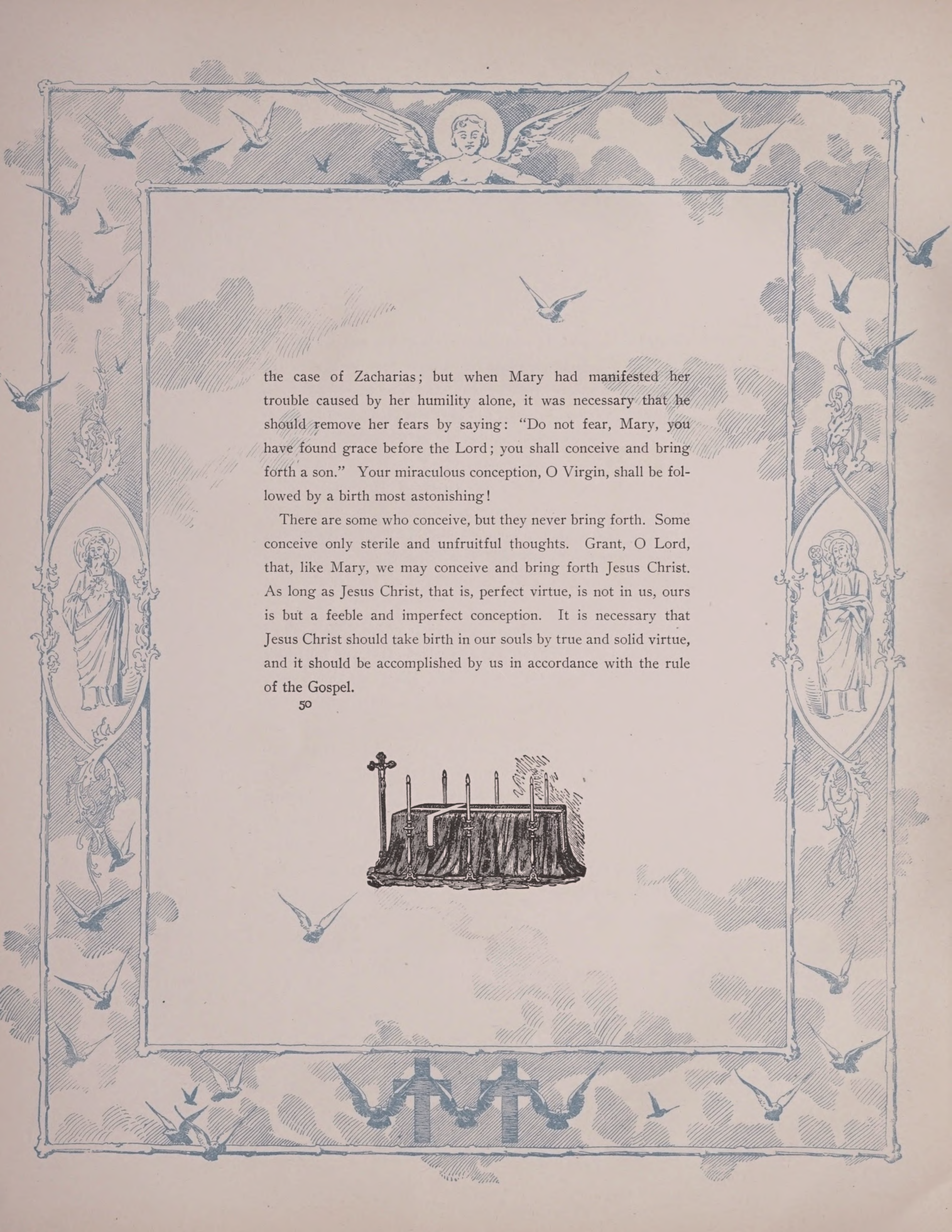
When God wished to make known to Daniel, "the man of desires," the near approach of the Saint of Saints, who was to be the anointed, the immolated, this same angel was sent to him. We also see him sent to Zacharies, and, at the very name of this celestial messenger, our desires for the Christ of the Lord should be renewed with transports of joy.

It was not into Jerusalem, the royal city, nor into the temple, nor into the sanctuary, which is the most sacred part of the temple, nor among those who exercise functions wholly divine, that this angel was at this especial time sent; neither was he sent to a man celebrated for his lofty virtue, or for the dignity of his position or the splendor of the sacerdotal race, but to a city of Galilee, one of the least noted provinces, to a small town the name of which is scarcely known; it was to the wife of a man who, like herself, was indeed of the royal stock of David but



reduced to the state of an humble artisan. He was not sent to Elizabeth whose virtues shone through the consideration of her husband: this was not the case with Mary who was chosen to be the mother of Jesus Christ, for she was the wife of a poor unknown carpenter. Tradition tells us that she herself gained her livelihood by the labor of her hands; which is the reason why our Divine Lord is called by the holy fathers: *Fabri et quaestuariae filius*. She is not the wife of a celebrated man: "She had espoused a man named Joseph, and she was called Mary." Exteriorly, this second embassy of the angel seems less illustrious than the former, but, by penetrating its depths, it is by far the most sublime.

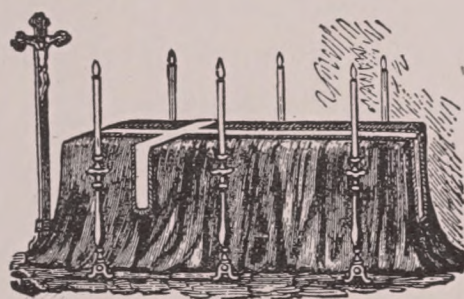
The holy ambassador begins with these words, "Hail full of grace!" that is, one who is most agreeable to God, and full of his heavenly gifts; "The Lord is with thee, blessed art thou among women." This discourse is of a far higher character than that which was addressed to Zacharias, for he begins by saying, "Fear not," as if speaking to a man who had grounds for fear; and continues with these words: "Your prayers are heard." But Mary's salutation far surpasses this in its excellence and sublimity. Mary humble, retired, little in her own eyes, thought not that an angel could salute her, and more especially with such marvellous words: it is her humility alone that throws her into trouble. But the angel quickly adds: "Fear not, Mary." He did not commence his salutation by these words, as we have seen above in



the case of Zacharias; but when Mary had manifested her trouble caused by her humility alone, it was necessary that he should remove her fears by saying: "Do not fear, Mary, you have found grace before the Lord; you shall conceive and bring forth a son." Your miraculous conception, O Virgin, shall be followed by a birth most astonishing!

There are some who conceive, but they never bring forth. Some conceive only sterile and unfruitful thoughts. Grant, O Lord, that, like Mary, we may conceive and bring forth Jesus Christ. As long as Jesus Christ, that is, perfect virtue, is not in us, ours is but a feeble and imperfect conception. It is necessary that Jesus Christ should take birth in our souls by true and solid virtue, and it should be accomplished by us in accordance with the rule of the Gospel.

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The Fifteen Excellencies of the Hail Mary.



THE blessed Alanus de la Roche, commenting on these words of scripture, "Sing to the Lord a new canticle," says that this new canticle is the canticle of the "Hail Mary." He, moreover, adds, that these words, *Laudate eum in psalterio*, "Praise the Lord on the psaltery," may be understood by us Christians as the psalter of Mary; for as the psaltery had ten chords which emitted harmonious sounds, so the ten Hail Marys of each decade bear to Heaven the chant of infinite praise. See how, from the doctors, he explains the fifteen excellencies of the Hail Mary:—

1. When the Angelical Salutation was pronounced God became incarnate. (*St. Anselm.*)
2. Mary became the Mother of God: a grace beyond which God could do nothing greater in a creature. (*St. Thomas.*)
3. The devil was overcome. (*St. Augustine.*)
4. The world was renewed. (*St. Jerome.*)
5. Hell was deprived of new prey. (*St. Basil.*)
6. Sin was remitted. (*St. Gregory.*)

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7. Virtue was repaired. (*Remigius.*)
 8. Wisdom returned to the world. (*St. Fulgentius.*)
 9. The infirm were cured. (*St. Damascus.*)
 10. The dead were resuscitated. (*Didymus.*)
 11. Eternal salvation was obtained. (*St. Gregory Nazianzen.*)
 12. Celestial goods were repaired. (*St. Gregory.*)
 13. The Holy Trinity was appeased. (*St. Ambrose.*)
 14. Captives were delivered. Slaves were ransomed.
 15. Those who were seated in darkness and in the shadow of death saw the light of salvation which enlighteneth all men that come into the world. (*St. Chrysostom.*)

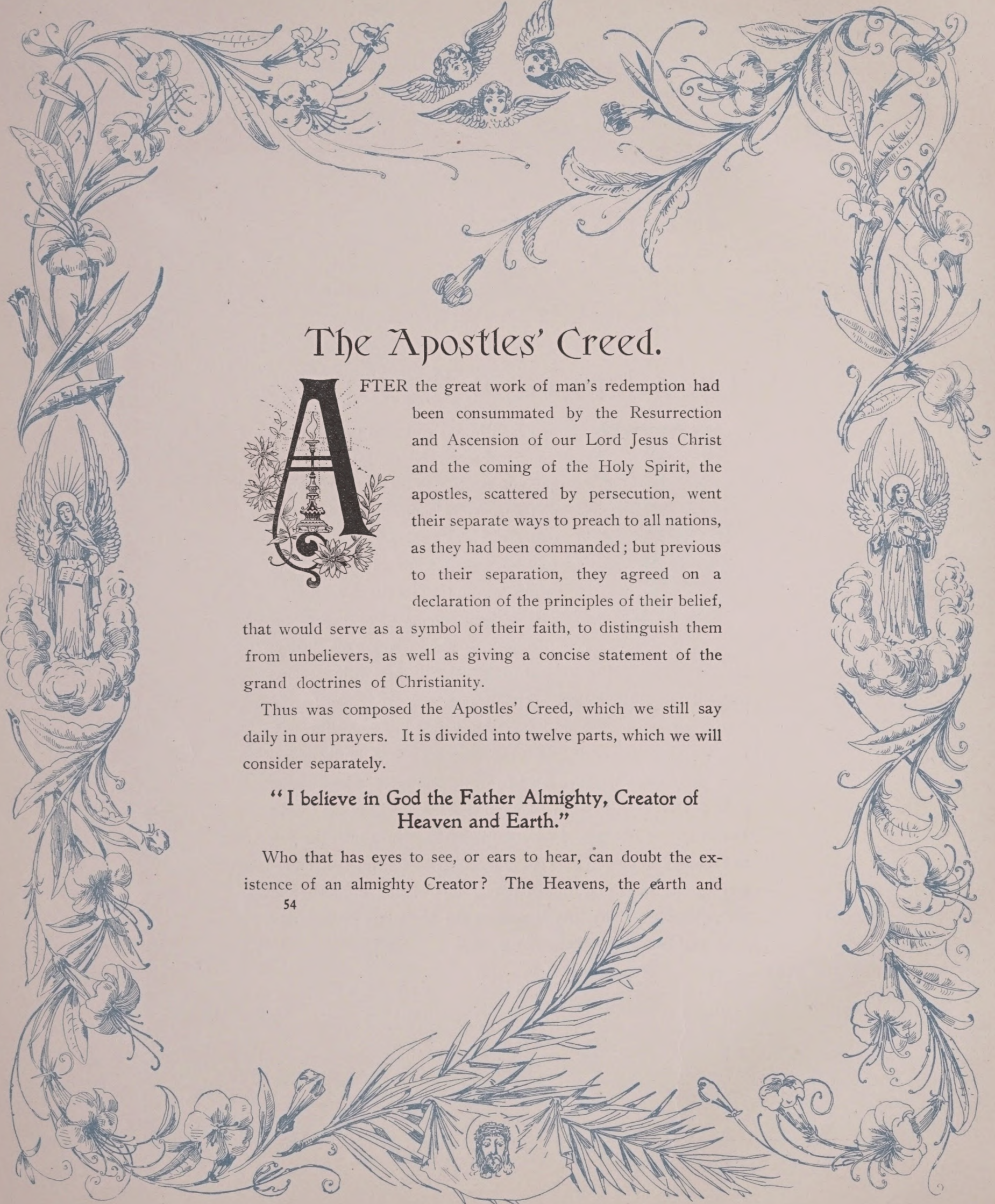
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The Glory be to the Father.



THE ten Hail Marys end with the Glory be to the Father, which is an act of supreme homage to the Blessed Trinity, and an acknowledgment of our belief that the Three Divine Persons in one God have existed for all time without beginning and will exist for all eternity without ending. The Father, the Son and the Holy Ghost, each distinct from the other, yet each equal to the other in power, immensity, and all other perfection. Having one and the same Divine Nature or essence. This is a mystery that the human reason cannot understand or explain. A mystery that we will fully understand only when we have left this world and are admitted to the light of His presence. As we adored God the Father in the Lord's Prayer and acknowledged the Incarnation of Jesus Christ the Son and the Redemption in the Hail Mary so do we conclude each mystery of the Rosary with this prayer proclaiming our belief in the Adorable Trinity "As it was in the beginning is now and ever shall be world without end, amen."



The Apostles' Creed.

AFTER the great work of man's redemption had been consummated by the Resurrection and Ascension of our Lord Jesus Christ and the coming of the Holy Spirit, the apostles, scattered by persecution, went their separate ways to preach to all nations, as they had been commanded; but previous to their separation, they agreed on a declaration of the principles of their belief, that would serve as a symbol of their faith, to distinguish them from unbelievers, as well as giving a concise statement of the grand doctrines of Christianity.

Thus was composed the Apostles' Creed, which we still say daily in our prayers. It is divided into twelve parts, which we will consider separately.

"I believe in God the Father Almighty, Creator of Heaven and Earth."

Who that has eyes to see, or ears to hear, can doubt the existence of an almighty Creator? The Heavens, the earth and

all things therein bear eloquent testimony to His power. Have you ever looked around you at the grandeur of the earth under the noonday sun? Have you ever stood under the starlit sky on the shores of the mighty restless ocean? Whether you see the radiant sun, filling with glory the forest and the plain, or see the pale moon casting her silvery rays on a sleeping world, there must come to you a feeling of indescribable awe and solemnity. What am I, O my God, that these beauties should be created for me?

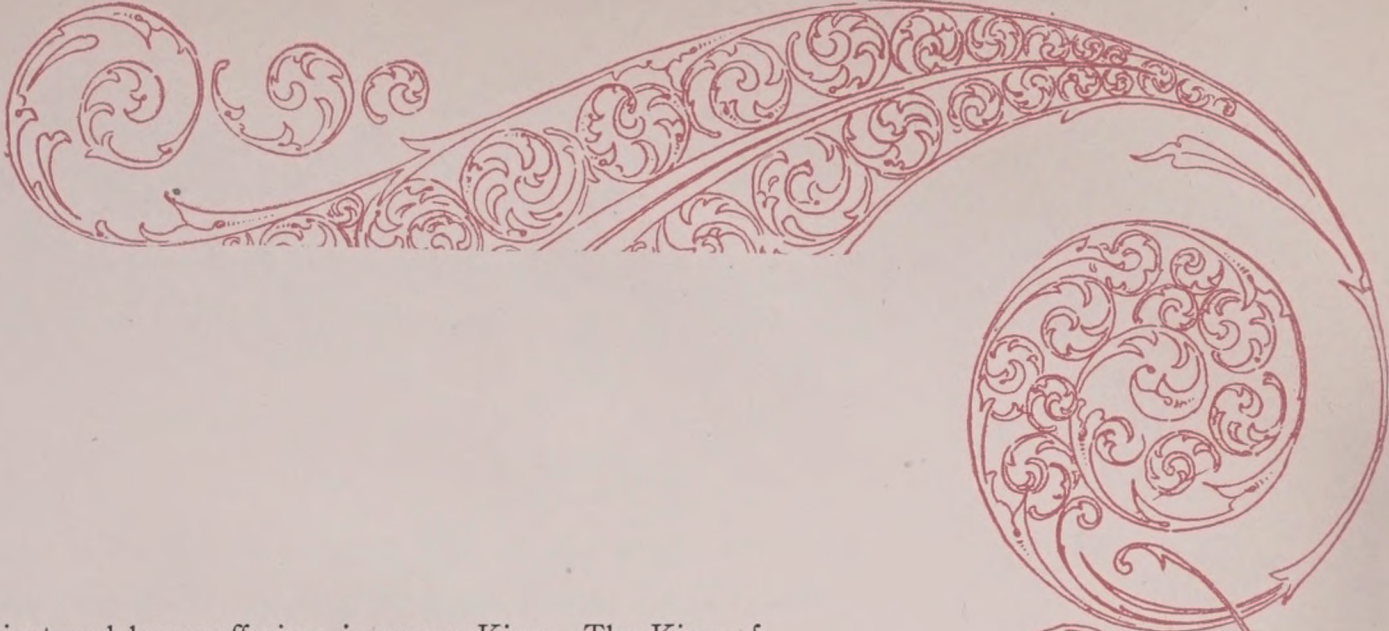
If the good that is in us, the soul, the image of God, can be filled with rapture at the sight of these earthly beauties hampered though that soul is by its union with the carnal desires and animal passions of our physical being, what must be the ecstatic bliss it enjoys, when, released by death from its earthly habitation, it is permitted to enter into the eternity of celestial happiness prepared for those who serve God.

Eye hath not seen, nor ear heard, neither hath it entered into the mind of man to conceive of the beauties of that Heaven that shall be ours, for all eternity, if the few years spent here are devoted to His service.

And in Jesus Christ, His only Son, Our Lord.

How all conceptions of earthly grandeur fade into nothingness when compared to the throne of light where Jesus Christ, the Son of God, sacrificed for our redemption, is seated with His Heavenly Father! The brow, once bleeding from the crown of thorns, is now adorned with a crown of gold. The hands once pierced with nails now hold the sceptre. Jesus Christ who on earth was poor,



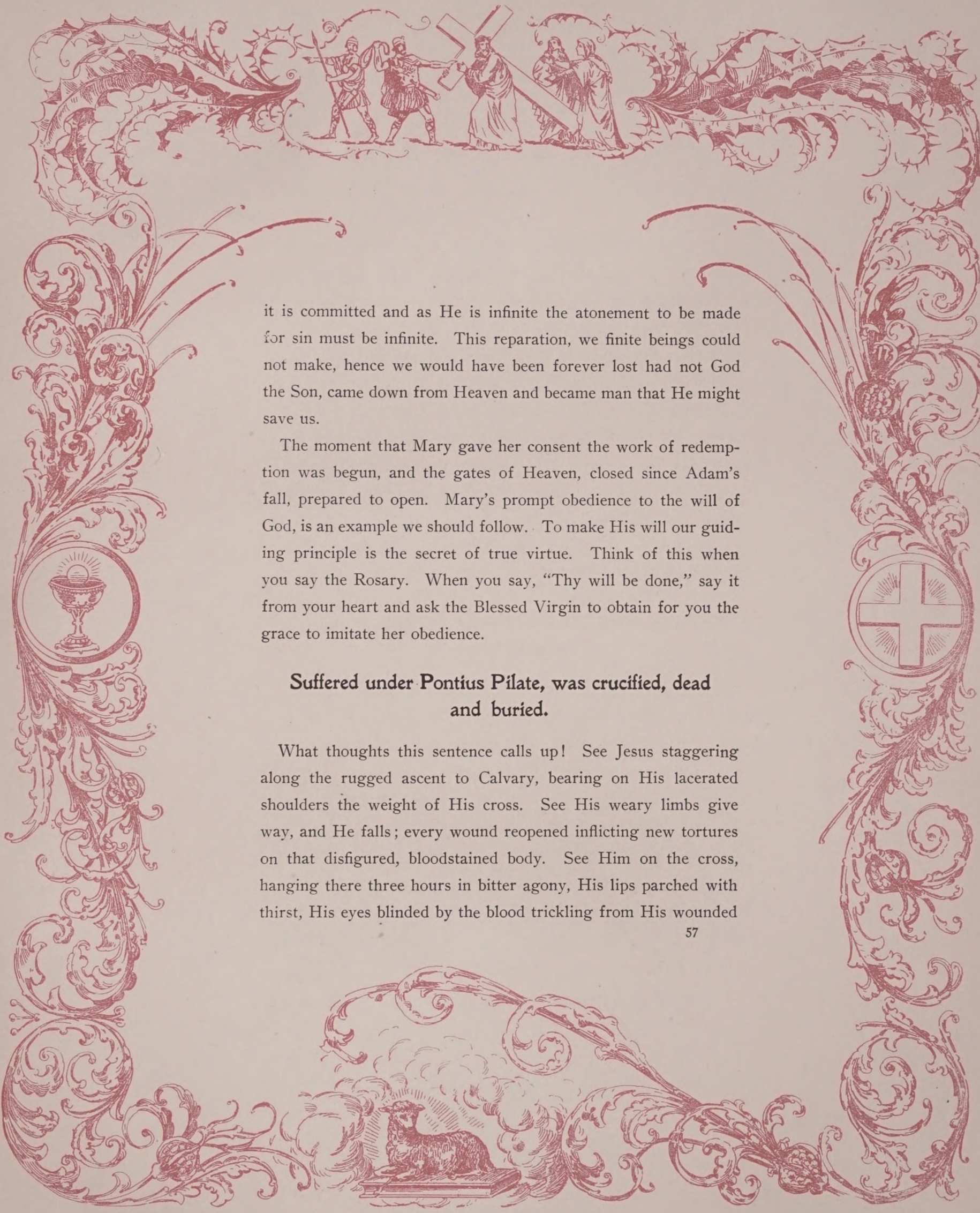


meek, patient and long-suffering, is now a King. The King of kings.

And this King of kings, this God of infinite dignity and majesty is our mediator. He who has all power, as one of the three Divine Persons, He is ready to help us and to make intercession for us with His Heavenly Father. How grateful we should be! "Ask and ye shall receive." We have but to ask, and the treasures of Heavenly grace will be ours. If we but seek Jesus when we are tempted, all the powers of hell cannot prevail against us. This is our faith. Be true to it. Pray that all the world may be led by divine grace to believe in Jesus Christ, Our Lord.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

We believe that the second Person of the Blessed Trinity, through the supernatural agency of the Holy Spirit, became man, and that He selected the Virgin Mary to become His Mother, and His name is Jesus Christ. God, the Son, did this because of His infinite mercy and love. The fall of our first parents had condemned the human race to death because they had offended an infinite God. Sin derives its enormity from Him against whom

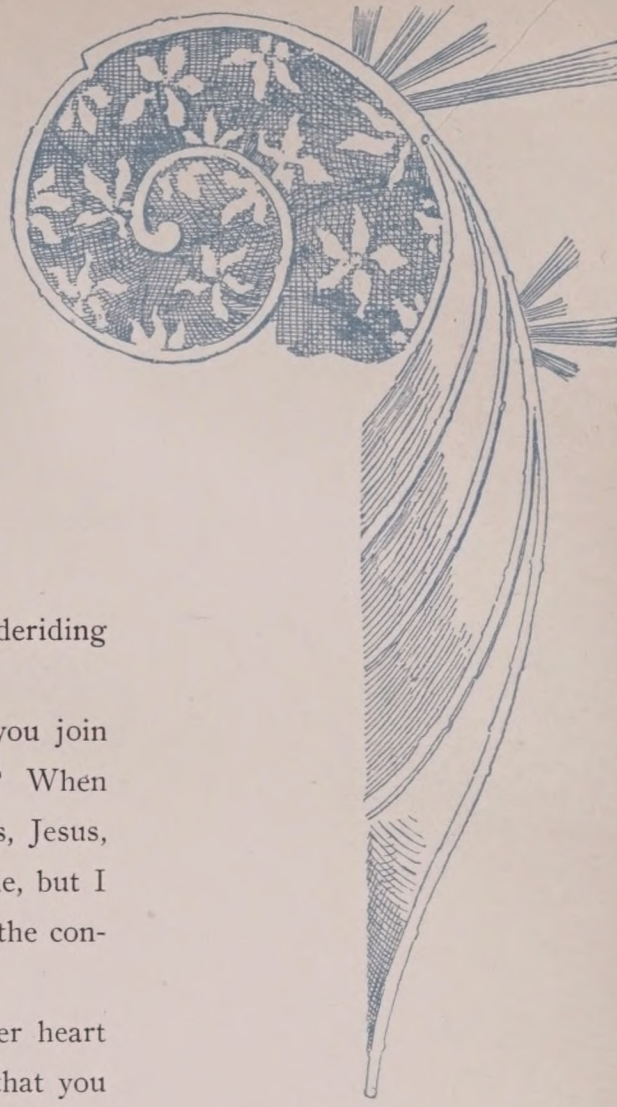
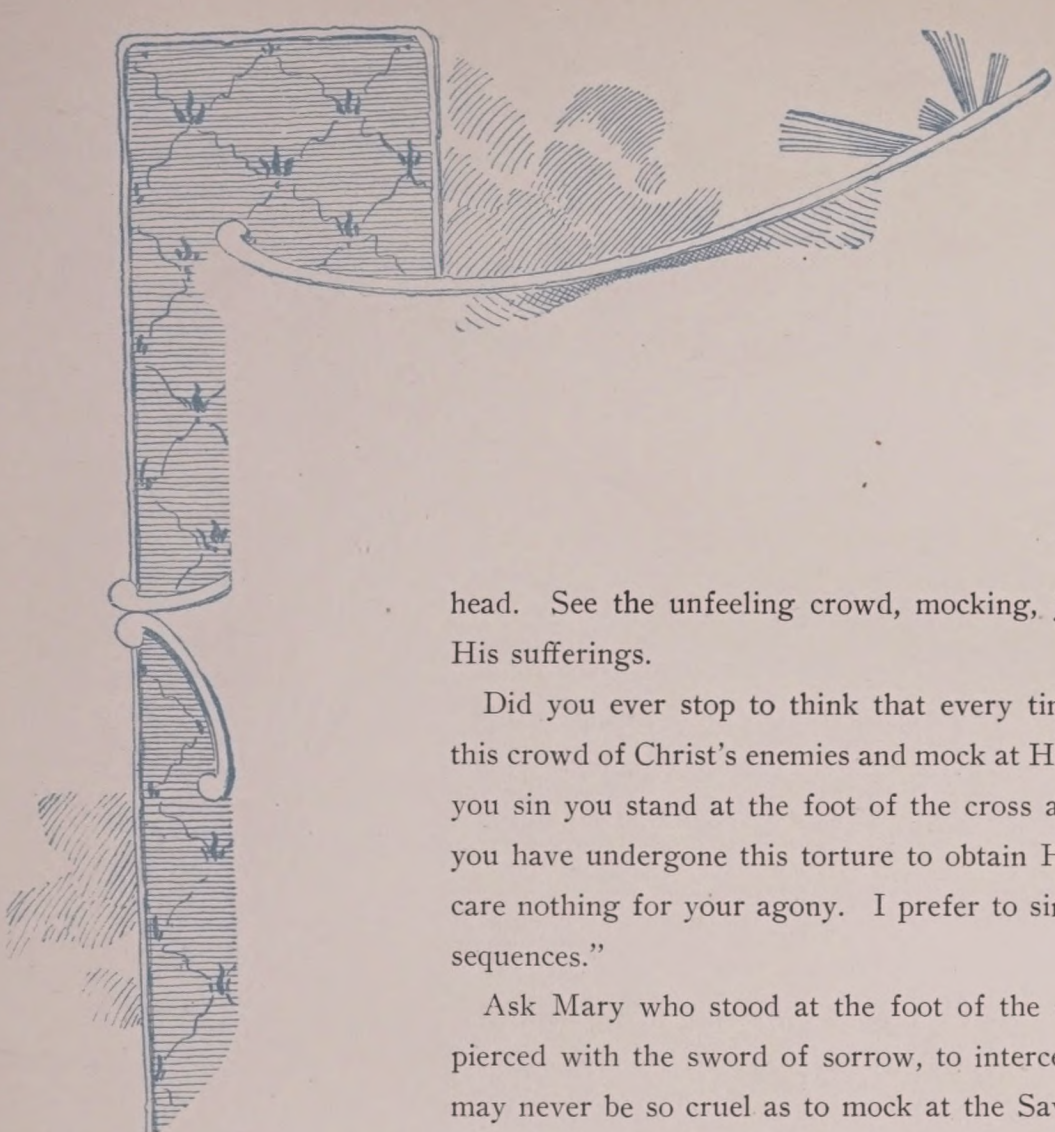


it is committed and as He is infinite the atonement to be made for sin must be infinite. This reparation, we finite beings could not make, hence we would have been forever lost had not God the Son, came down from Heaven and became man that He might save us.

The moment that Mary gave her consent the work of redemption was begun, and the gates of Heaven, closed since Adam's fall, prepared to open. Mary's prompt obedience to the will of God, is an example we should follow. To make His will our guiding principle is the secret of true virtue. Think of this when you say the Rosary. When you say, "Thy will be done," say it from your heart and ask the Blessed Virgin to obtain for you the grace to imitate her obedience.

**Suffered under Pontius Pilate, was crucified, dead
and buried.**

What thoughts this sentence calls up! See Jesus staggering along the rugged ascent to Calvary, bearing on His lacerated shoulders the weight of His cross. See His weary limbs give way, and He falls; every wound reopened inflicting new tortures on that disfigured, bloodstained body. See Him on the cross, hanging there three hours in bitter agony, His lips parched with thirst, His eyes blinded by the blood trickling from His wounded



head. See the unfeeling crowd, mocking, jeering and deriding His sufferings.

Did you ever stop to think that every time you sin, you join this crowd of Christ's enemies and mock at His sufferings? When you sin you stand at the foot of the cross and say, "Yes, Jesus, you have undergone this torture to obtain Heaven for me, but I care nothing for your agony. I prefer to sin and suffer the consequences."

Ask Mary who stood at the foot of the cross with her heart pierced with the sword of sorrow, to intercede for you that you may never be so cruel as to mock at the Saviour who laid down His life for you.

**He descended into hell, the third day he rose again
from the dead.**

With Adam's fall, Heaven was closed to mankind, but God would not condemn to hell the just, who had died before Christ's coming. They were waiting in the place called Limbo. What joy, what jubilation must have been felt by those holy souls, waiting perhaps for hundreds of years for the coming of the Redeemer! What bliss must have been theirs when Christ came, after His death released them, and opened for them the gates of Paradise!

At last have sin, death and the world been conquered. Jesus has risen from the dead. Alleluia. Let us rejoice! Now He has proven that He is God. His Resurrection is one of the chief proofs



of His divinity. The Church has always honored this as one of her most solemn festivals.

Christ's resurrection is our hope. However dead to God's grace we may be, however deeply we may be buried in sin, Christ can raise us. He wishes to do so, and He will if we but ask Him. Do you think so little of your eternal salvation that you will not come to Him and ask grace to follow in His footsteps? We will rise gloriously if we but imitate His example. "For as the sufferings of Christ abound in us, so also by Christ does our comfort abound, knowing that He who raised up Jesus will raise us up also with Jesus."

He ascended into Heaven, sitteth at the right hand of God, the Father Almighty.

Forty days after Christ rose from the dead He rejoined His Father in Heaven. As God, the second Person of the Blessed Trinity, He had always been in Heaven, but as Man only since the day of ascension. What an honor to us this is! Jesus Christ sits in the place of honor and glory at the right hand of God. When Christ ascended to Heaven, Mary's heart was filled to overflowing with happiness and joy. She heard the angels welcoming the King to His throne of glory in Heaven. She witnessed the triumph of her son.

Mary was left on earth for a time that she might comfort the apostles, sustain them in their trials, and advise them as to what He would desire, when doubts and difficulties arose. For no one knew as she did, how to impart sweet consolation to those in trouble. No one knew like her the desires of Jesus Christ. She was the mother of the disciples. "Woman, behold thy son; son, behold thy mother." She is our mother also. Always have recourse to her in time of trouble. She will never forsake you.



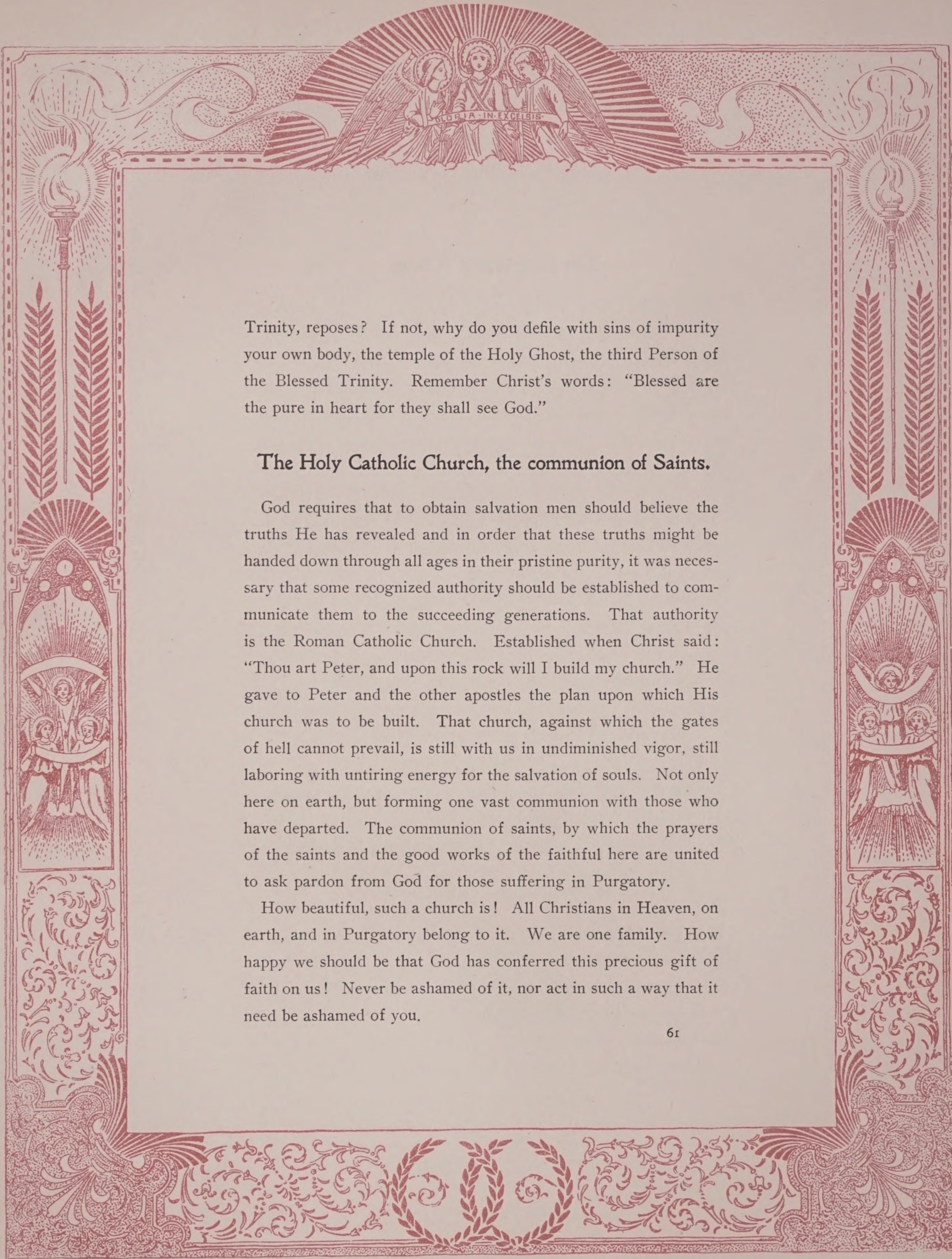
From thence He shall come to judge the living and the dead.

What a terrible day that will be when the Divine Judge appears in all His power and majesty in the clouds of Heaven! The dead will rise from their graves, the virtuous rejoicing and the wicked in fear and trembling. On which side will the angels place me? With the elect or with those who are condemned to everlasting punishment? If nothing else would move us to do good, if reflections on God's bounty were in vain, if meditation on Christ's sufferings for us were without effect, then this consideration of that judgment from which there is no appeal, that condemnation we cannot evade, should cause us to make our peace with God. As you die, so shall you be judged. Die in mortal sin and you are damned forever. Are you in mortal sin now? Suppose you should die before morning, what would be your fate? In all things remember your last end and you will never sin.

I believe in the Holy Ghost.

After the day of Pentecost when the Holy Ghost, the third Person of the Blessed Trinity descended on the apostles, they were changed men. Jesus Christ had obtained for us by His death on the Cross innumerable graces. The Holy Ghost enlightened the apostles as to how they should be dispensed to the world. The Holy Ghost, as our catechism teaches us, gives the faithful seven gifts, Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord.

The body becomes the temple of the Holy Ghost when in confirmation the Bishop, the successor of the apostles, lays his hands on you. Beware of defiling it. Would you dare to defile the tabernacle in which Jesus Christ, the second Person of the Blessed

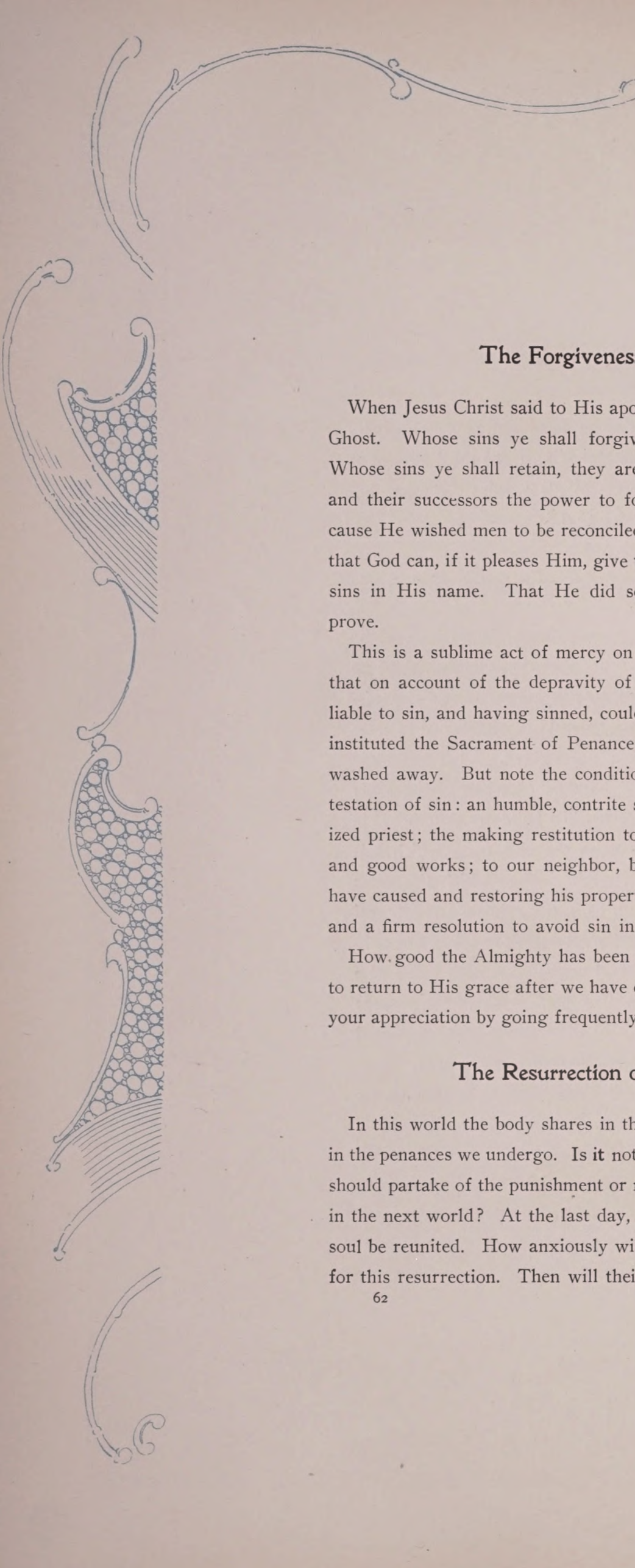
The page is framed by an ornate, reddish-brown border. At the top center, three angels are depicted in a semi-circular frame, holding a banner that reads "GLORIA IN EXCELSIS". The sides of the border feature vertical panels: the left one shows a torch at the top and a group of three figures in a niche below; the right one shows a similar torch and figure arrangement. The bottom of the border is a wide, decorative band with repeating floral and scrollwork patterns.

Trinity, reposes? If not, why do you defile with sins of impurity your own body, the temple of the Holy Ghost, the third Person of the Blessed Trinity. Remember Christ's words: "Blessed are the pure in heart for they shall see God."

The Holy Catholic Church, the communion of Saints.

God requires that to obtain salvation men should believe the truths He has revealed and in order that these truths might be handed down through all ages in their pristine purity, it was necessary that some recognized authority should be established to communicate them to the succeeding generations. That authority is the Roman Catholic Church. Established when Christ said: "Thou art Peter, and upon this rock will I build my church." He gave to Peter and the other apostles the plan upon which His church was to be built. That church, against which the gates of hell cannot prevail, is still with us in undiminished vigor, still laboring with untiring energy for the salvation of souls. Not only here on earth, but forming one vast communion with those who have departed. The communion of saints, by which the prayers of the saints and the good works of the faithful here are united to ask pardon from God for those suffering in Purgatory.

How beautiful, such a church is! All Christians in Heaven, on earth, and in Purgatory belong to it. We are one family. How happy we should be that God has conferred this precious gift of faith on us! Never be ashamed of it, nor act in such a way that it need be ashamed of you.



The Forgiveness of Sins.

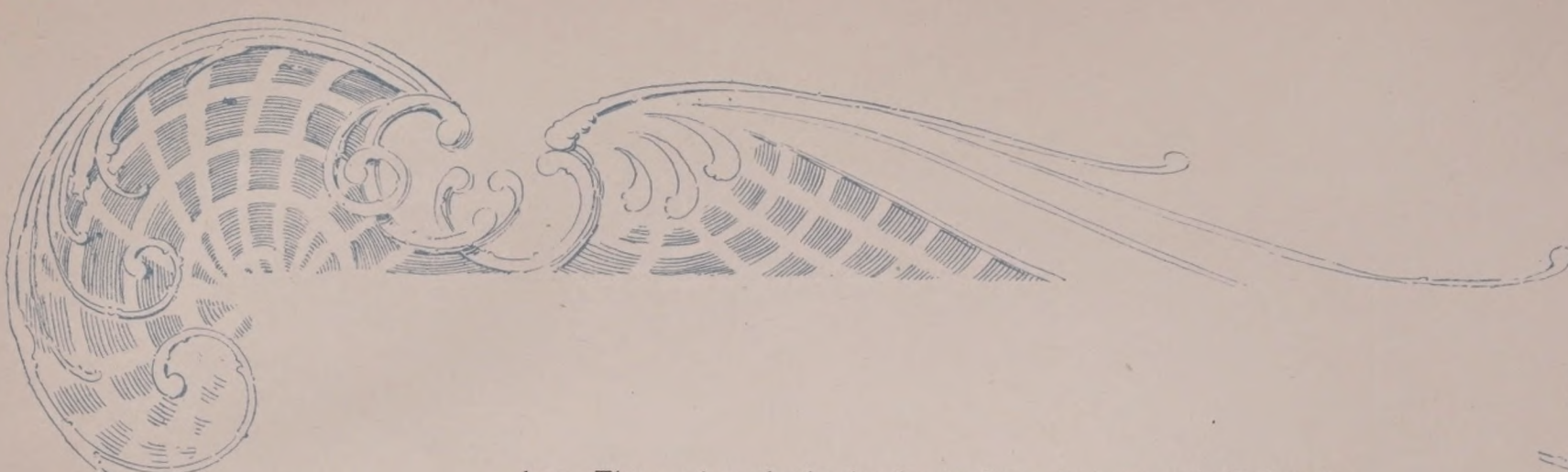
When Jesus Christ said to His apostles: "Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them. Whose sins ye shall retain, they are retained." He gave them and their successors the power to forgive sin. He did this because He wished men to be reconciled to God. No one will deny that God can, if it pleases Him, give to man this power to forgive sins in His name. That He did so the scriptures abundantly prove.

This is a sublime act of mercy on the part of God. He knew that on account of the depravity of our fallen nature, man was liable to sin, and having sinned, could not enter Heaven. So He instituted the Sacrament of Penance, where man's sins could be washed away. But note the conditions—Perfect horror and detestation of sin: an humble, contrite self-accusation to an authorized priest; the making restitution to God by penitential prayers and good works; to our neighbor, by repairing any scandal we have caused and restoring his property, if we have wronged him, and a firm resolution to avoid sin in the future.

How good the Almighty has been to us, giving us such means to return to His grace after we have offended Him by sin. Show your appreciation by going frequently and fervently to confession.

The Resurrection of the Body.

In this world the body shares in the sins we commit as well as in the penances we undergo. Is it not right and just that the body should partake of the punishment or reward to be meted out to us in the next world? At the last day, therefore, will the body and soul be reunited. How anxiously will the just and the elect long for this resurrection. Then will their glory shine in the light of



day. Then, when the book of conscience is open and displayed to the world, the good will be repaid for having withstood the corruptions and vices to which they were exposed. But the sinner, he will be confounded and troubled. He will be filled with fear and trembling. All the vices of his life will be exposed to the world.

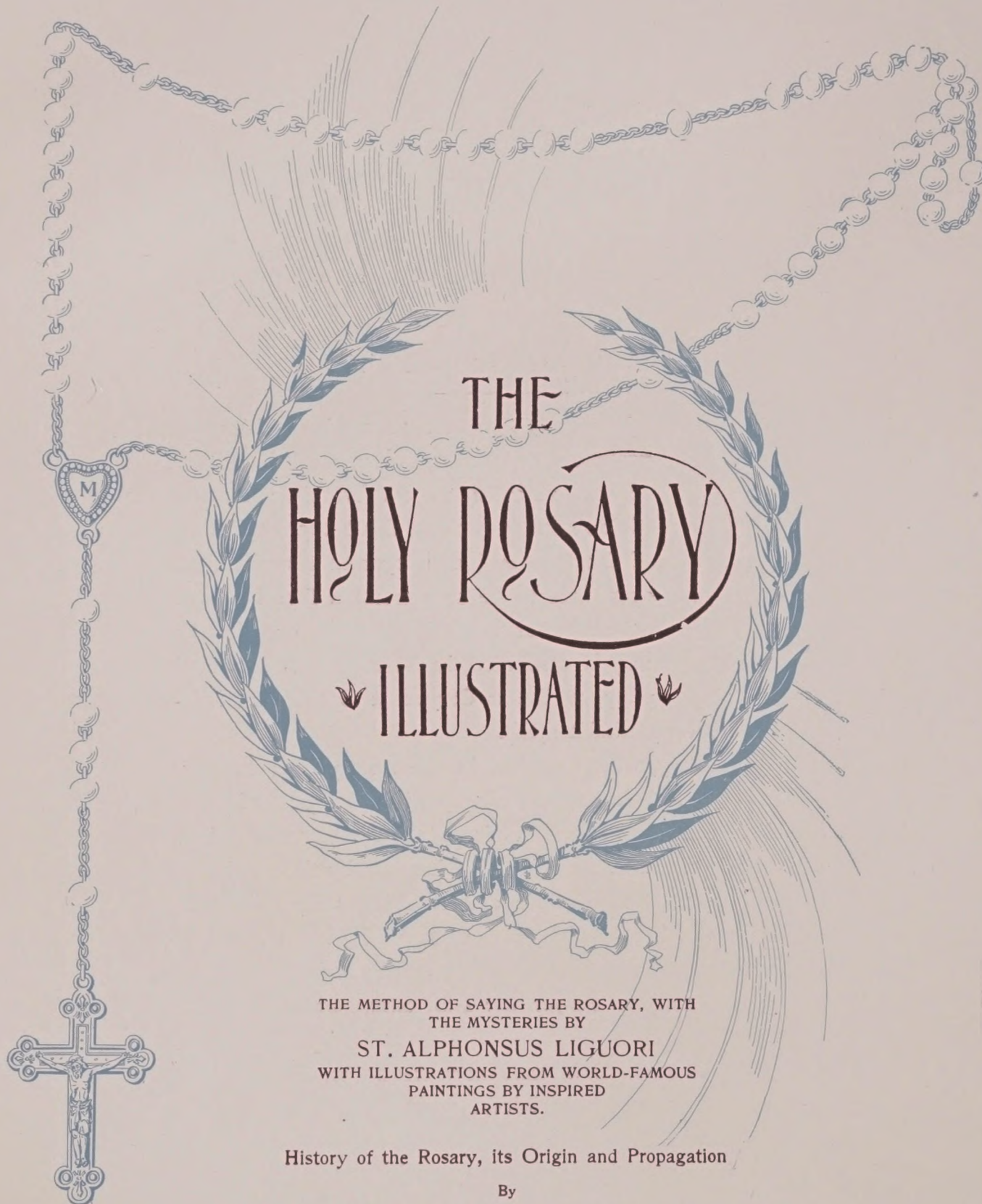
Would you care to have your secret sins published to the world? They will be at the last day. Your most secret thoughts and desires. Purify your mind and your heart that you may not suffer condemnation. Live piously if you would rise to eternal glory.

And Life Everlasting. Amen.

Eternity. Who can conceive what it is? Joy without ending, for the good. Pain, without ending, for the wicked. What a glorious thought it is, that a little self-denial here, for a few short years, will merit for us an eternity of happiness! Bliss without end. No trouble. No sorrow. No pain. And yet men will sacrifice this and exchange it for millions of centuries of excruciating agony for the gratification of their passions. Which will you do? Where will your eternity be spent? Reflect on this every time you say the Creed, and may God in His mercy grant that you may elect to follow Christ's footsteps and merit everlasting life.





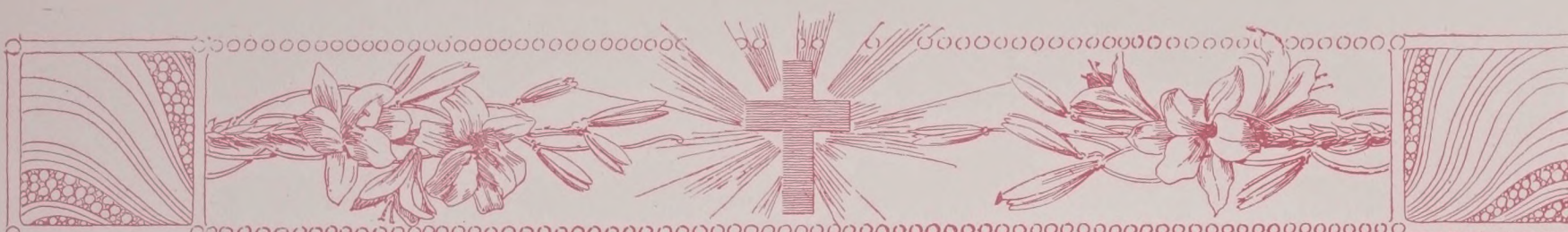


THE METHOD OF SAYING THE ROSARY, WITH
THE MYSTERIES BY
ST. ALPHONSUS LIGUORI
WITH ILLUSTRATIONS FROM WORLD-FAMOUS
PAINTINGS BY INSPIRED
ARTISTS.

History of the Rosary, its Origin and Propagation

By

REV. C. H. MCKENNA, O. P.



The Rosary of the Blessed Virgin.

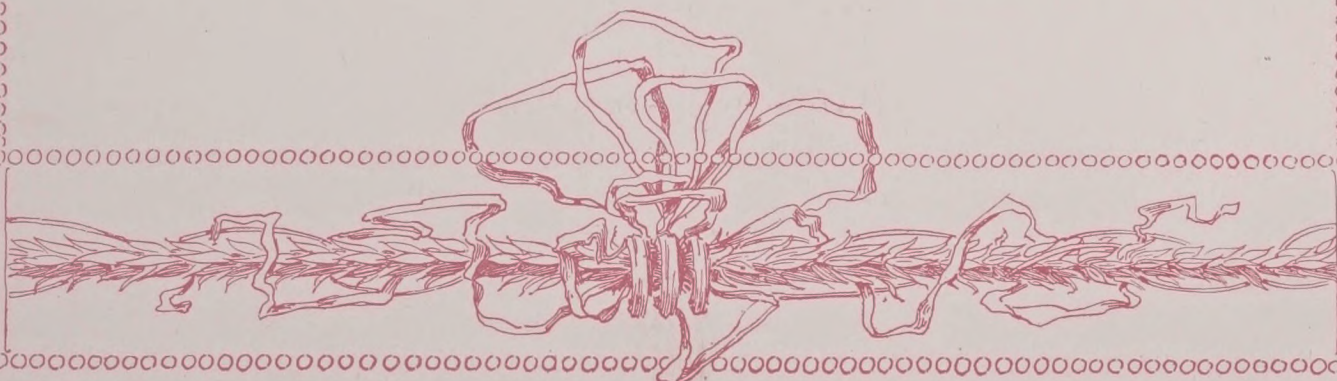
[Otherwise called "the Beads."]

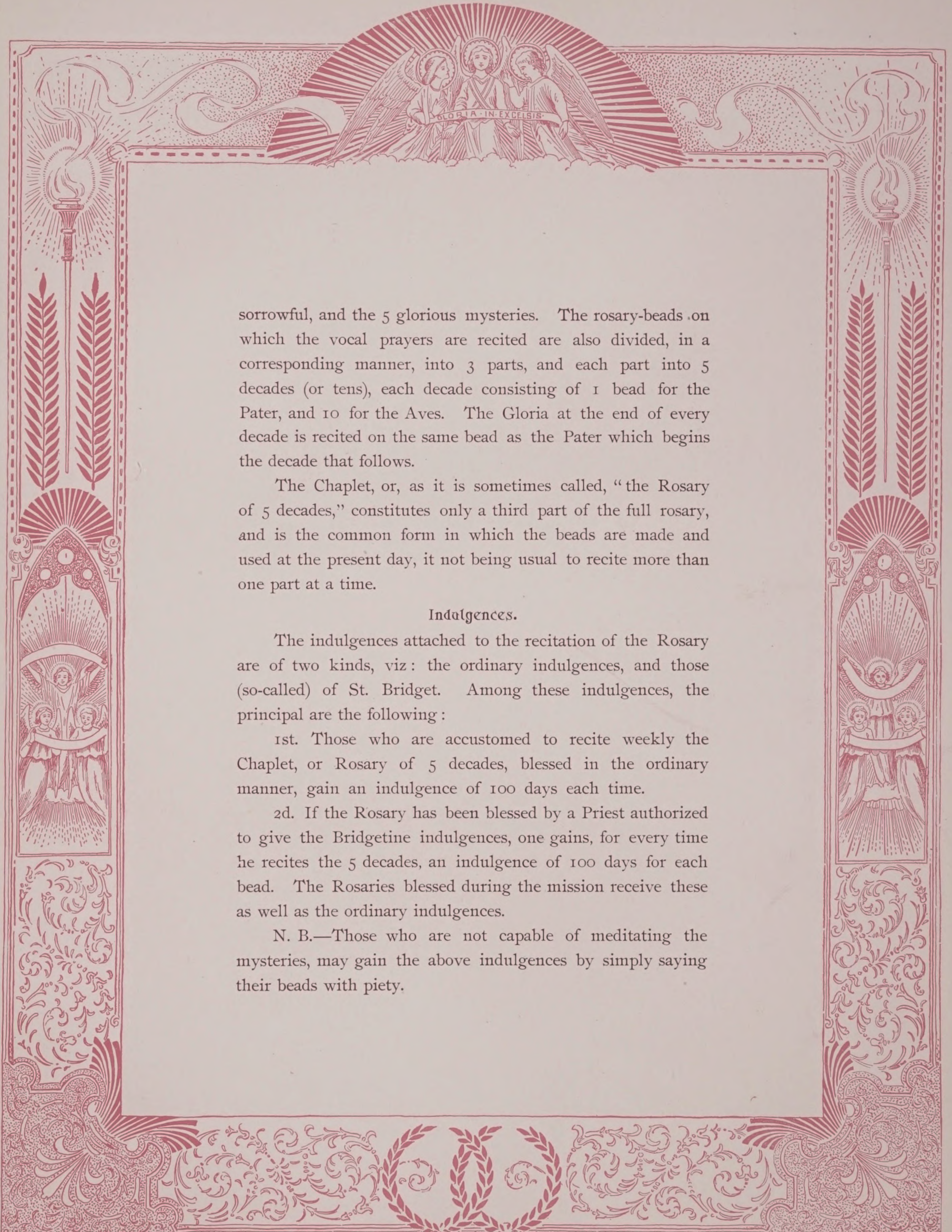


THE Rosary is one of the most beautiful, most profitable, and most popular of all devotions. It was revealed to St. Dominic by the divine Mother herself, about the beginning of the thirteenth century, and has continued ever since to be so general a favorite with all classes of the faithful that to neglect it may be attributed, in most cases, to a lack of piety, whilst to despise it is the sure indication of an uncatholic spirit.

The Rosary, when practiced in the most perfect manner, consists of two distinct modes of prayer joined together in one exercise. It is a combination of mental prayer, or meditation, with vocal prayer. The meditation is made by the consideration of the most memorable and touching "mysteries" or events in the life, passion, and victory of Jesus Christ our Redeemer. The vocal prayer consists of the recitation, on the beads, of the Lord's Prayer, the Hail Mary, and the Gloria Patri, or Doxology.

The Mysteries to be meditated are 15 in number, and divided into three parts, which are named the 5 joyful, the 5





sorrowful, and the 5 glorious mysteries. The rosary-beads on which the vocal prayers are recited are also divided, in a corresponding manner, into 3 parts, and each part into 5 decades (or tens), each decade consisting of 1 bead for the Pater, and 10 for the Aves. The Gloria at the end of every decade is recited on the same bead as the Pater which begins the decade that follows.

The Chaplet, or, as it is sometimes called, "the Rosary of 5 decades," constitutes only a third part of the full rosary, and is the common form in which the beads are made and used at the present day, it not being usual to recite more than one part at a time.

Indulgences.

The indulgences attached to the recitation of the Rosary are of two kinds, viz: the ordinary indulgences, and those (so-called) of St. Bridget. Among these indulgences, the principal are the following:

1st. Those who are accustomed to recite weekly the Chaplet, or Rosary of 5 decades, blessed in the ordinary manner, gain an indulgence of 100 days each time.

2d. If the Rosary has been blessed by a Priest authorized to give the Bridgetine indulgences, one gains, for every time he recites the 5 decades, an indulgence of 100 days for each bead. The Rosaries blessed during the mission receive these as well as the ordinary indulgences.

N. B.—Those who are not capable of meditating the mysteries, may gain the above indulgences by simply saying their beads with piety.

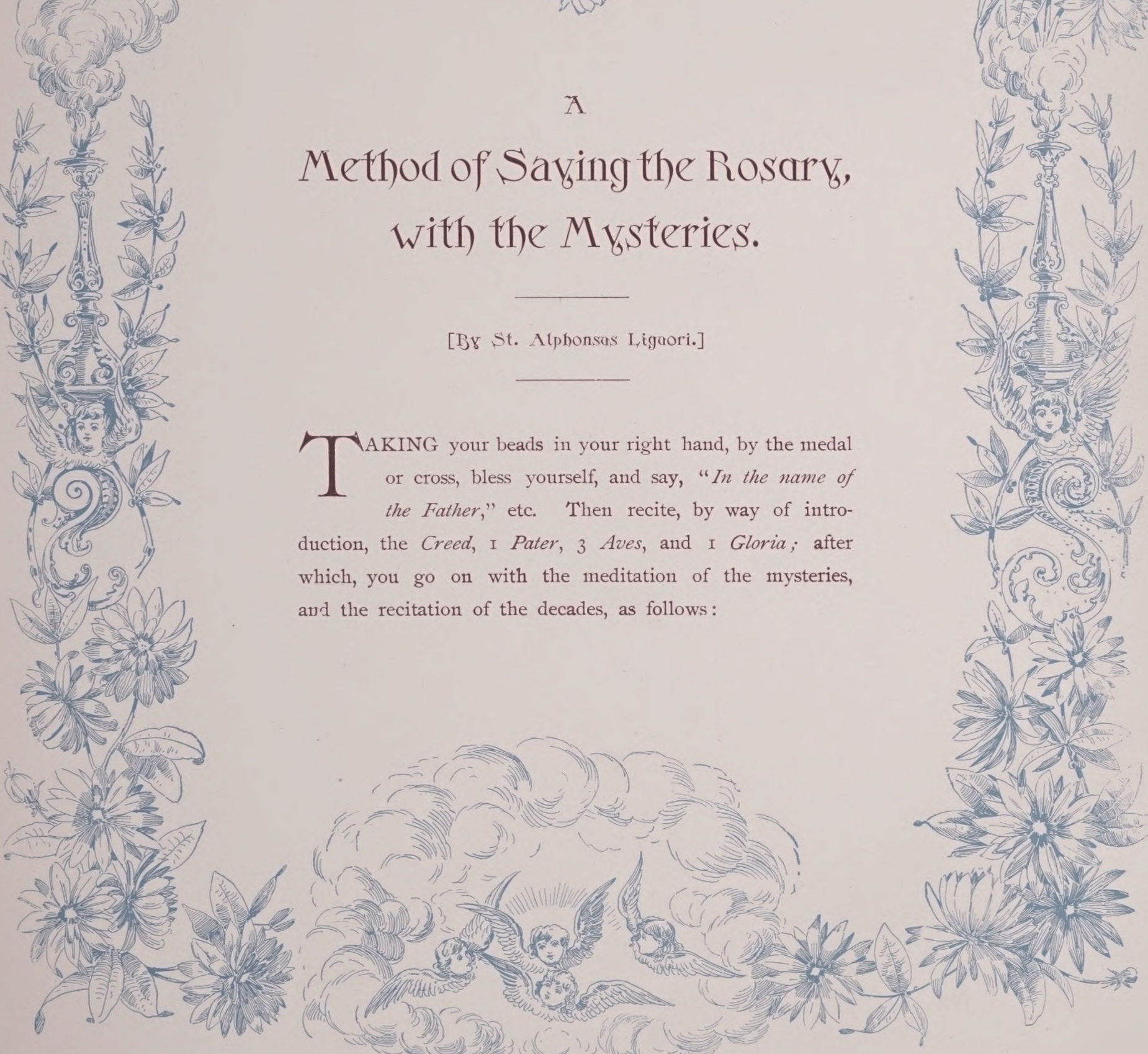


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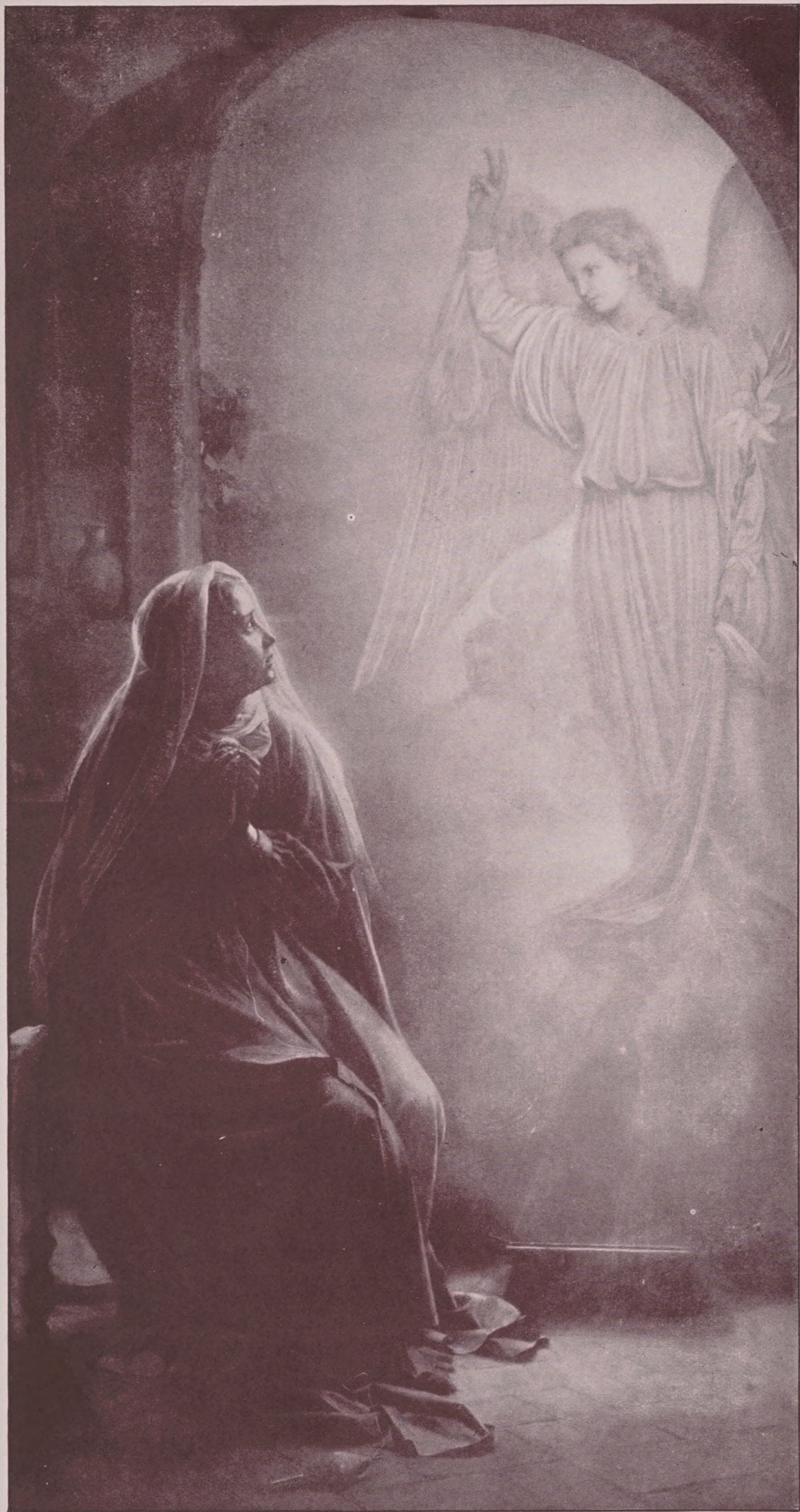
Method of Saying the Rosary, with the Mysteries.

[By St. Alphonsus Liguori.]

TAKING your beads in your right hand, by the medal or cross, bless yourself, and say, "*In the name of the Father,*" etc. Then recite, by way of introduction, the *Creed*, 1 *Pater*, 3 *Aves*, and 1 *Gloria*; after which, you go on with the meditation of the mysteries, and the recitation of the decades, as follows:







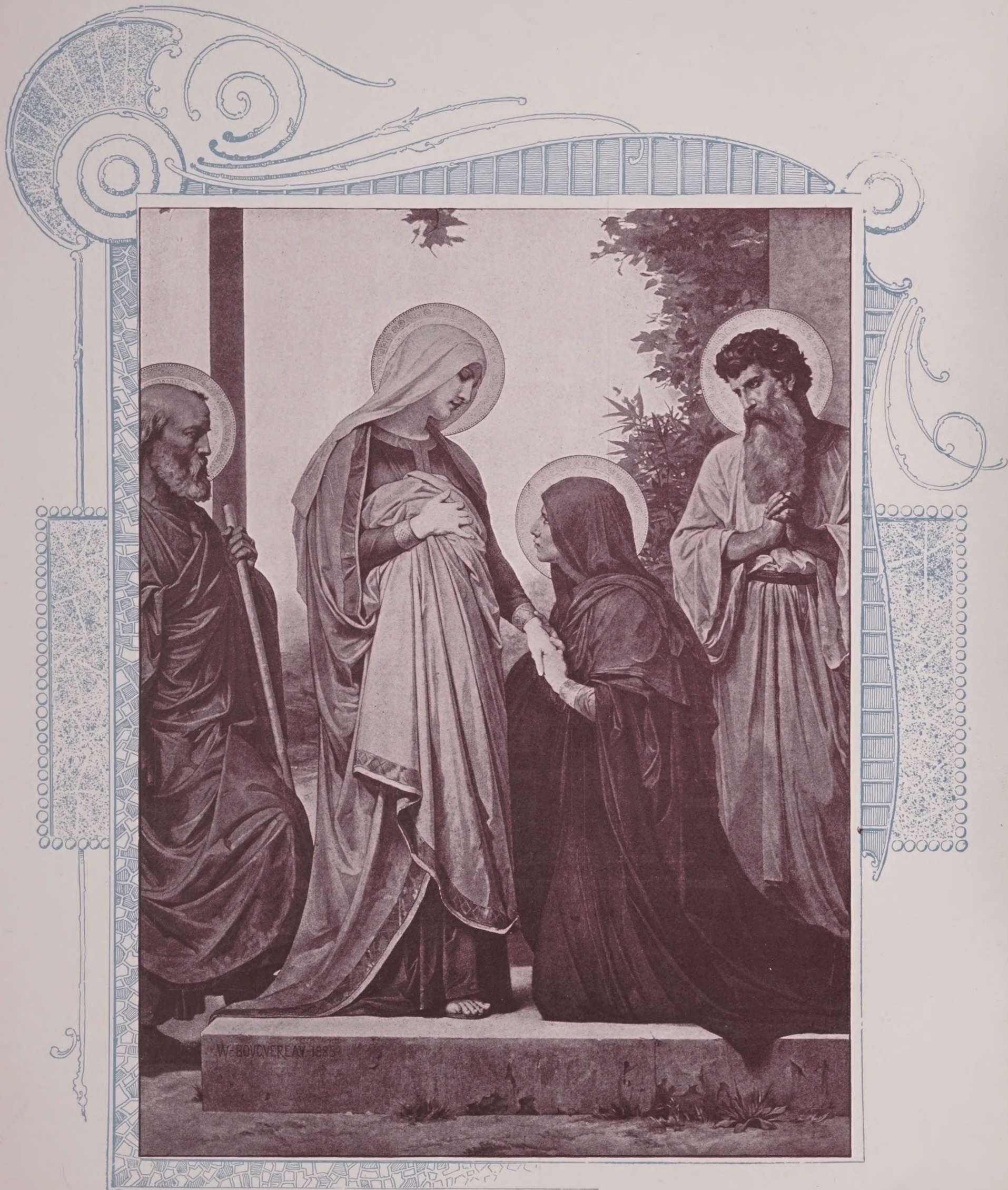
1.

The Message of the Angel.

IN THIS mystery we contemplate how the blessed Virgin Mary received from the Archangel Gabriel the news that she should conceive and bring forth into the world our Lord Jesus Christ. O, the tender pity of our God, who might have saved us by sending an angel to redeem us, but chose rather to come himself, and to die for our Salvation! But, alas! where is the gratitude of men, where is that return of love we owe to a God so full of mercy? Holy Mother of God, so full always of love to Jesus Christ, who became thy Son that he might deliver us from hell, obtain for us the grace to love him also with all our heart.

Then say on your beads, 1 *Pater*, 10 *Aves*, and 1 *Gloria*, in honor of the divine Mother, and to obtain this holy love of God.





II.

The Visitation.

IN THIS mystery we contemplate how the blessed Virgin Mary, having learned that St. Elizabeth, her cousin, was with child, set out immediately to visit her, and remained with her three months. The visit of Mary was the source of grace to this whole family. Happy, indeed, is every soul which Mary deigns to visit! Let us pray, then, to our dear Lady, that she will be pleased to visit our souls, to sanctify and save them.

Pray now to this intention, 1 *Pater*, 10 *Aves*, and 1 *Gloria*, on your beads.







III.

The Birth of Our Lord.

IN THIS mystery we contemplate how the Virgin Mary brought forth our Redeemer, at midnight, in the stable of Bethlehem, between two animals of the stall. When the time of her delivery arrived, Mary was in the city of Bethlehem, but being very poor, was unable to procure any lodging, so that she was obliged to take shelter in a cave, which was used as a stable for cattle, and there she gave birth to the Son of God, and laid him on a bed of straw in the manger. It pleased our Lord Jesus Christ to come into the world in the form of a babe, and in a manger, in order that sinners might have more confidence to approach him. Sinners then that we are, let us take courage, and beseech the blessed Virgin to obtain for us a true and unchanging confidence in the mercy of her Son, our Redeemer.

1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads.





IV.

The Presentation in the Temple.

IN THIS mystery we contemplate how, forty days after the birth of our Lord, the blessed Virgin, that she might fulfil the precept of the purification, offered her divine Son in the temple, and placed him in the arms of the aged Simeon. Mary had no need to be purified, because she was always free from stain; but in order to obey the law, and through humility, she went to be purified, and to appear sullied, like other women. Since, then, Mary, who was so pure, was not ashamed to appear as if she needed to be purified, how shall we ever be ashamed to confess our sins? Let us pray to the blessed Virgin while we recite this next decade, that she will help us always to overcome every repugnance to confess our sins.

1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads.





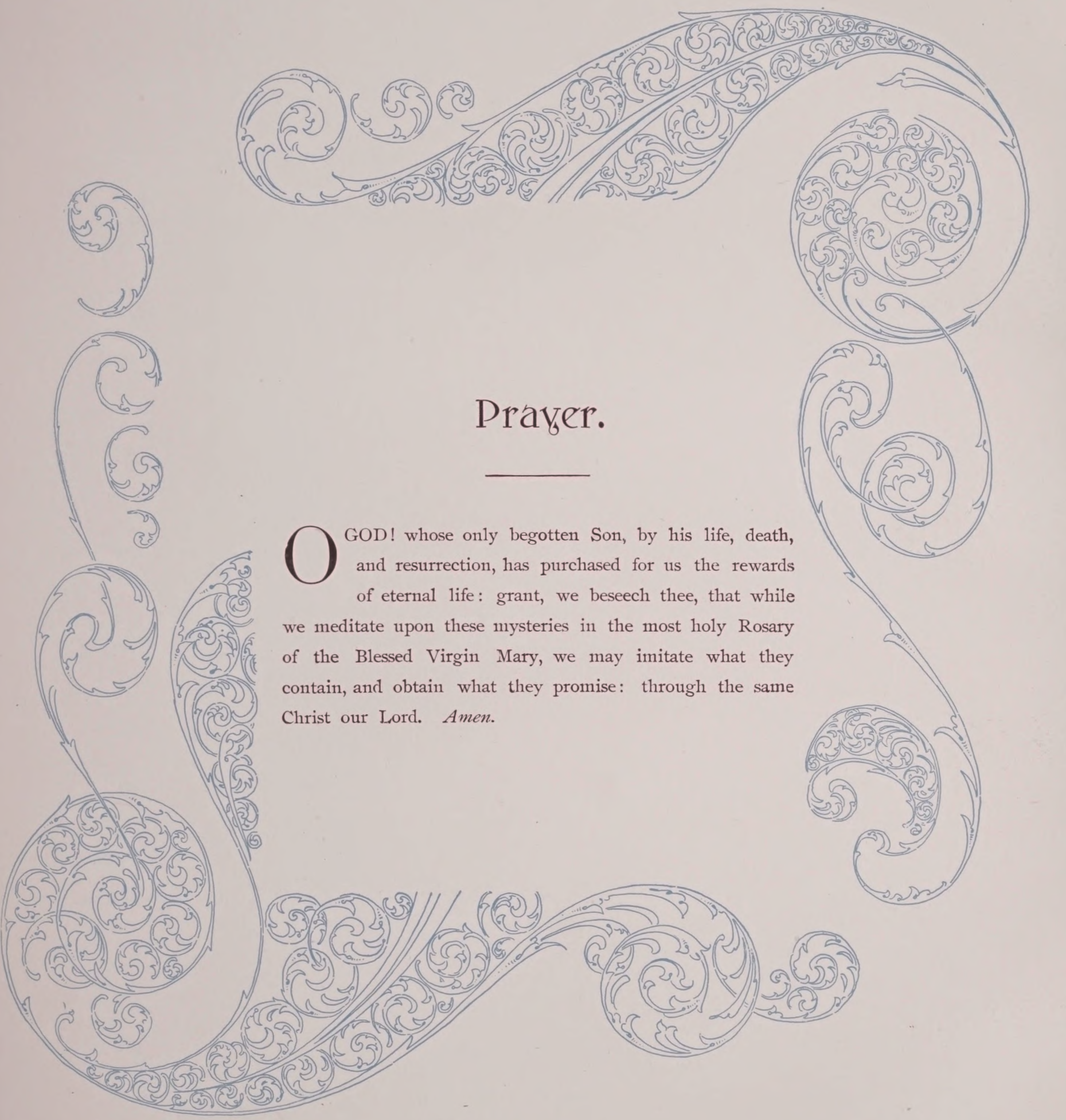

V.

The Finding in the Temple

IN THIS mystery we contemplate how Mary, having lost her Son, sought for him during three days, and found him again the third day, disputing in the midst of the doctors. The blessed Virgin and St. Joseph, having gone to Jerusalem to visit the temple, took with them the little child Jesus, then only twelve years old. On their return they lost him. For three days, then, they sought after him, with many sighs and tears, and found him at last in the temple. Mary never lost the grace of her Son, but only his presence, and nevertheless, she sought after him with tears. O, how much greater reason the sinner has to search for Jesus Christ, and that with many tears, when he has lost his grace! Whoever seeks for him in this way, will find him surely. Let us pray, then, to the blessed Virgin for so many poor sinners who have lost Jesus Christ, that she may obtain for them a true sorrow for their sins.

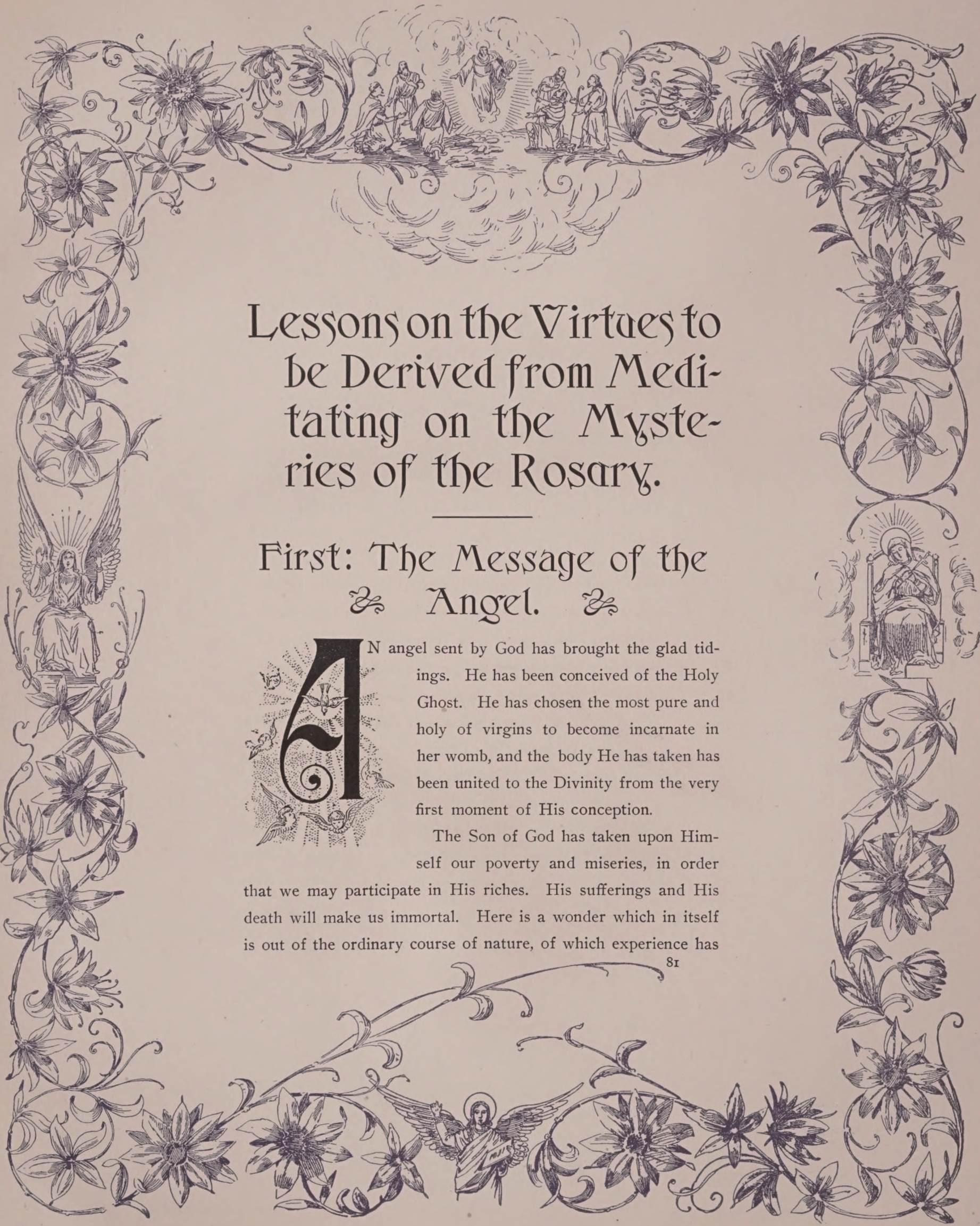
Recite 1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads; and then conclude with the following prayer :





Prayer.

O GOD! whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life: grant, we beseech thee, that while we meditate upon these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise: through the same Christ our Lord. *Amen.*

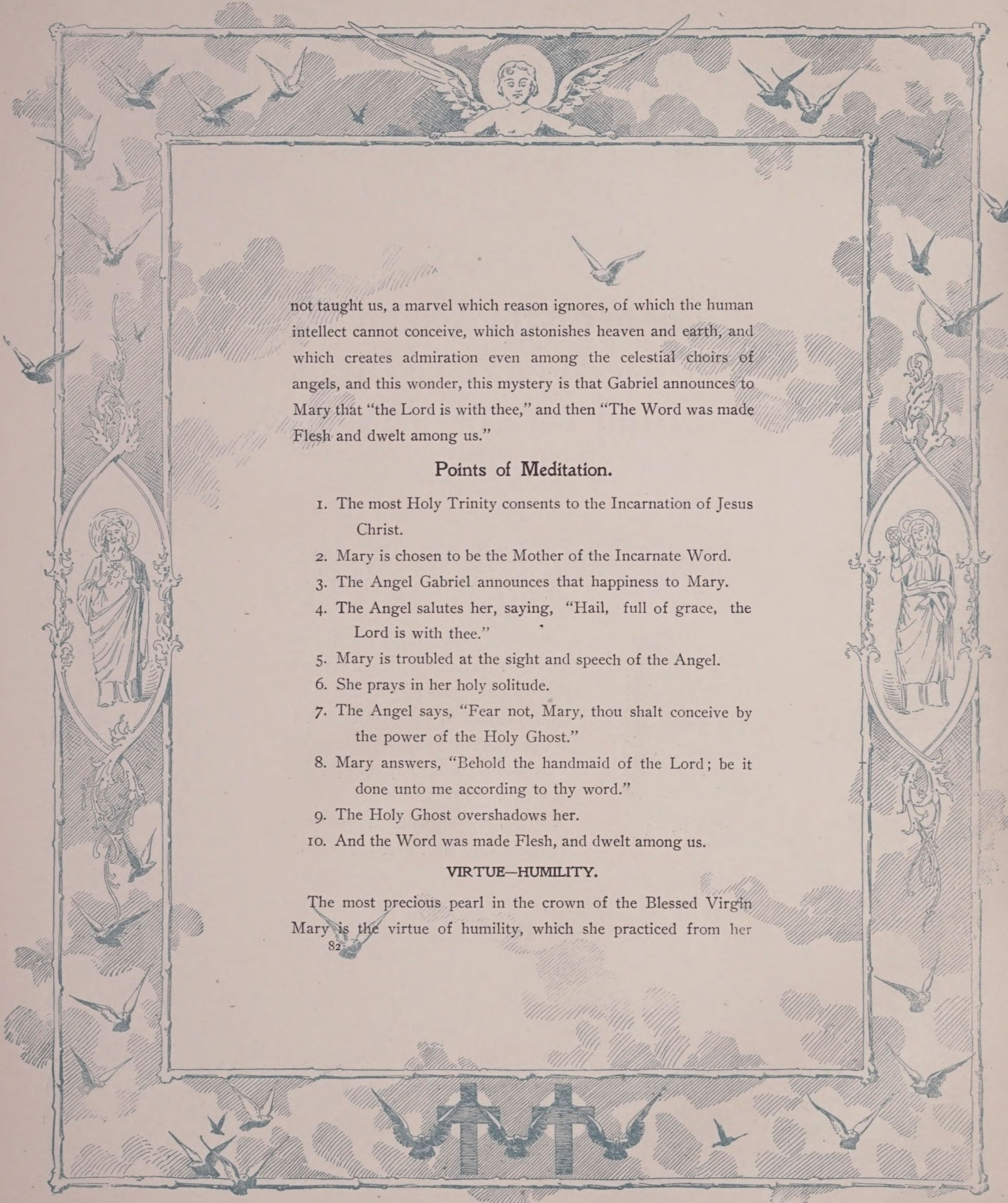


Lessons on the Virtues to be Derived from Medi- tating on the Myste- ries of the Rosary.

First: The Message of the Angel.

AN angel sent by God has brought the glad tidings. He has been conceived of the Holy Ghost. He has chosen the most pure and holy of virgins to become incarnate in her womb, and the body He has taken has been united to the Divinity from the very first moment of His conception.

The Son of God has taken upon Himself our poverty and miseries, in order that we may participate in His riches. His sufferings and His death will make us immortal. Here is a wonder which in itself is out of the ordinary course of nature, of which experience has



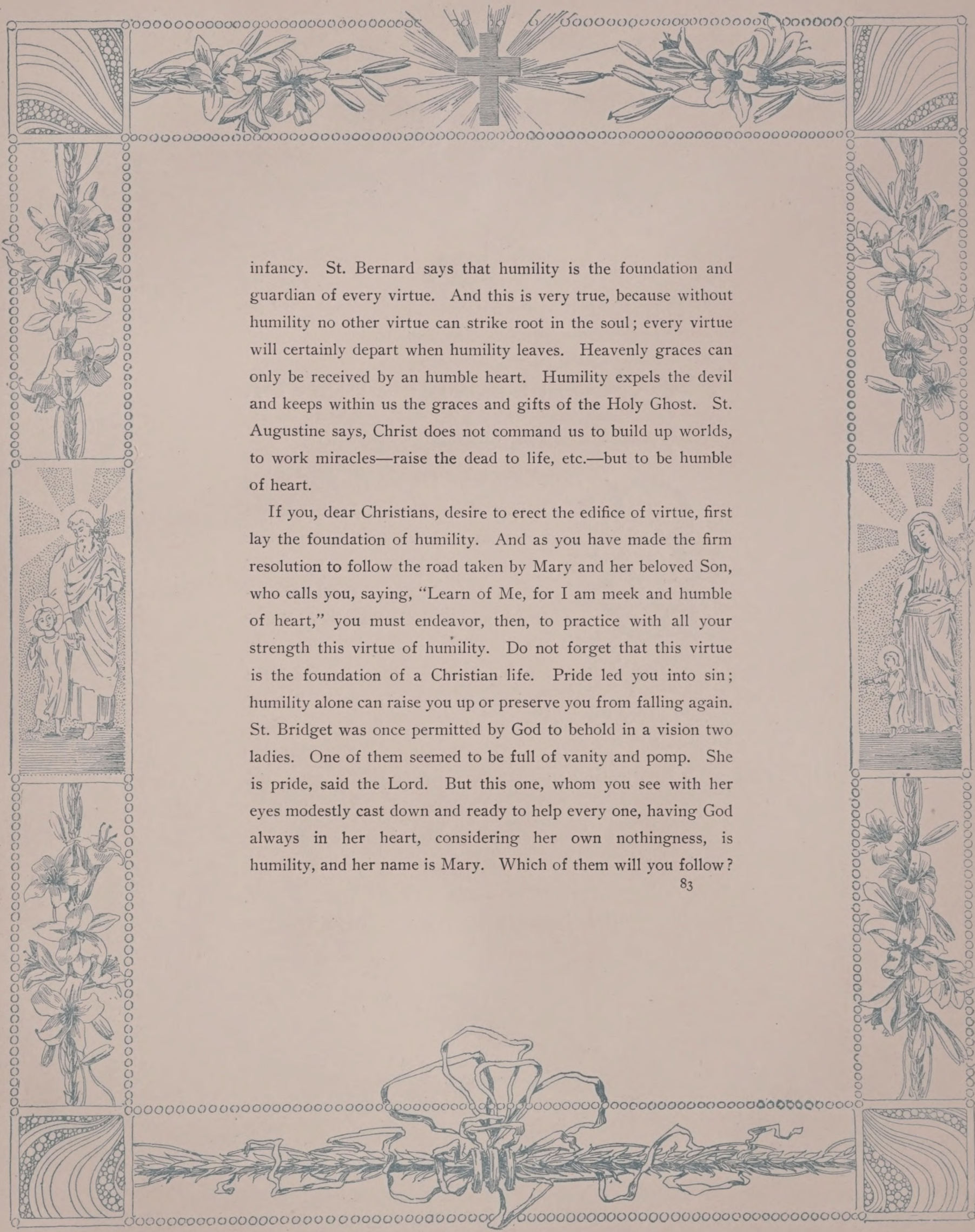
not taught us, a marvel which reason ignores, of which the human intellect cannot conceive, which astonishes heaven and earth, and which creates admiration even among the celestial choirs of angels, and this wonder, this mystery is that Gabriel announces to Mary that "the Lord is with thee," and then "The Word was made Flesh and dwelt among us."

Points of Meditation.

1. The most Holy Trinity consents to the Incarnation of Jesus Christ.
2. Mary is chosen to be the Mother of the Incarnate Word.
3. The Angel Gabriel announces that happiness to Mary.
4. The Angel salutes her, saying, "Hail, full of grace, the Lord is with thee."
5. Mary is troubled at the sight and speech of the Angel.
6. She prays in her holy solitude.
7. The Angel says, "Fear not, Mary, thou shalt conceive by the power of the Holy Ghost."
8. Mary answers, "Behold the handmaid of the Lord; be it done unto me according to thy word."
9. The Holy Ghost overshadows her.
10. And the Word was made Flesh, and dwelt among us.

VIRTUE—HUMILITY.

The most precious pearl in the crown of the Blessed Virgin Mary is the virtue of humility, which she practiced from her



infancy. St. Bernard says that humility is the foundation and guardian of every virtue. And this is very true, because without humility no other virtue can strike root in the soul; every virtue will certainly depart when humility leaves. Heavenly graces can only be received by an humble heart. Humility expels the devil and keeps within us the graces and gifts of the Holy Ghost. St. Augustine says, Christ does not command us to build up worlds, to work miracles—raise the dead to life, etc.—but to be humble of heart.

If you, dear Christians, desire to erect the edifice of virtue, first lay the foundation of humility. And as you have made the firm resolution to follow the road taken by Mary and her beloved Son, who calls you, saying, "Learn of Me, for I am meek and humble of heart," you must endeavor, then, to practice with all your strength this virtue of humility. Do not forget that this virtue is the foundation of a Christian life. Pride led you into sin; humility alone can raise you up or preserve you from falling again. St. Bridget was once permitted by God to behold in a vision two ladies. One of them seemed to be full of vanity and pomp. She is pride, said the Lord. But this one, whom you see with her eyes modestly cast down and ready to help every one, having God always in her heart, considering her own nothingness, is humility, and her name is Mary. Which of them will you follow?



The Second Joyful Mystery.

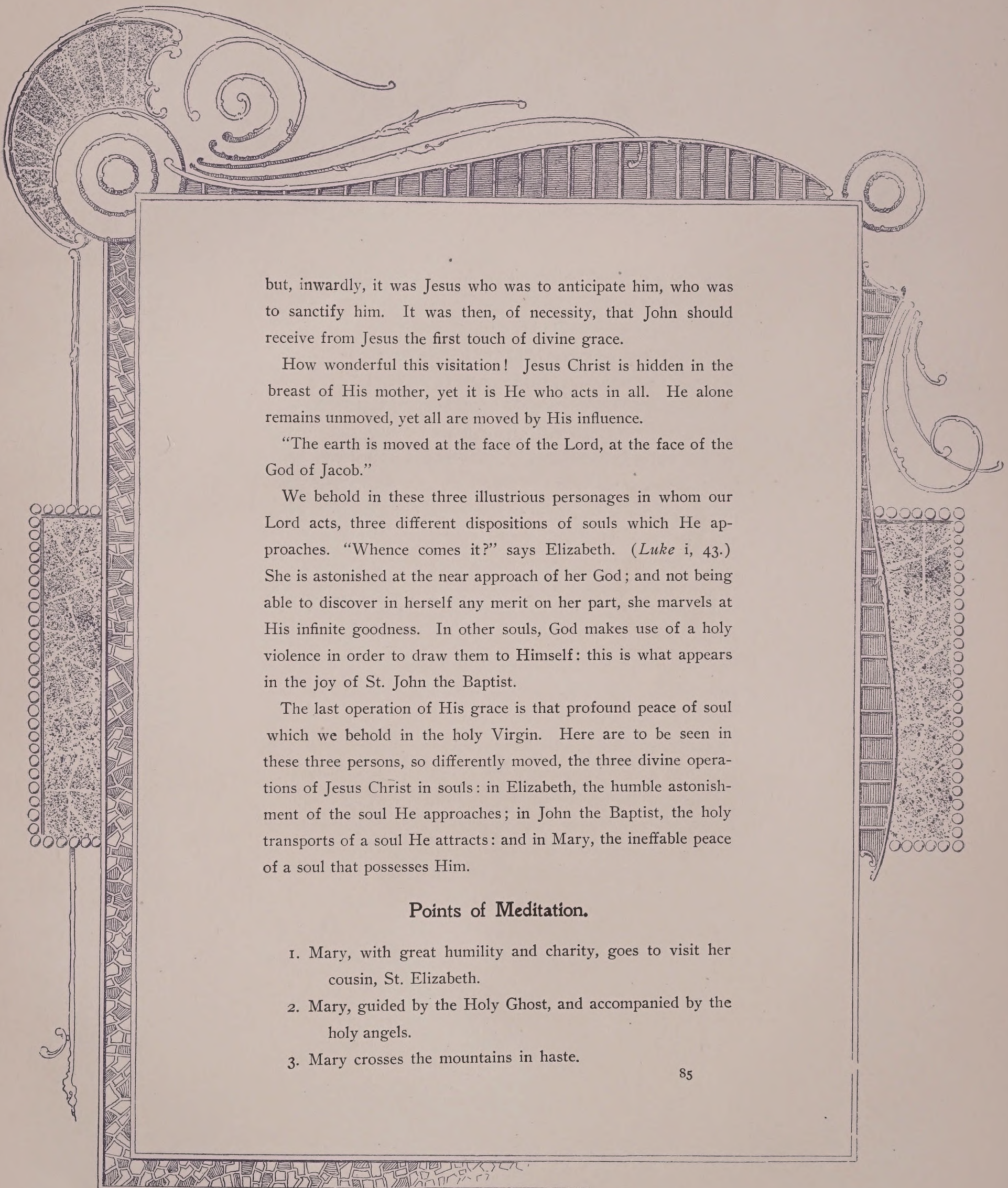
The Visitation.



SOON after Mary had conceived the Word, arising, she went with haste into the mountains of Judea, to visit her cousin Elizabeth. Do we not see the cause of this promptitude, and of the honor conferred on Elizabeth by this visit of Mary? When a soul is possessed of Jesus Christ, it is full of zeal, of holy desire, of sublime sentiments of piety, of an ardent desire of making God known and loved by all others.

Mary, who carries in her bosom the grace of Jesus Christ, is incited by a divine instinct to go and to diffuse it among the household of Zacharias where the Baptist had been conceived.

It is the part of superiors to condescend and to anticipate. Should not Mary, who saw herself anticipated by the Divine Word that came down to her womb, stoop and humble herself after His example? Jesus was outwardly preceded by St. John:



but, inwardly, it was Jesus who was to anticipate him, who was to sanctify him. It was then, of necessity, that John should receive from Jesus the first touch of divine grace.

How wonderful this visitation! Jesus Christ is hidden in the breast of His mother, yet it is He who acts in all. He alone remains unmoved, yet all are moved by His influence.

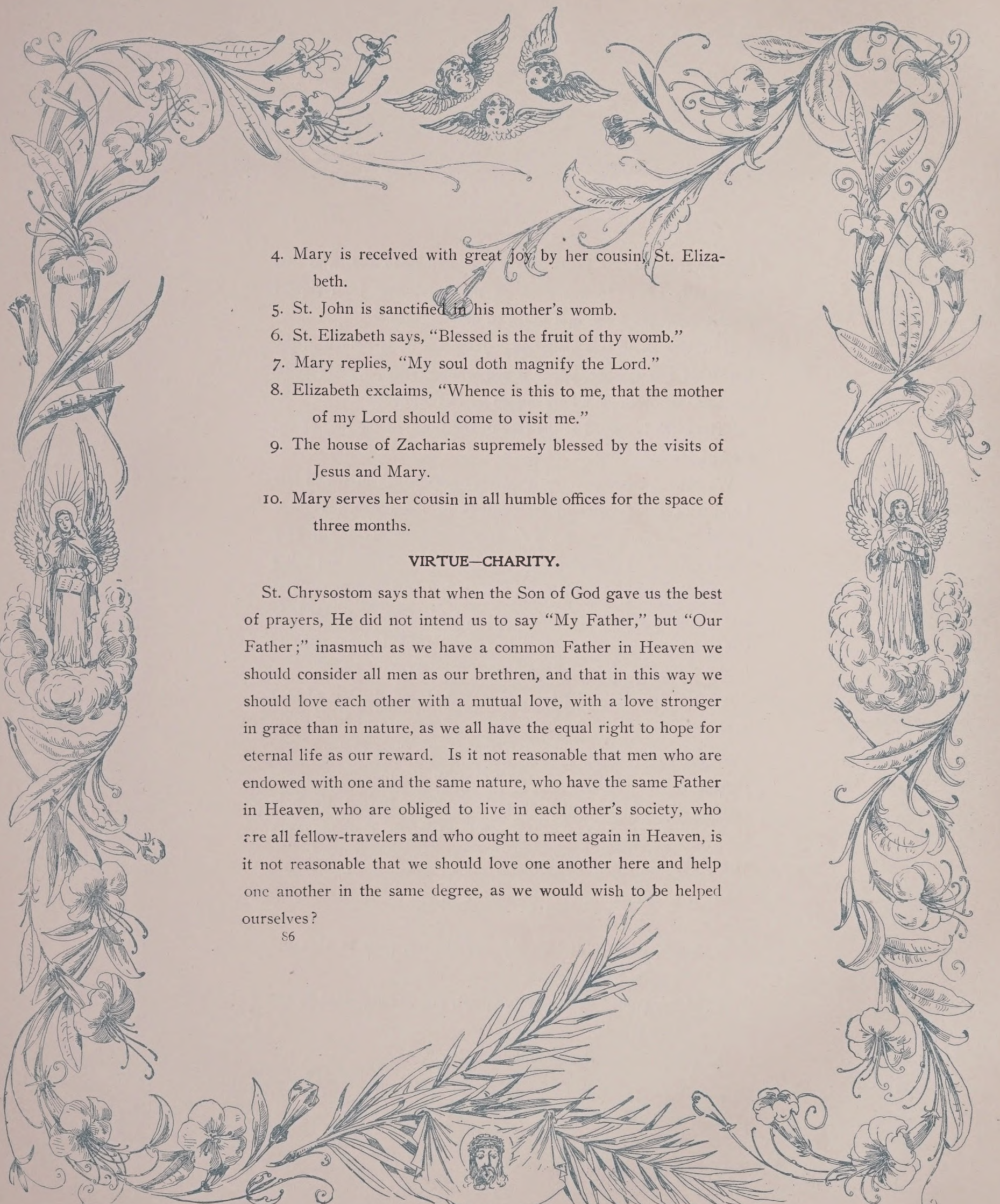
"The earth is moved at the face of the Lord, at the face of the God of Jacob."

We behold in these three illustrious personages in whom our Lord acts, three different dispositions of souls which He approaches. "Whence comes it?" says Elizabeth. (*Luke i, 43.*) She is astonished at the near approach of her God; and not being able to discover in herself any merit on her part, she marvels at His infinite goodness. In other souls, God makes use of a holy violence in order to draw them to Himself: this is what appears in the joy of St. John the Baptist.

The last operation of His grace is that profound peace of soul which we behold in the holy Virgin. Here are to be seen in these three persons, so differently moved, the three divine operations of Jesus Christ in souls: in Elizabeth, the humble astonishment of the soul He approaches; in John the Baptist, the holy transports of a soul He attracts: and in Mary, the ineffable peace of a soul that possesses Him.

Points of Meditation.

1. Mary, with great humility and charity, goes to visit her cousin, St. Elizabeth.
2. Mary, guided by the Holy Ghost, and accompanied by the holy angels.
3. Mary crosses the mountains in haste.

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4. Mary is received with great joy by her cousin, St. Elizabeth.
5. St. John is sanctified in his mother's womb.
6. St. Elizabeth says, "Blessed is the fruit of thy womb."
7. Mary replies, "My soul doth magnify the Lord."
8. Elizabeth exclaims, "Whence is this to me, that the mother of my Lord should come to visit me."
9. The house of Zacharias supremely blessed by the visits of Jesus and Mary.
10. Mary serves her cousin in all humble offices for the space of three months.

VIRTUE—CHARITY.

St. Chrysostom says that when the Son of God gave us the best of prayers, He did not intend us to say "My Father," but "Our Father;" inasmuch as we have a common Father in Heaven we should consider all men as our brethren, and that in this way we should love each other with a mutual love, with a love stronger in grace than in nature, as we all have the equal right to hope for eternal life as our reward. Is it not reasonable that men who are endowed with one and the same nature, who have the same Father in Heaven, who are obliged to live in each other's society, who are all fellow-travelers and who ought to meet again in Heaven, is it not reasonable that we should love one another here and help one another in the same degree, as we would wish to be helped ourselves?

The Third Joyful Mystery.

The Birth of Jesus Christ.

GOD prepared for the world a grand and new spectacle when He caused its King to be born in poverty, and prepared a palace and a crib to suit His lowliness. He came to His own and His own received Him not: "There was no place found to receive Him." (*Luke ii, 2.*) Crowds of the great ones of the earth have filled the inns; there is for Jesus but an abandoned and deserted manger to lay Him in. Worthy retreat for Him who was in after years to say: "The foxes have their holes and the birds of the air have their nests, but the Son of Man hath not whereon to lay His head." (*Luke ii, 38.*) He did not say this in complaint: He was accustomed to abandonment from His birth; He had not whereon to lay His head. He wished it so.

Let us leave places inhabited by men; let us leave the inns where tumult and interest reign. Let us seek among animals a retreat more simple and innocent. We have at last found a place worthy the "deserted;" come forth, Divine Infant, all is at least ready to signalize your poverty. He comes as a dart of light, as a ray of the sun; His mother is all astonishment at His appearance; that birth, this childbirth, is without travail. Miraculously con-





ceived, His birth is still more miraculous; and the saints have considered it far more astonishing to be born, than to be conceived, of a virgin!

Enter now into the possession of the throne of your poverty. The angels adore you. When God introduced you into this world, this command was issued from the high throne of His Eternal Majesty: "Let all the angels of God adore Him." (*Heb. i, 6.*) His mother and St. Joseph prostrated themselves, and adored Him at the same time! It was as a figure of Jesus that the Joseph of old was adored by his father and mother. (*Genesis xxx, 9.*) But the adoration which Jesus receives is of a different nature, since He is honored and adored as God above all, "forever and ever." (*Romans ix, 5.*)

Do not think of approaching this throne of poverty, filled with the love of riches and worldly grandeur. You who approach the crib of your Saviour, should debase yourselves. Why have we not more courage to follow in poverty the King of the poor! Let us in spirit, at least, leave all things and instead of taking pride in our wealth, let us blush at our costly apparel, while Jesus Christ is naked and abandoned.

Points of Meditation.

1. Mary gives birth to a child and remains a virgin.
2. Mary gives birth to Jesus, and wraps Him in swaddling-clothes.
3. Mary contemplates Jesus with love and astonishment.
4. Mary embraces Jesus and presses Him to her heart.
5. Mary feeds Jesus with her Virginal Milk.
6. Mary lays Jesus in a manger that Joseph had prepared.
7. Jesus lies in a manger before an ox and an ass.



8. The angels sing, "Glory to God in the highest, on earth peace to men of good-will."
9. The shepherds come to visit the Child Jesus.
10. The Magi come to adore the Holy Child, and offer Him presents.

VIRTUE—POVERTY.

Poverty in itself is not a virtue, but the love of poverty for Jesus Christ is so. He has said: "Blessed are the poor in spirit," not "Blessed are they who have nothing." St. Hilary explains this by saying that it is not a sin to own property but it is a sin if it is not used rightly. Thus when the Gospel condemns the rich and closes the gates of Heaven upon them, it does not curse those who possess riches, but those who are so eager to become rich that they fall into the snares of the devil.

A Christian should die poor, either in reality or in spirit, because poverty only can enter into Heaven, and if the rich enter there, it must be through the gate of poverty. Thus the greatest misfortune is to die rich, that is to say with a great love and attachment for riches. Money or property should only be valued because it enables its possessor to do good.







The Fourth Joyful Mystery.

The Presentation in the Temple.



THE law of Moses ordained that parents should take their new-born infants and consecrate them to the Lord.

We know that the first act of Jesus was to offer Himself a willing victim, taking the place of all other victims of what kind soever, in order to accomplish, in all things, the will of God. What He did in the bosom of His mother He does again

But why is this first-born redeemed? Was it necessary to redeem a Redeemer? The Redeemer bore in Himself the likeness of a slave and a sinner; His holy mother could not keep Him in her possession if He were not redeemed. He was submissive to her, He obeyed her, He served her for the space of thirty years. Redeem Him, pious mother! but you will not detain Him long; you will see Him sold for thirty pieces of silver, and given over to the torments of the Cross. Divine first-born, whether redeemed or sold, in order to be more wholly mine at the end of your life, I wish to be redeemed for you alone, and to spend my life in the performance of charity!

It is said in the Law: "There shall be offered a lamb of a year old as a holocaust for a son or a daughter, and a young pigeon or turtle dove for sin: or if they have not wherewith to provide a lamb, they shall offer a pair of turtle doves or young pigeons, one for a holocaust, and another for sin." (*Lev. xii, 6, 8.*) God tempers His law according to our means; His rigor, although



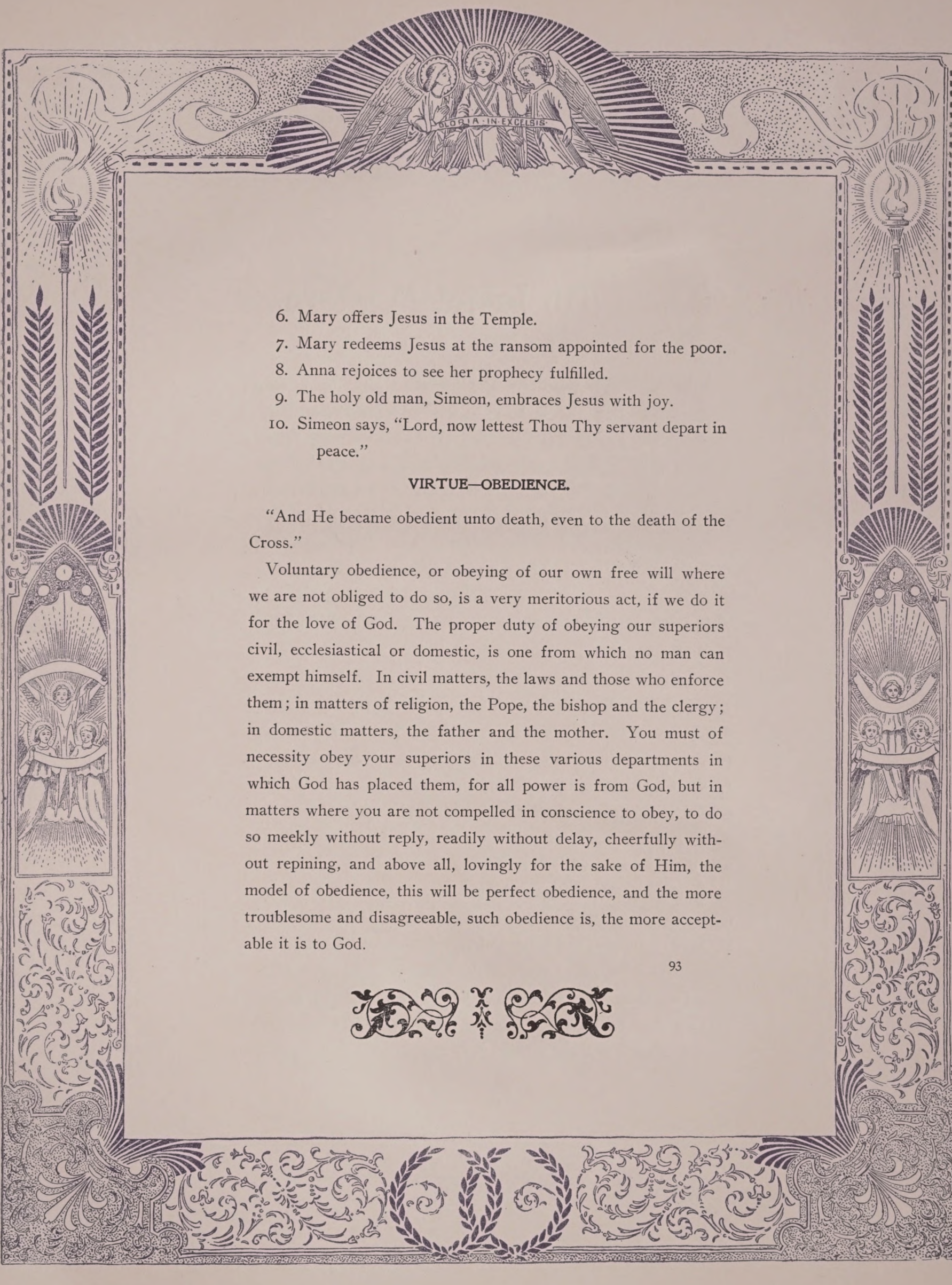
regular, is accommodating, and He permits the poor to offer birds instead of a lamb. Turtles and pigeons were the offerings of the poor. In the oblation of the Saviour, the Gospel excludes the lamb and marks only the alternative, namely, pigeons or doves, as being the sacrifice of Jesus Christ, which was certainly that of the poor. He thus exercises poverty, it pleases Him, He loves lowliness, and He continually bears about Him the marks of it. Let us keep before us this great mystery in memory of Him "who being rich became poor for our sake, that through His poverty we so might become rich." (*Cor. xi, 8, 9.*) Let us love this pearl of poverty. Origen says: I esteem these turtles and pigeons happy in being offered for our Saviour, since He saves both men and beasts: "Men and beasts thou wilt preserve, O Lord." (*Ps. xxxv, 7:*)

Go, little innocent victims, go and die for Jesus! It is we who should die because of our sins: let us then save Jesus from death, by dying to sin which was the cause of His death. The dove, the emblem of purity, is the sacrifice of the old law. Sacrificed to purify souls. Jesus Christ, purity personified, is sacrificed in the new law that souls may be saved. Think of that, O sinner! Thy soul is of so much value that the Son of God died to save it from destruction.

Points of Meditation.

1. Mary goes to the Temple to offer her Holy Child.
2. Jesus and Mary submit to the law.
3. The way from Nazareth to Jerusalem is long and difficult.
4. Mary carries the Child Jesus in her arms.
5. Mary continues her journey, pondering all these things in her heart.



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6. Mary offers Jesus in the Temple.
 7. Mary redeems Jesus at the ransom appointed for the poor.
 8. Anna rejoices to see her prophecy fulfilled.
 9. The holy old man, Simeon, embraces Jesus with joy.
 10. Simeon says, "Lord, now lettest Thou Thy servant depart in peace."

VIRTUE—OBEDIENCE.

"And He became obedient unto death, even to the death of the Cross."

Voluntary obedience, or obeying of our own free will where we are not obliged to do so, is a very meritorious act, if we do it for the love of God. The proper duty of obeying our superiors civil, ecclesiastical or domestic, is one from which no man can exempt himself. In civil matters, the laws and those who enforce them; in matters of religion, the Pope, the bishop and the clergy; in domestic matters, the father and the mother. You must of necessity obey your superiors in these various departments in which God has placed them, for all power is from God, but in matters where you are not compelled in conscience to obey, to do so meekly without reply, readily without delay, cheerfully without repining, and above all, lovingly for the sake of Him, the model of obedience, this will be perfect obedience, and the more troublesome and disagreeable, such obedience is, the more acceptable it is to God.

The Fifth Joafal Mastera.

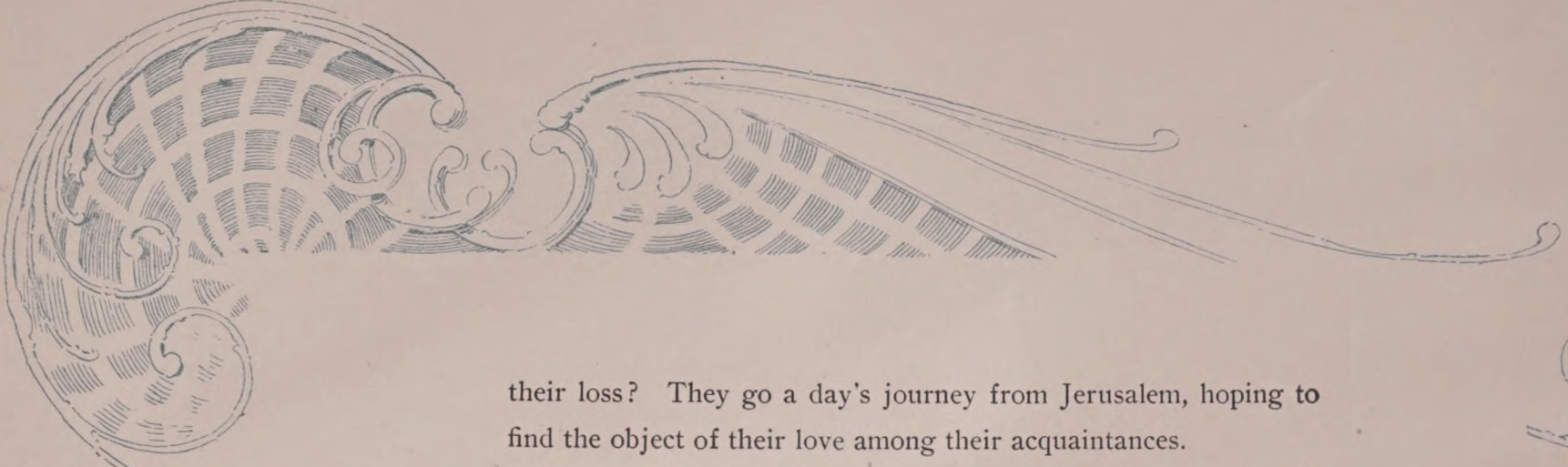
The Finding of the Child Jesus in the Temple.



HE absence of the Child Jesus from Mary and Joseph was not a punishment but a trial. Holy Writ does not accuse them of negligence in losing Him in the crowd : it must have been a deep humiliation and a trial.

Jesus escapes when it pleases Him : His spirit goes and comes at will. "But thou knowest not whence He cometh and whither He goeth. (*John iii, 8.*) He passes : "But He passing through the midst of them went His way." (*Luke iv, 30.*) And they perceive Him not. Apparently He had no need of this strategy to escape from Mary and Joseph. Be it as it may, the holy Child disappeared, and His parents, being anxious and filled with sorrow, "sought Him among their kinsfolks and acquaintance." (*Luke ii, 44.*) How many times did not the holy man St. Joseph reproach himself with the little care he had taken of their celestial charge? Who would not grieve with him, and with his spouse, now the most sorrowful of mothers?

The charms of the holy Child were marvellous. Thus it is easy to conceive how delighted the companions of their journey were to have His society : and Mary and Joseph believed their precious charge was with one or other of the different groups returning from Jerusalem, whither they had been to celebrate the Pasch. This accounts for the easy escape of the Divine Child from His parents. What words can express their sorrow when they realized



their loss? They go a day's journey from Jerusalem, hoping to find the object of their love among their acquaintances.

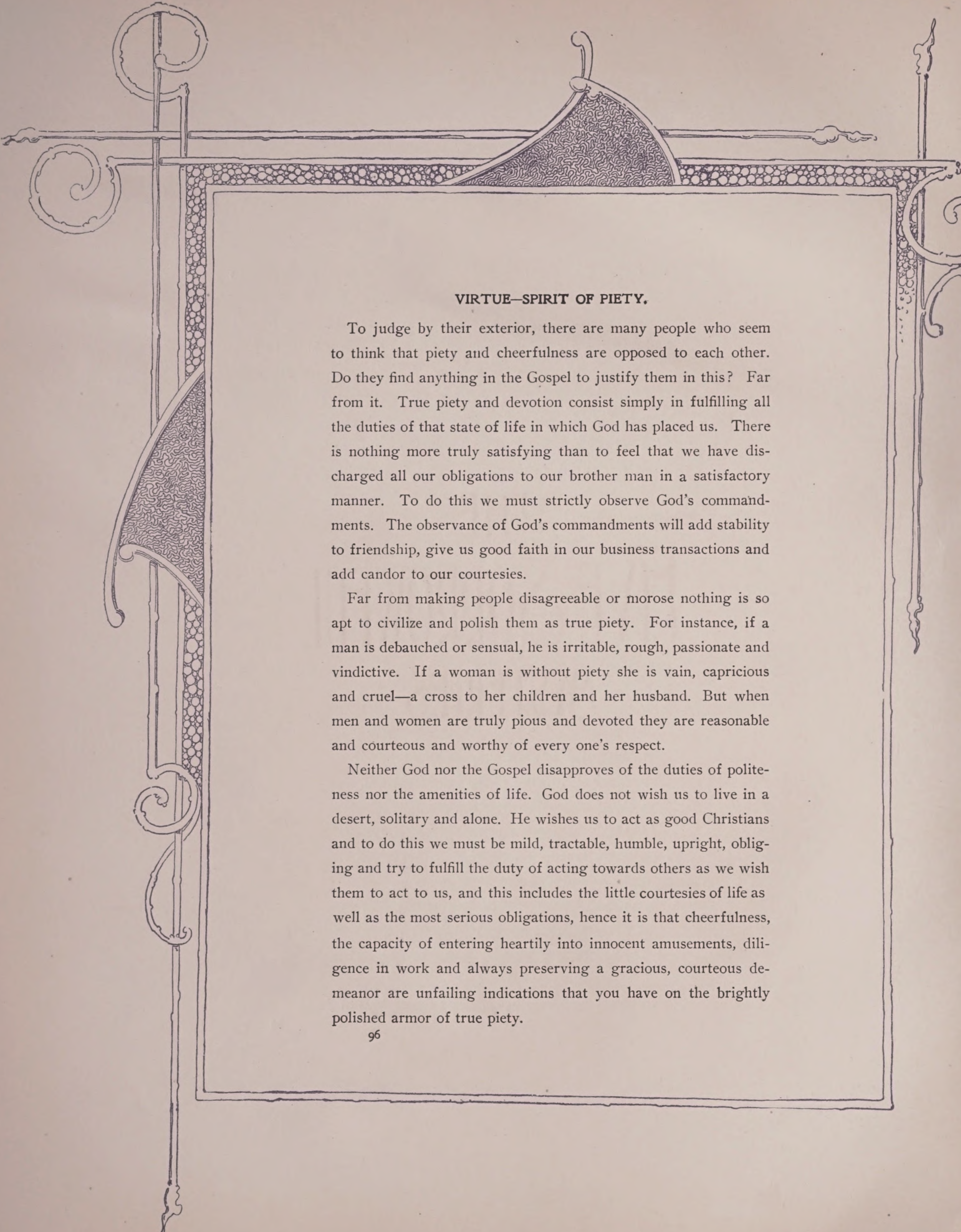
Return, afflicted parents, to Jerusalem! it is not among friends and relatives nor among men that Jesus is found; it is in the holy city, it is in the temple He is found, occupied with the affairs of His Father. In effect, "after three days of earnest seeking, when they had wept and sought Him sorrowing," the holy Child allowed Himself to be "found in the temple." (*Luke ii, 44-46.*)

He was sitting in the midst of the doctors, hearing them and asking them questions, and all who heard Him were astonished at His wisdom and at His answers. Behold Him seated with the doctors as if He Himself was born a doctor to teach them: admire the wise economy by which Jesus disposes all things by permitting only a ray of His greatness to appear, not wishing to lose the character of childhood.

Go to the Temple, Christian! go, consult the doctors, interrogate them, answer their questions; recognize in this mystery the beginning of Catechism and Christian teaching.

Points of Meditation.

1. Mary has lost her Beloved Child.
2. Mary is deprived of her only Treasure.
3. Mary seeks Him with anxiety.
4. Mary seeks Jesus in the streets and roads.
5. Mary finds Jesus again after three days.
6. Mary finds Jesus in the Temple.
7. Jesus, twelve years old, teaches the doctors.
8. Mary says, "Son, why hast thou made us sorrowful?"
9. Jesus returns with Mary and Joseph, and is obedient unto them.
10. Mary preserves in her heart the sayings of Jesus.

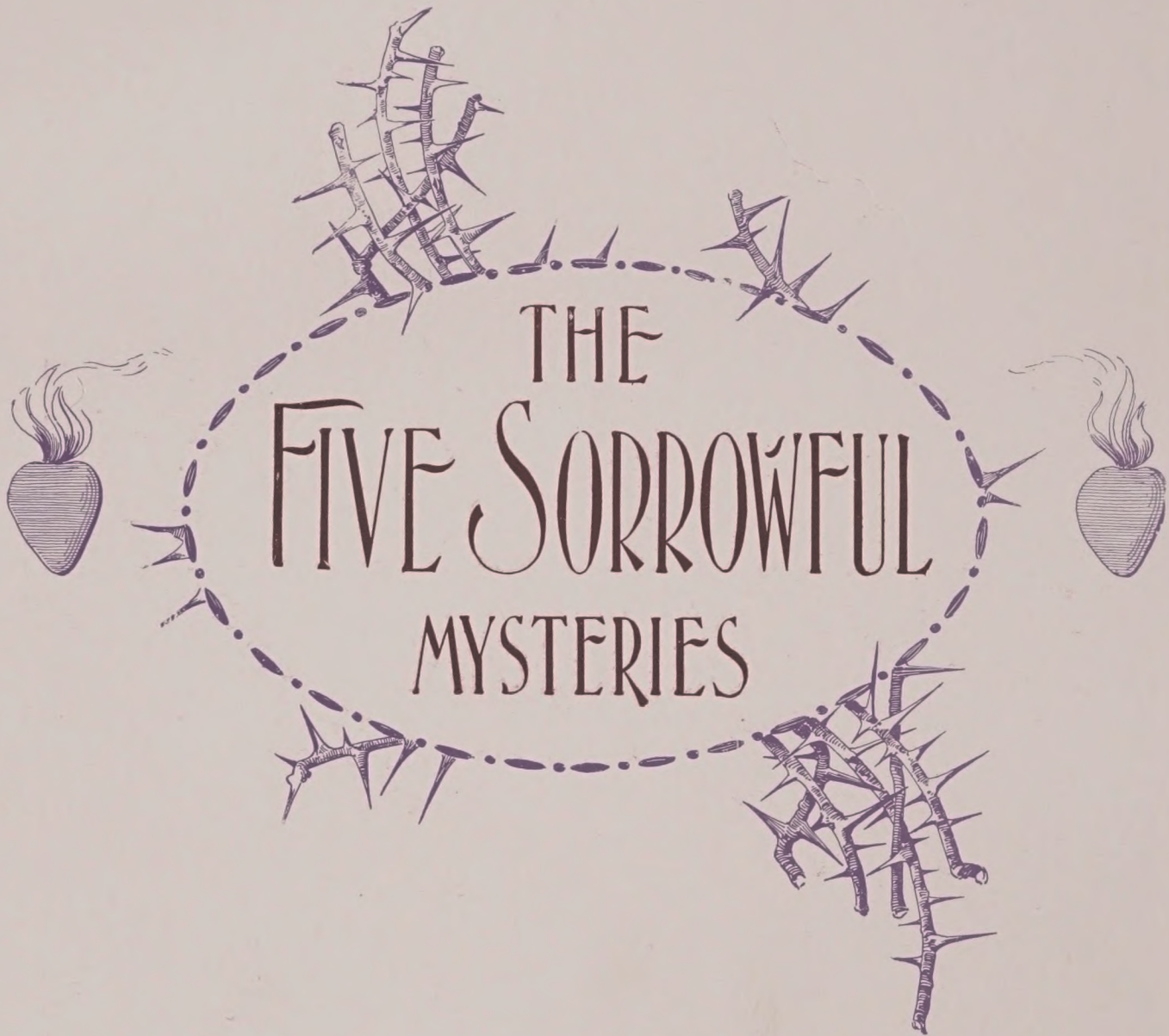


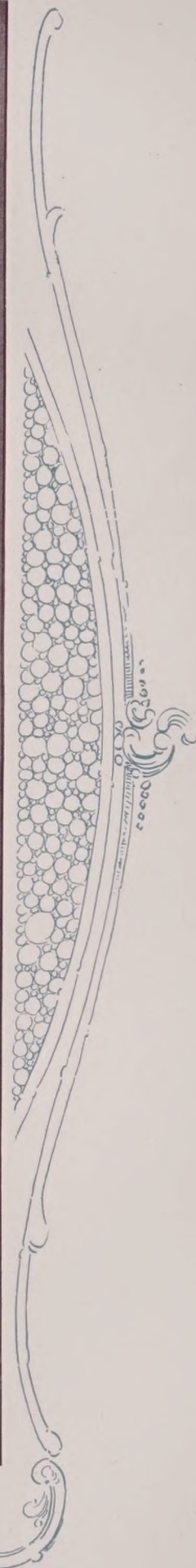
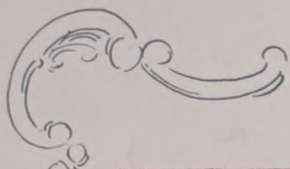
VIRTUE—SPIRIT OF PIETY.

To judge by their exterior, there are many people who seem to think that piety and cheerfulness are opposed to each other. Do they find anything in the Gospel to justify them in this? Far from it. True piety and devotion consist simply in fulfilling all the duties of that state of life in which God has placed us. There is nothing more truly satisfying than to feel that we have discharged all our obligations to our brother man in a satisfactory manner. To do this we must strictly observe God's commandments. The observance of God's commandments will add stability to friendship, give us good faith in our business transactions and add candor to our courtesies.

Far from making people disagreeable or morose nothing is so apt to civilize and polish them as true piety. For instance, if a man is debauched or sensual, he is irritable, rough, passionate and vindictive. If a woman is without piety she is vain, capricious and cruel—a cross to her children and her husband. But when men and women are truly pious and devoted they are reasonable and courteous and worthy of every one's respect.

Neither God nor the Gospel disapproves of the duties of politeness nor the amenities of life. God does not wish us to live in a desert, solitary and alone. He wishes us to act as good Christians and to do this we must be mild, tractable, humble, upright, obliging and try to fulfill the duty of acting towards others as we wish them to act to us, and this includes the little courtesies of life as well as the most serious obligations, hence it is that cheerfulness, the capacity of entering heartily into innocent amusements, diligence in work and always preserving a gracious, courteous demeanor are unfailing indications that you have on the brightly polished armor of true piety.







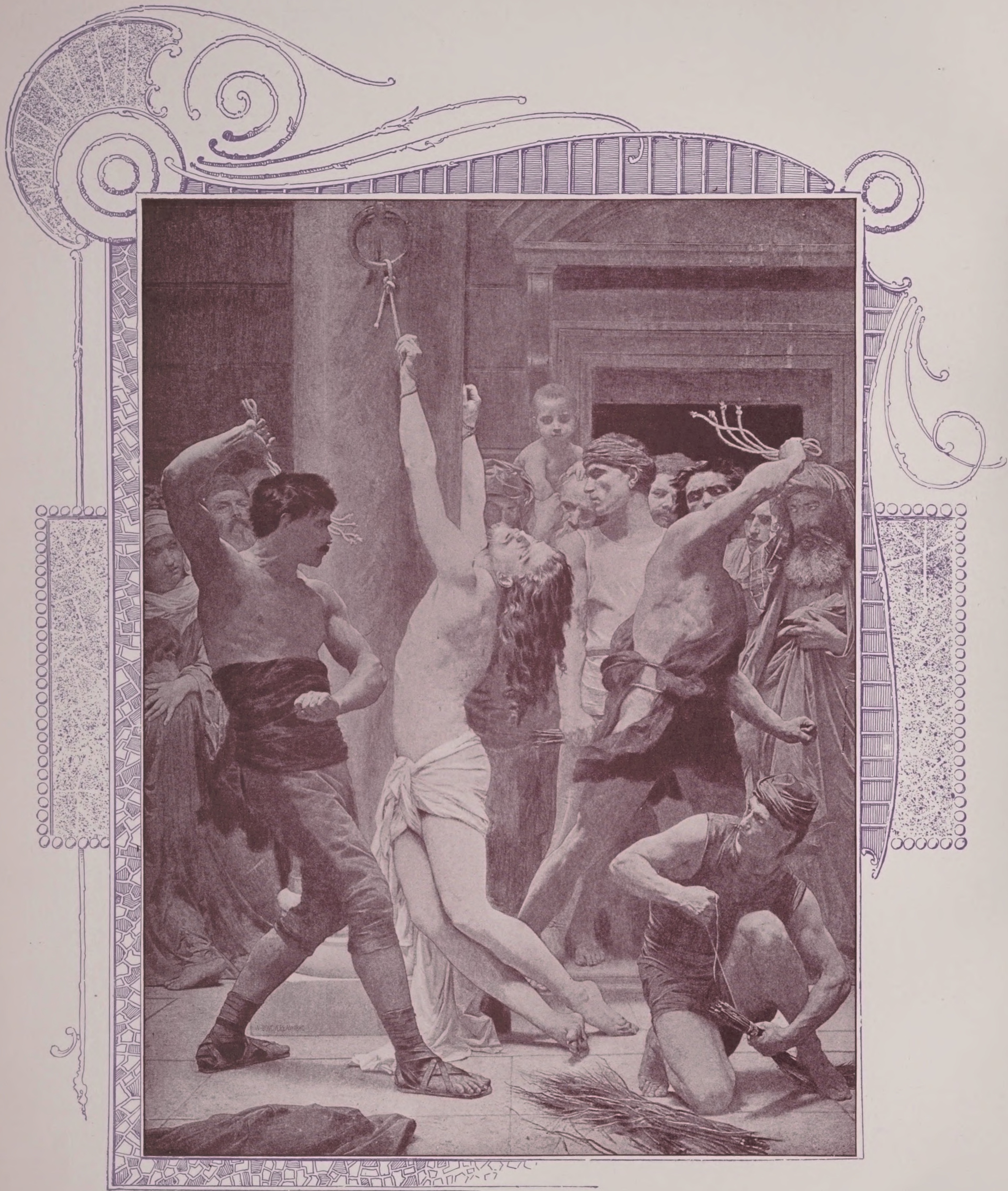
I.

The Agony in the Garden.

IN THE first sorrowful mystery, we contemplate how Jesus Christ sweat drops of blood, when praying in the Garden of Olives.

Our Lord was seized with such great sadness in the Garden of Olives that, as he said it was enough to take away his life. "*My soul is sorrowful even unto death.*" What was it, then, afflicted Jesus Christ so much in the garden? What was it made him sweat those drops of blood? It was the sight of our sins that caused him this cruel agony. Let us unite our sorrow with that of Jesus Christ. Let us beseech the Blessed Virgin to obtain for us such a true and lasting sorrow for our sins, that we may never more give our Saviour any cause to weep for us.

Then say on your beads 1 *Pater*, 10 *Aves*, and 1 *Gloria*



II.

The Scourging at the Pillar.

IN THE second sorrowful mystery, we contemplate how Jesus was cruelly scourged in the house of Pilate, where, according to the revelation made to St. Bridget, he received more than 6,000 blows. This scourging was so cruel, that his sacred Body became like a leper's; that is to say, one continual wound from head to foot, according to the prophecy of Isaias, "*And we have thought him as it were a leper.*" The doctors assure us that Jesus Christ was pleased to suffer this great punishment, especially to satisfy for the sins of men against chastity. Alas! alas! the impurities of sinners are the scourges which made our Saviour suffer. O! let us pray to the Blessed Virgin to deliver us from this vice which makes hell so full, and to aid us in the time of temptation.

Recite 1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads.







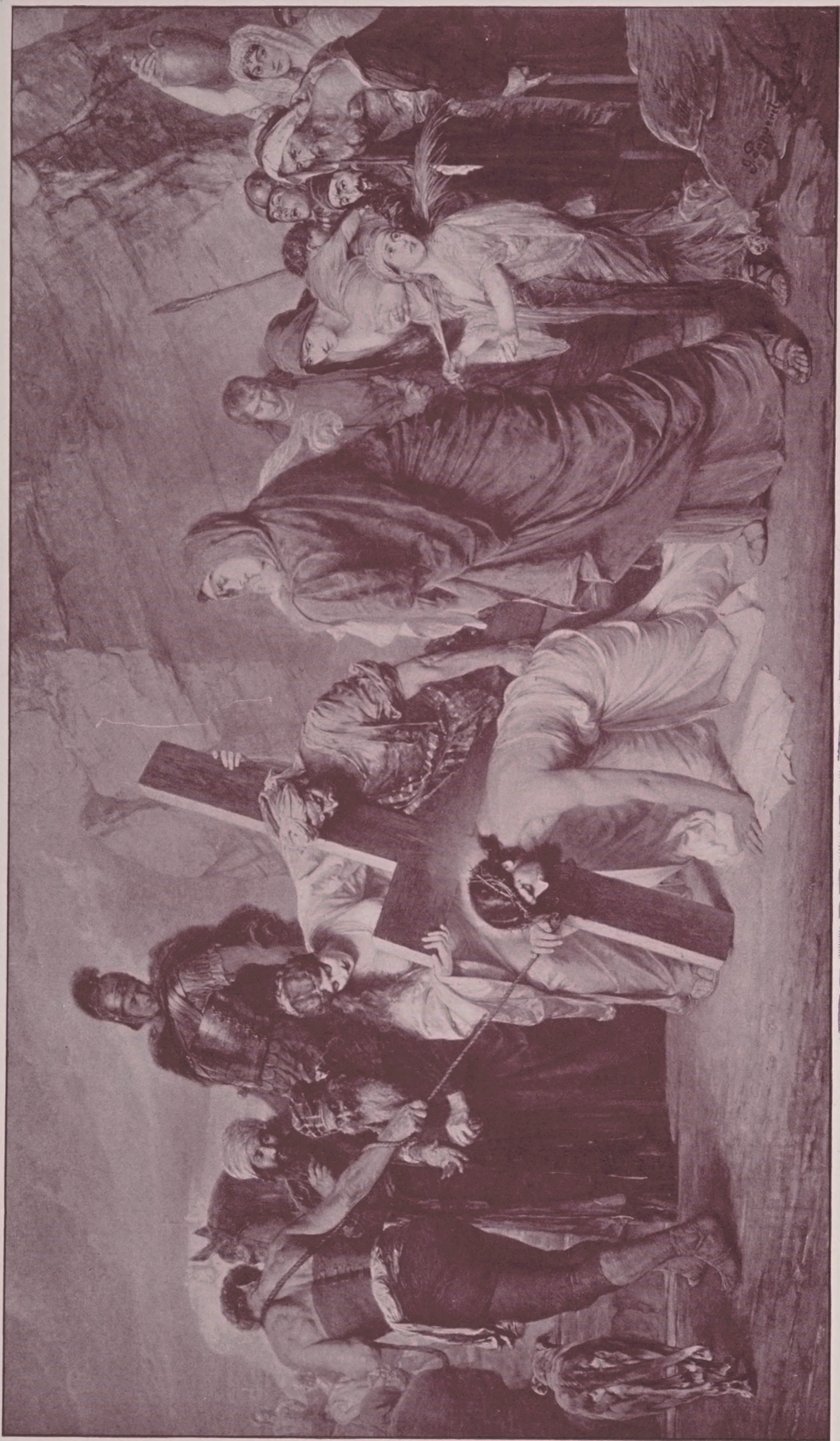
III.

The Crowning with Thorns.

IN THE third sorrowful mystery, we contemplate how Jesus Christ was crowned with thorns, and treated like a mock king. After having been scourged, he was made to sit upon a stone step; they put a reed in his hand to represent a sceptre, a rag upon his shoulders for a royal mantle, and on his head, in place of a crown, a wreath of thorns, which they struck with canes to make them penetrate. The soldiers then insulted him, saying, "*Hail! King of the Jews,*" and buffeted him. Sinners do the same; for they confess, but scarcely risen from the feet of their confessor, they go home from the church to give Jesus Christ new blows on the face. Let us beseech the Blessed Virgin to obtain for us that we may die sooner than ever offend our Lord any more.

1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads.







IV.

The Carrying of the Cross.

IN THE fourth sorrowful mystery we contemplate how Jesus Christ, having been condemned to death by Pilate, was made to bear the cross upon his shoulders. With great affection Jesus embraced his cross, to satisfy for our sins. It is therefore just that we, in our turn, to satisfy for the offences which we have given him, should embrace the crosses which God sends us. Let us pray Mary to obtain for us a holy spirit of resignation, and patience under every trial.

1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads.







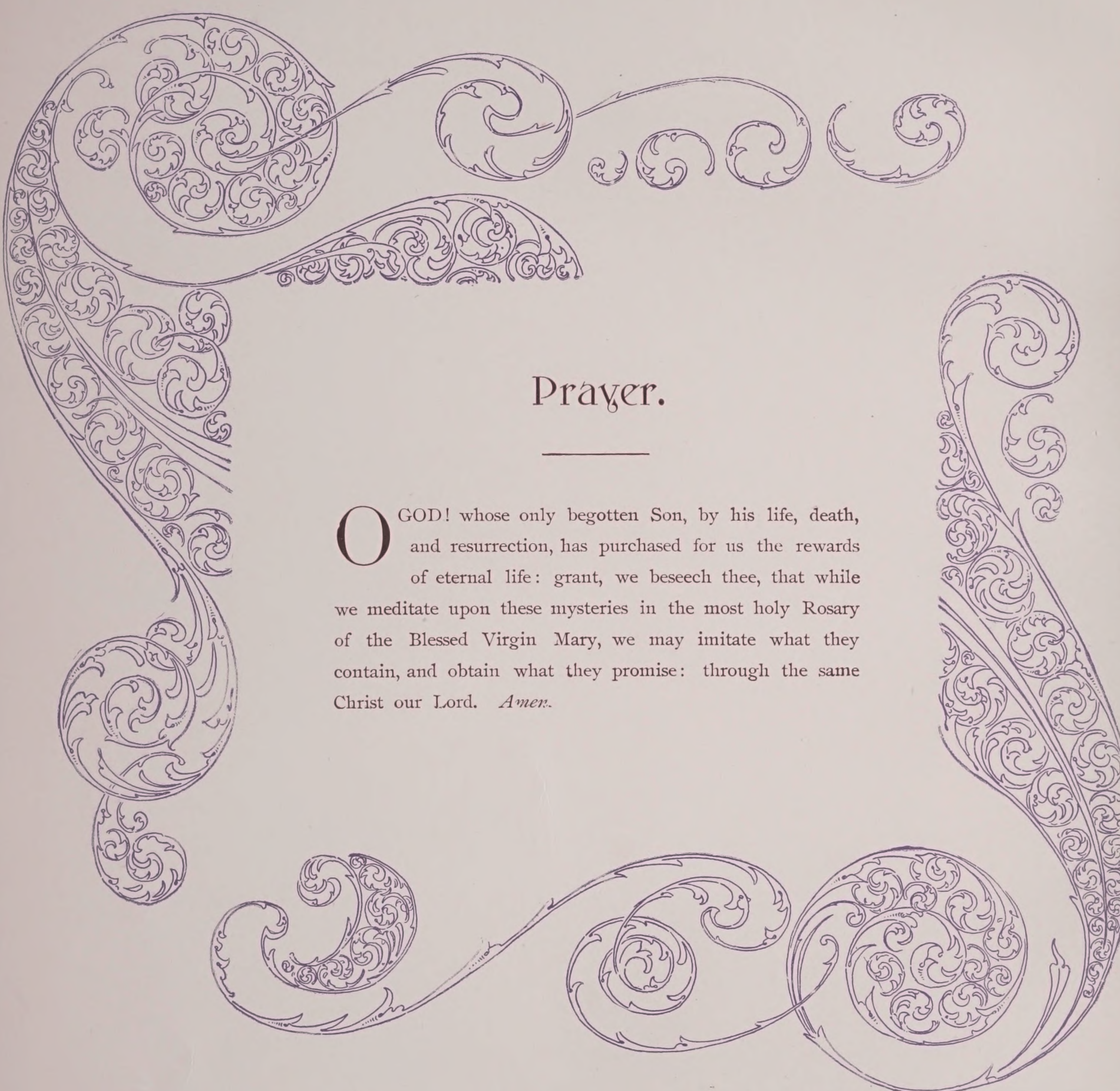
V.

The Crucifixion of Our Lord.

IN THE fifth sorrowful mystery, we contemplate how Jesus Christ, having come to the hill of Calvary, was stripped, and nailed to the cross, where he died for love of us, in the presence of Mary, his afflicted Mother. Consider what a bitter death our Saviour suffered to purchase our love. Let us keep by us always some beautiful image of Jesus crucified, and, often looking at it, let us say to him: I love thee, my Jesus, because thou hast died for me. Now, let us pray that afflicted Mother Mary to obtain for us the grace to think often of the dying love of Jesus Christ for us.

1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads.



A large, intricate decorative border in a light purple or lavender color. It features swirling acanthus leaves, scrolls, and floral motifs that frame the central text. The border starts on the left, curves around the top, and continues down the right and bottom sides.

Prayer.

O GOD! whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life: grant, we beseech thee, that while we meditate upon these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise: through the same Christ our Lord. *Amen.*

② ② The First Sorrowful ② ② Mastery.

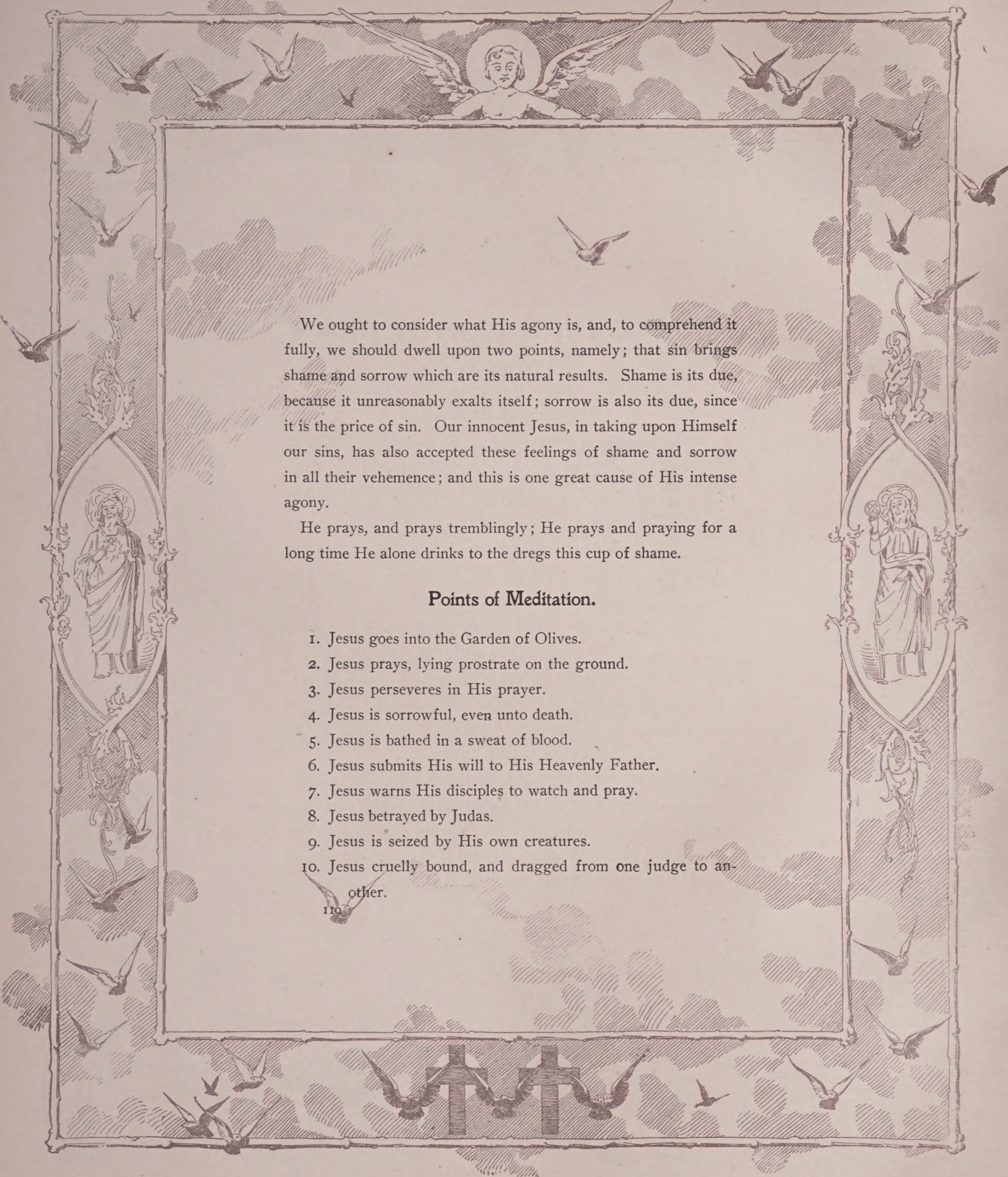
The Agony in the Garden.



FIGURE to yourself your divine Saviour on whom rest the iniquities of the whole world. We behold in the world treason, perfidy, impurity, adultery, impiety, sacrilege, imprecation, and blasphemy; in a word, all the corruption that is to be found in depraved humanity.

What an oppressive weight bore down upon our Lord! On whatever side He turns His sacred eyes He beholds mountains of sin, the sight of which overwhelms Him with sorrow. These all press Him to the earth. He is prostrate, groaning under the weight of our crimes, which He takes upon Himself as His own.

Proud and rebellious sinner, behold Jesus Christ in this sorrowful posture! Whilst thou walkest with uplifted head, Jesus bends His face to the earth; thou dost cast aside the yoke of discipline, and dost find pleasure in sin, and Jesus is overwhelmed with its weight; thou rejoicest in sin, and Jesus is in agony.

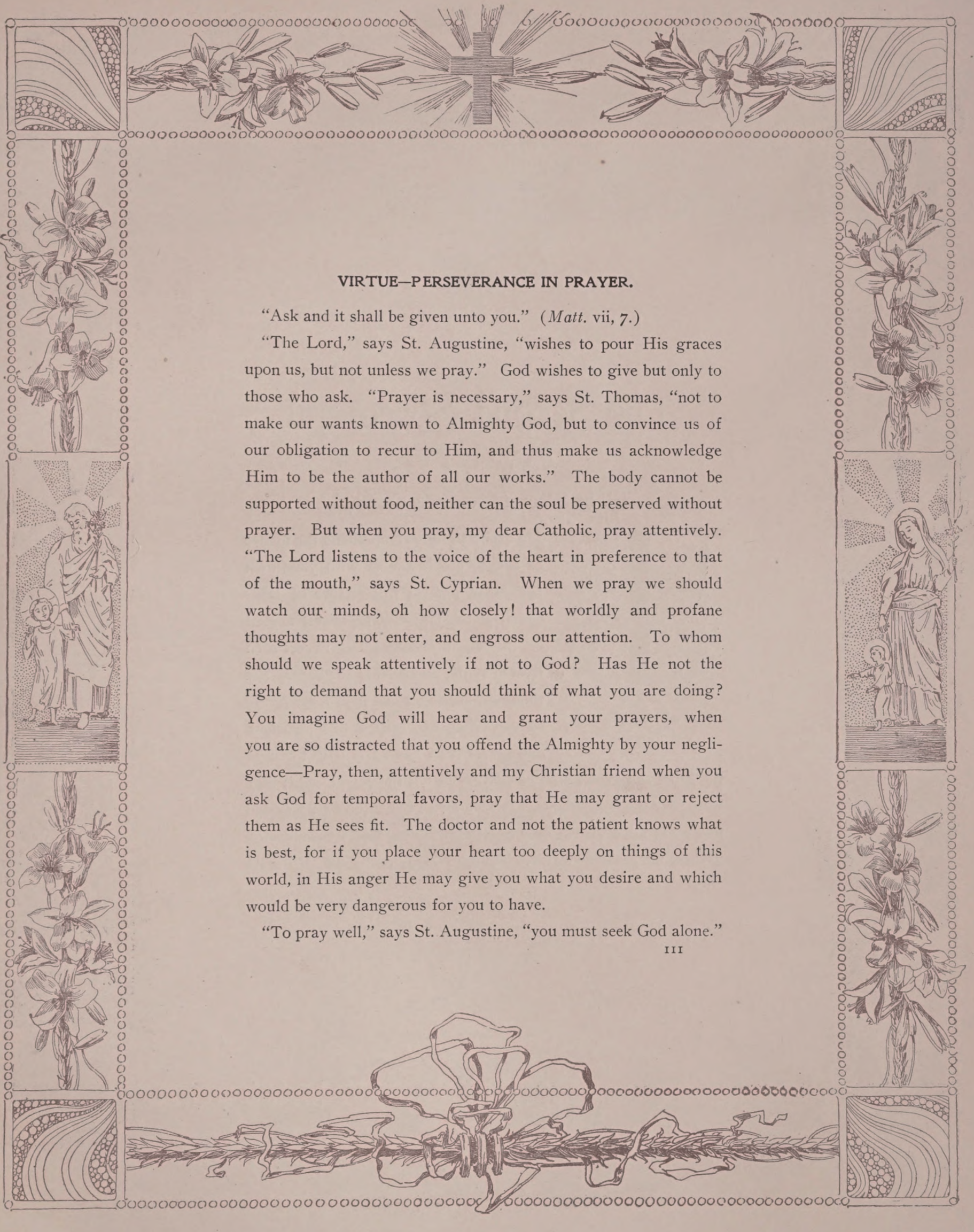


We ought to consider what His agony is, and, to comprehend it fully, we should dwell upon two points, namely; that sin brings shame and sorrow which are its natural results. Shame is its due, because it unreasonably exalts itself; sorrow is also its due, since it is the price of sin. Our innocent Jesus, in taking upon Himself our sins, has also accepted these feelings of shame and sorrow in all their vehemence; and this is one great cause of His intense agony.

He prays, and prays tremblingly; He prays and praying for a long time He alone drinks to the dregs this cup of shame.

Points of Meditation.

1. Jesus goes into the Garden of Olives.
2. Jesus prays, lying prostrate on the ground.
3. Jesus perseveres in His prayer.
4. Jesus is sorrowful, even unto death.
5. Jesus is bathed in a sweat of blood.
6. Jesus submits His will to His Heavenly Father.
7. Jesus warns His disciples to watch and pray.
8. Jesus betrayed by Judas.
9. Jesus is seized by His own creatures.
10. Jesus cruelly bound, and dragged from one judge to another.

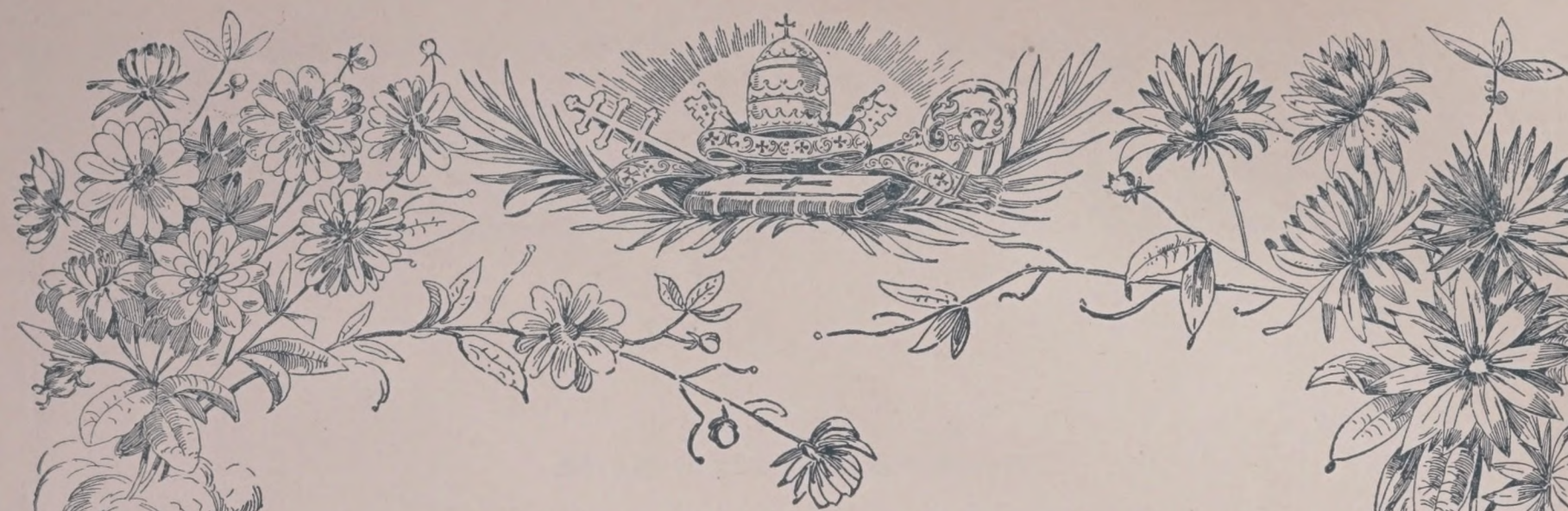


VIRTUE—PERSEVERANCE IN PRAYER.

“Ask and it shall be given unto you.” (*Matt. vii, 7.*)

“The Lord,” says St. Augustine, “wishes to pour His graces upon us, but not unless we pray.” God wishes to give but only to those who ask. “Prayer is necessary,” says St. Thomas, “not to make our wants known to Almighty God, but to convince us of our obligation to recur to Him, and thus make us acknowledge Him to be the author of all our works.” The body cannot be supported without food, neither can the soul be preserved without prayer. But when you pray, my dear Catholic, pray attentively. “The Lord listens to the voice of the heart in preference to that of the mouth,” says St. Cyprian. When we pray we should watch our minds, oh how closely! that worldly and profane thoughts may not enter, and engross our attention. To whom should we speak attentively if not to God? Has He not the right to demand that you should think of what you are doing? You imagine God will hear and grant your prayers, when you are so distracted that you offend the Almighty by your negligence—Pray, then, attentively and my Christian friend when you ask God for temporal favors, pray that He may grant or reject them as He sees fit. The doctor and not the patient knows what is best, for if you place your heart too deeply on things of this world, in His anger He may give you what you desire and which would be very dangerous for you to have.

“To pray well,” says St. Augustine, “you must seek God alone.”

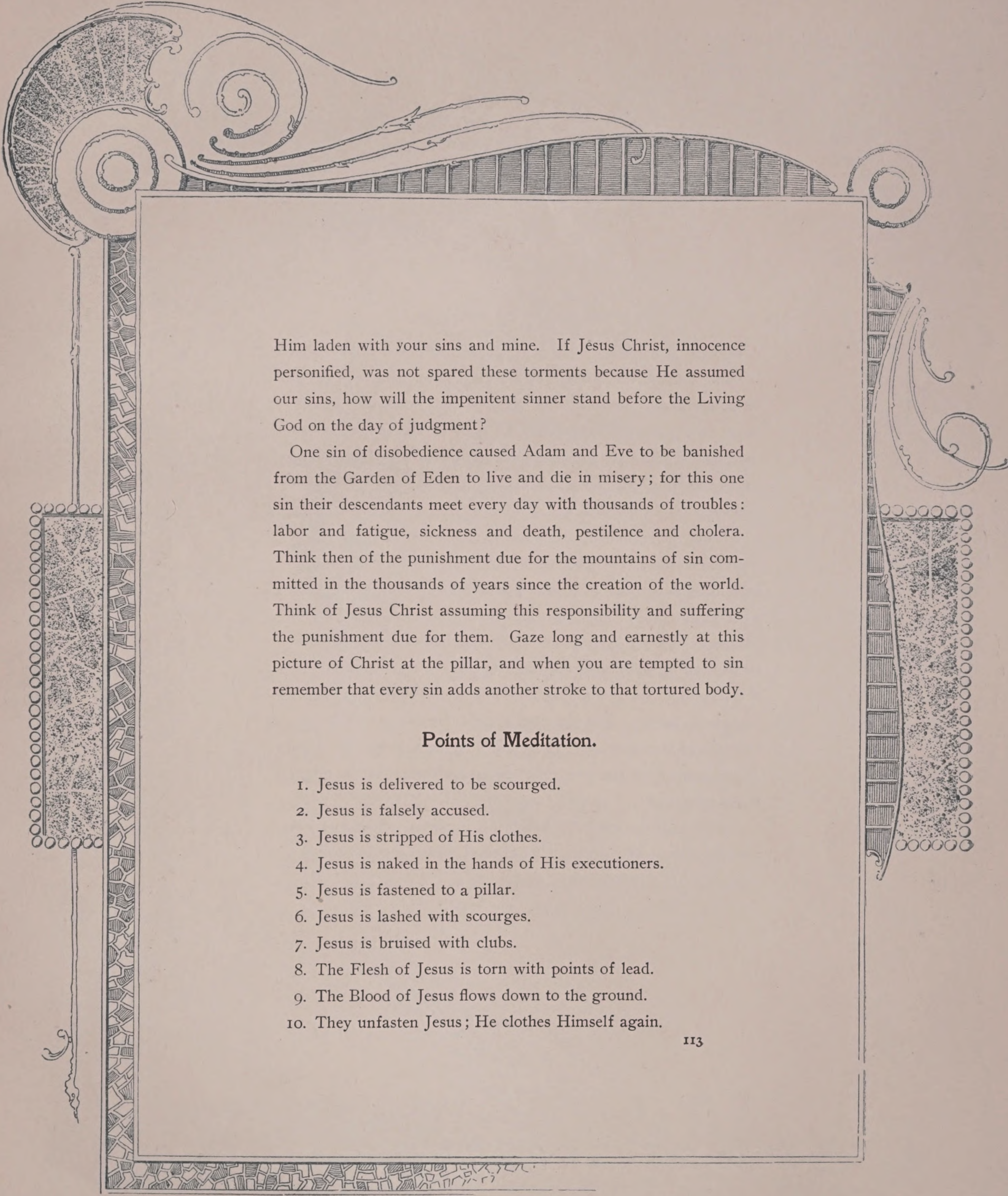


The Second Sorrowful Mystery.

The Scourging of Jesus Christ.



If you desire to fully comprehend the malice of sin, to see it almost with your own eyes, then look at this picture of Jesus Christ at the pillar. The lowest animal or the vilest criminal has never been treated as the Son of God has been. Six thousand lashes on that naked, quivering body. What has caused this atrocious outrage? Who has so cruelly tortured the Most Innocent Lamb of God? Was it the Jews? No; they were only the instruments. It was our sins that have perpetrated this wicked deed. The only Son of the Living God was subjected to these unspeakable tortures because His Heavenly Father beheld

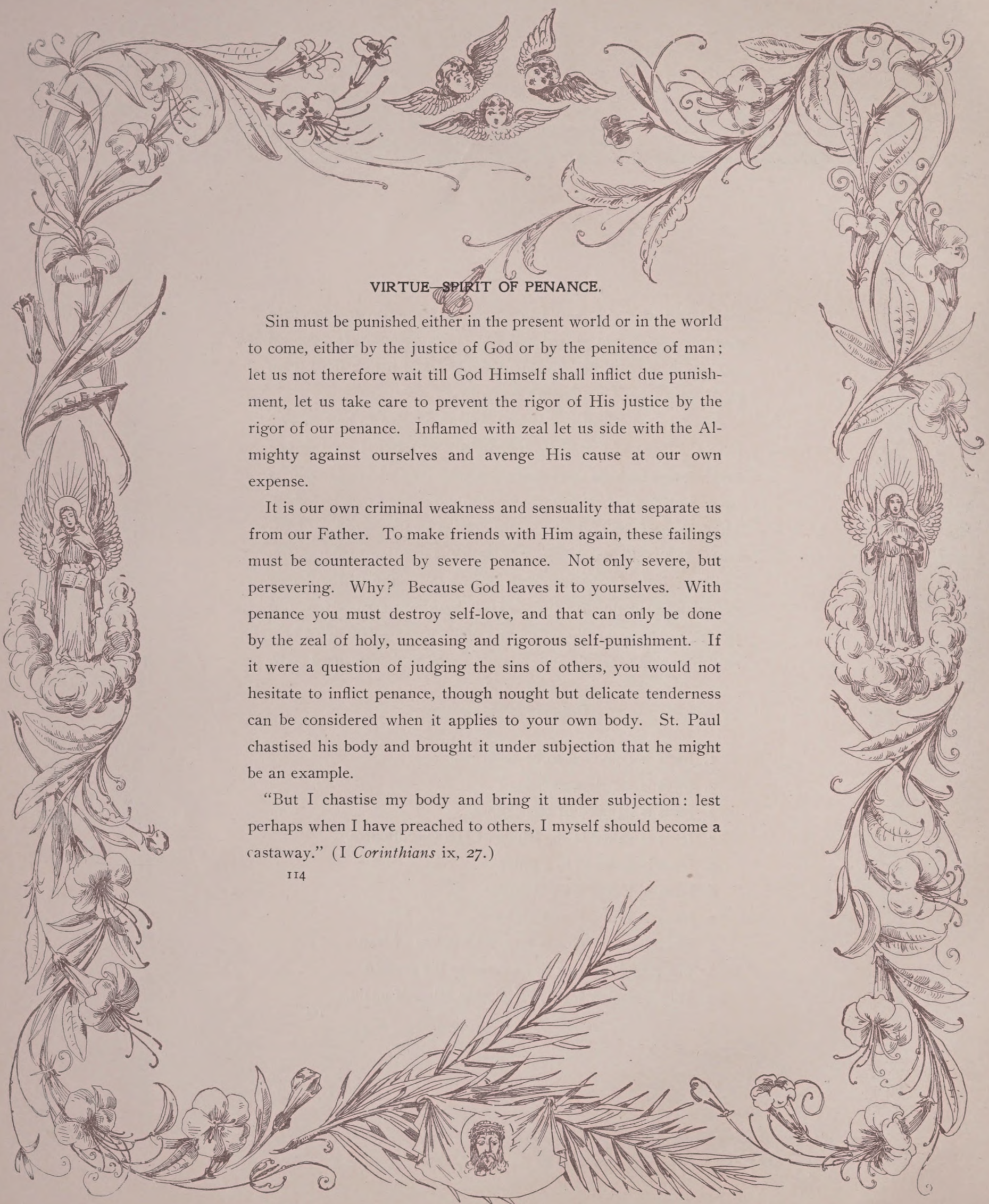


Him laden with your sins and mine. If Jesus Christ, innocence personified, was not spared these torments because He assumed our sins, how will the impenitent sinner stand before the Living God on the day of judgment?

One sin of disobedience caused Adam and Eve to be banished from the Garden of Eden to live and die in misery; for this one sin their descendants meet every day with thousands of troubles: labor and fatigue, sickness and death, pestilence and cholera. Think then of the punishment due for the mountains of sin committed in the thousands of years since the creation of the world. Think of Jesus Christ assuming this responsibility and suffering the punishment due for them. Gaze long and earnestly at this picture of Christ at the pillar, and when you are tempted to sin remember that every sin adds another stroke to that tortured body.

Points of Meditation.

1. Jesus is delivered to be scourged.
2. Jesus is falsely accused.
3. Jesus is stripped of His clothes.
4. Jesus is naked in the hands of His executioners.
5. Jesus is fastened to a pillar.
6. Jesus is lashed with scourges.
7. Jesus is bruised with clubs.
8. The Flesh of Jesus is torn with points of lead.
9. The Blood of Jesus flows down to the ground.
10. They unfasten Jesus; He clothes Himself again.

A decorative border surrounds the text, featuring various floral elements like lilies and roses, and several angel figures. At the top, three small angels are depicted. On the left and right sides, larger angel figures stand amidst the flowers. At the bottom center, a circular medallion contains a portrait of a man, likely Jesus, surrounded by foliage.

VIRTUE—SPIRIT OF PENANCE.

Sin must be punished, either in the present world or in the world to come, either by the justice of God or by the penitence of man; let us not therefore wait till God Himself shall inflict due punishment, let us take care to prevent the rigor of His justice by the rigor of our penance. Inflamed with zeal let us side with the Almighty against ourselves and avenge His cause at our own expense.

It is our own criminal weakness and sensuality that separate us from our Father. To make friends with Him again, these failings must be counteracted by severe penance. Not only severe, but persevering. Why? Because God leaves it to yourselves. With penance you must destroy self-love, and that can only be done by the zeal of holy, unceasing and rigorous self-punishment. If it were a question of judging the sins of others, you would not hesitate to inflict penance, though nought but delicate tenderness can be considered when it applies to your own body. St. Paul chastised his body and brought it under subjection that he might be an example.

“But I chastise my body and bring it under subjection: lest perhaps when I have preached to others, I myself should become a castaway.” (I *Corinthians* ix, 27.)

② The Third Sorrowful ② Mastera.

The Crowning with Thorns.



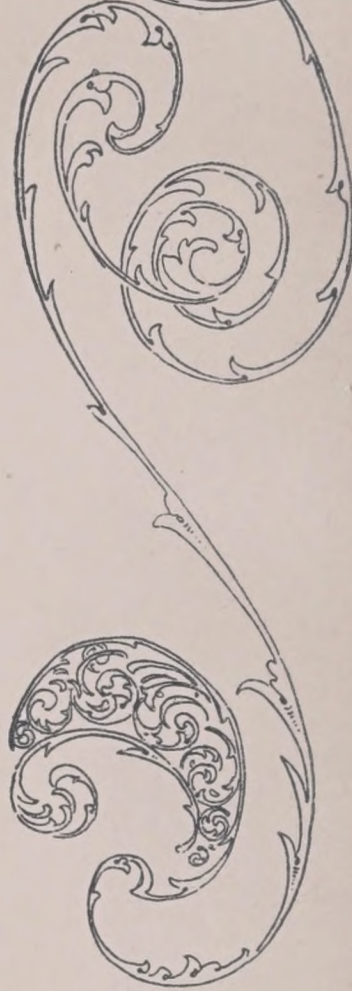
CONTEMPLATE the face of this man, which heretofore was the delight of all who beheld it; now, see it, an object of horror. Behold the man whom Pilate presents to you from the prætorium, behold Him, that man of sorrow: *Ecce homo!* (*John xix, 5.*) "Behold the man." And who is it we behold? is it a man or a worm of the earth? is He a living man or a victim for slaughter? They proclaim Him to be a man: *Ecce homo:* "Behold the man!" Yes, Christian Soul, behold in Him a man of sorrow: see the deplorable condition to which the members of the synagogue have reduced Him; or rather see Him in this sad state where our sins have placed Him: our own sins have brought upon this innocent victim all this deluge of evil. O Jesus! who can recognize you in this deplorable condition? "We have seen Him," says the prophet, "and there was no sightliness in Him that we should be desirous of Him." Far from appearing like God, He

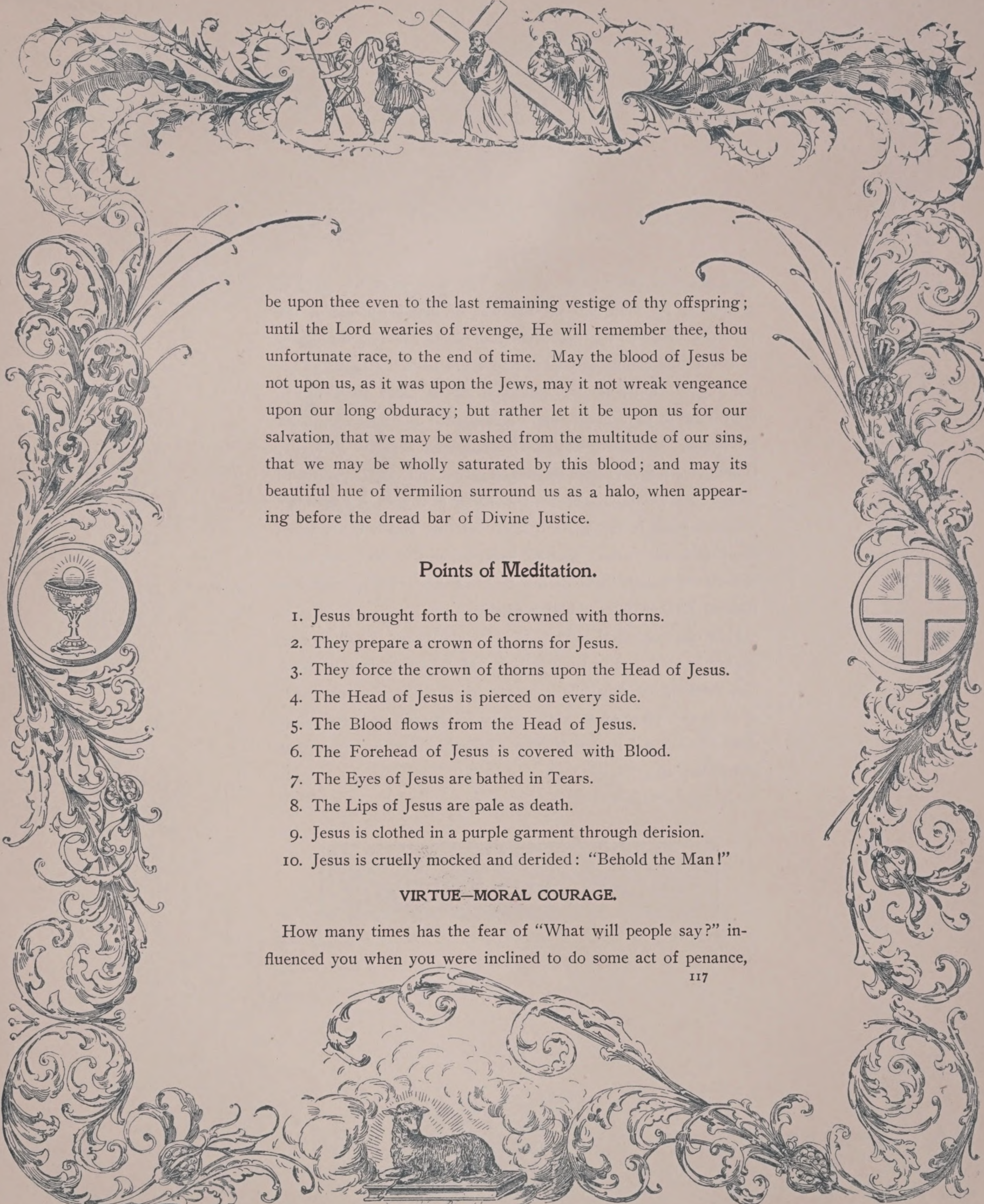




even lost the appearance of man, and His look was as it were hidden and despised, whereupon we esteemed Him not. Is it He? is He that man promised us, that man from the right hand of God? is He that Son of Man in whom God was well pleased? Doubt not this is He; behold the man who was necessary to expiate our iniquities; we required a victim to model in us the image of God which our crimes had defaced; we needed a Man-God to heal our wounded souls. He was wounded for our iniquities. He was bruised for our sins, the chastisement of our peace was upon Him, and by His bruises we are healed.

O wounds, I adore you! Sacred stigmata, I embrace you! O blood which flows, be it from Thy pierced and divine head, from Thy bruised and swollen eyes, or be it from Thy sacred and lacerated body! O precious blood! I gather thee lest the thirsty earth should imbibe thee: "O earth, cover not thou my blood." (*Job* xvi, 19.) But of what import is the blood of Job? Thou, O earth! drink not the blood of Jesus; this blood is ours and upon our souls it should fall. The Jews cry out: "His blood be upon us and upon our children!" (*Matt.* xxvii, 25.) It will be upon thee, thou accursed race! Thou art but too well heard: this blood will





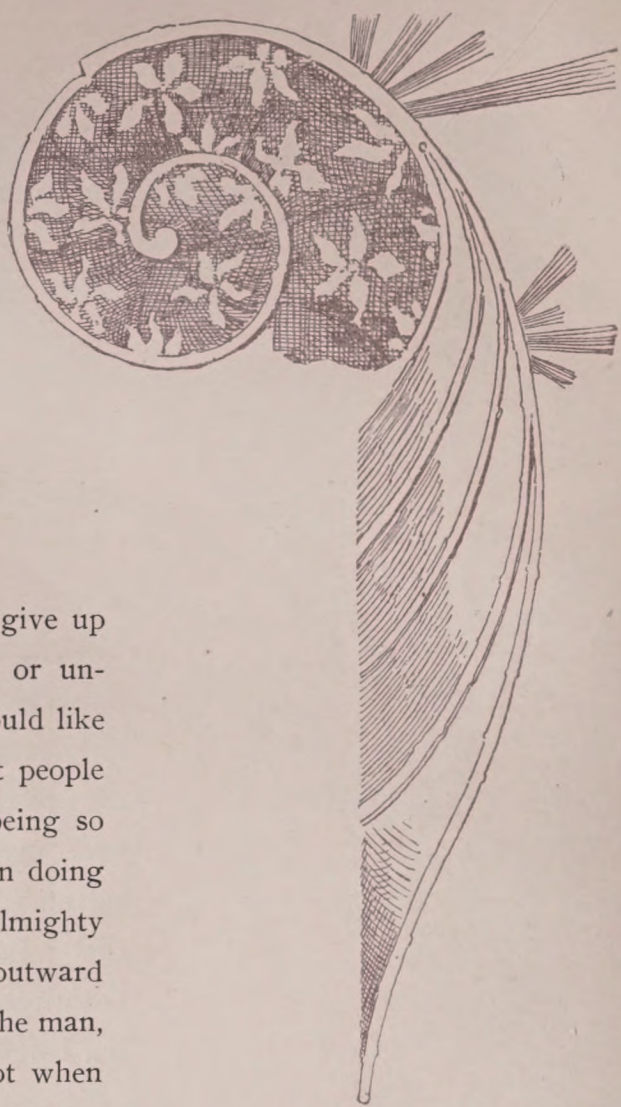
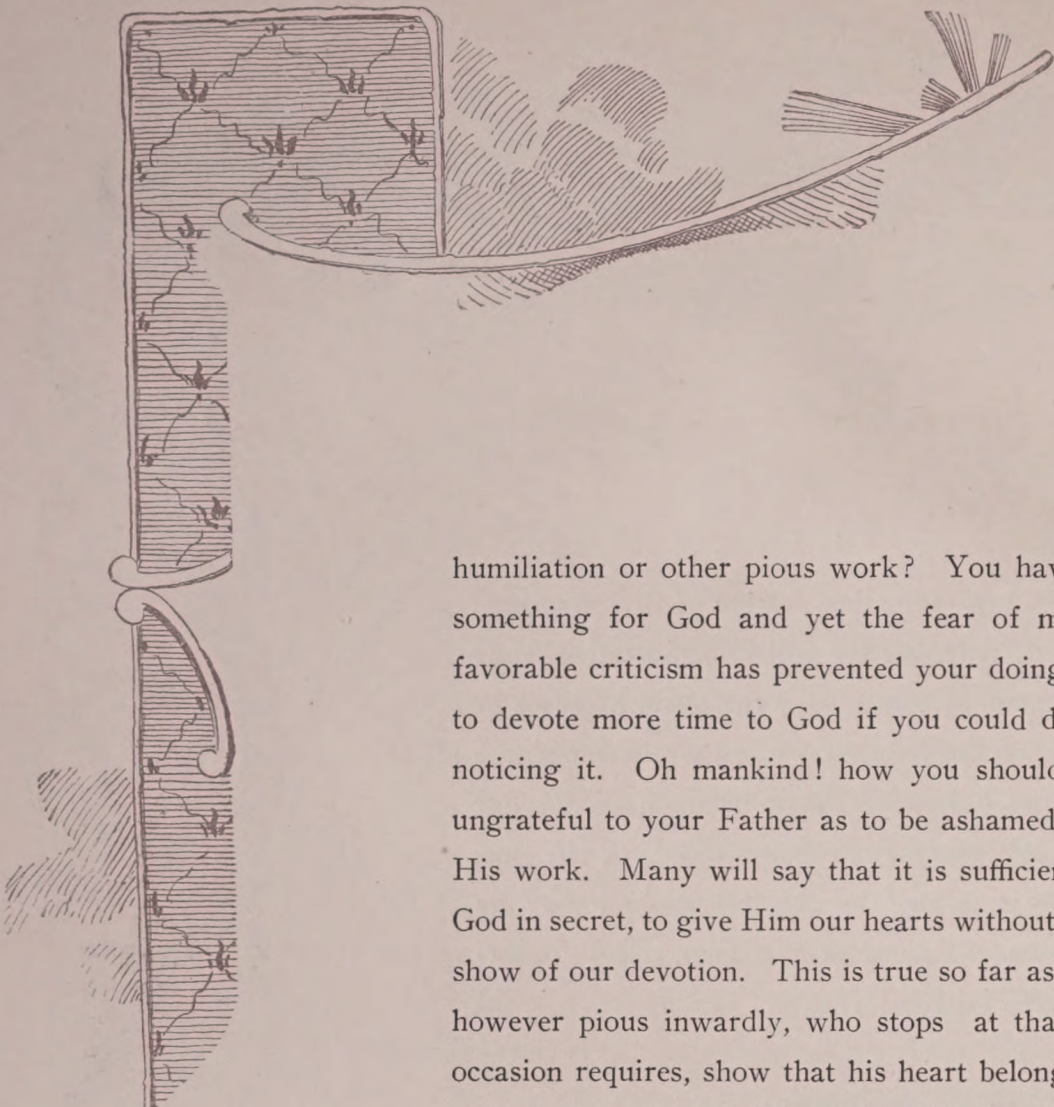
be upon thee even to the last remaining vestige of thy offspring; until the Lord wearies of revenge, He will remember thee, thou unfortunate race, to the end of time. May the blood of Jesus be not upon us, as it was upon the Jews, may it not wreak vengeance upon our long obduracy; but rather let it be upon us for our salvation, that we may be washed from the multitude of our sins, that we may be wholly saturated by this blood; and may its beautiful hue of vermillion surround us as a halo, when appearing before the dread bar of Divine Justice.

Points of Meditation.

1. Jesus brought forth to be crowned with thorns.
2. They prepare a crown of thorns for Jesus.
3. They force the crown of thorns upon the Head of Jesus.
4. The Head of Jesus is pierced on every side.
5. The Blood flows from the Head of Jesus.
6. The Forehead of Jesus is covered with Blood.
7. The Eyes of Jesus are bathed in Tears.
8. The Lips of Jesus are pale as death.
9. Jesus is clothed in a purple garment through derision.
10. Jesus is cruelly mocked and derided: "Behold the Man!"

VIRTUE—MORAL COURAGE.

How many times has the fear of "What will people say?" influenced you when you were inclined to do some act of penance,



humiliation or other pious work? You have wished to give up something for God and yet the fear of man's ridicule or unfavorable criticism has prevented your doing it. You would like to devote more time to God if you could do so, without people noticing it. Oh mankind! how you should blush for being so ungrateful to your Father as to be ashamed of being seen doing His work. Many will say that it is sufficient to serve Almighty God in secret, to give Him our hearts without making any outward show of our devotion. This is true so far as it goes, but the man, however pious inwardly, who stops at that and will not when occasion requires, show that his heart belongs to God, and brave ridicule by acknowledging his faith in Jesus Christ and His Blessed Mother, is only half a Christian.

How can this moral courage be shown? By not countenancing impure or uncharitable conversation. If you have given up cursing, drinking or debauchery of any kind, when your comrades at work or a place of recreation tempt you to fall be brave, show them you are a follower of Him who said, Take up your cross and follow me.



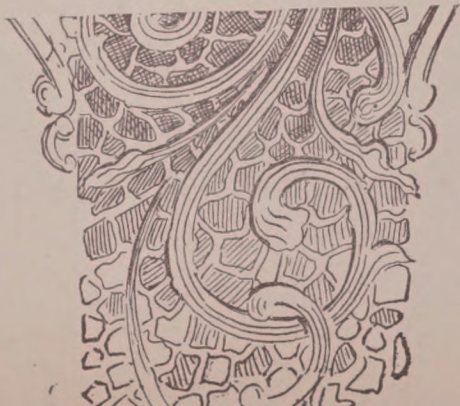
The Fourth Sorrowful Mastery.

Jesus Carrying the Cross.



LET us approach the cross! At the foot of it we can plunge our souls into the deluge of the blood of Jesus; from it flow all those rivulets, that rush with such rapidity that they leave the source itself dry and exhausted. Let us in haste approach, for Jesus will soon be attached to the cross: they have already laid it upon His shoulders. Here one can no longer restrain His grief; the soul must be hard indeed that is not deeply moved with pity and tenderness on beholding the adorable Saviour bearing the infamous instrument of His own torments. What is still more touching among all the circumstances of His passion is, that there is nothing in which He appears as a sinner more than in the carriage of the cross. To be fastened to a cross was the punishment of malefactors, but to carry one's own cross is a public confession of his guilt. He indeed must well deserve death when He is constrained to carry to the gibbet the instrument of His own punishment; inasmuch as that this infamy was added to the punishment of criminals, was a species of apology and as a public avowal of crime.

O Jesus, innocent Jesus! must you thus confess that you have merited this last punishment? It is necessary, it is required. Men charge Him with crimes of which He is innocent, but God has placed upon Him our iniquities; and it is decreed that He should bear them before the face of Heaven and earth. As soon as Jesus





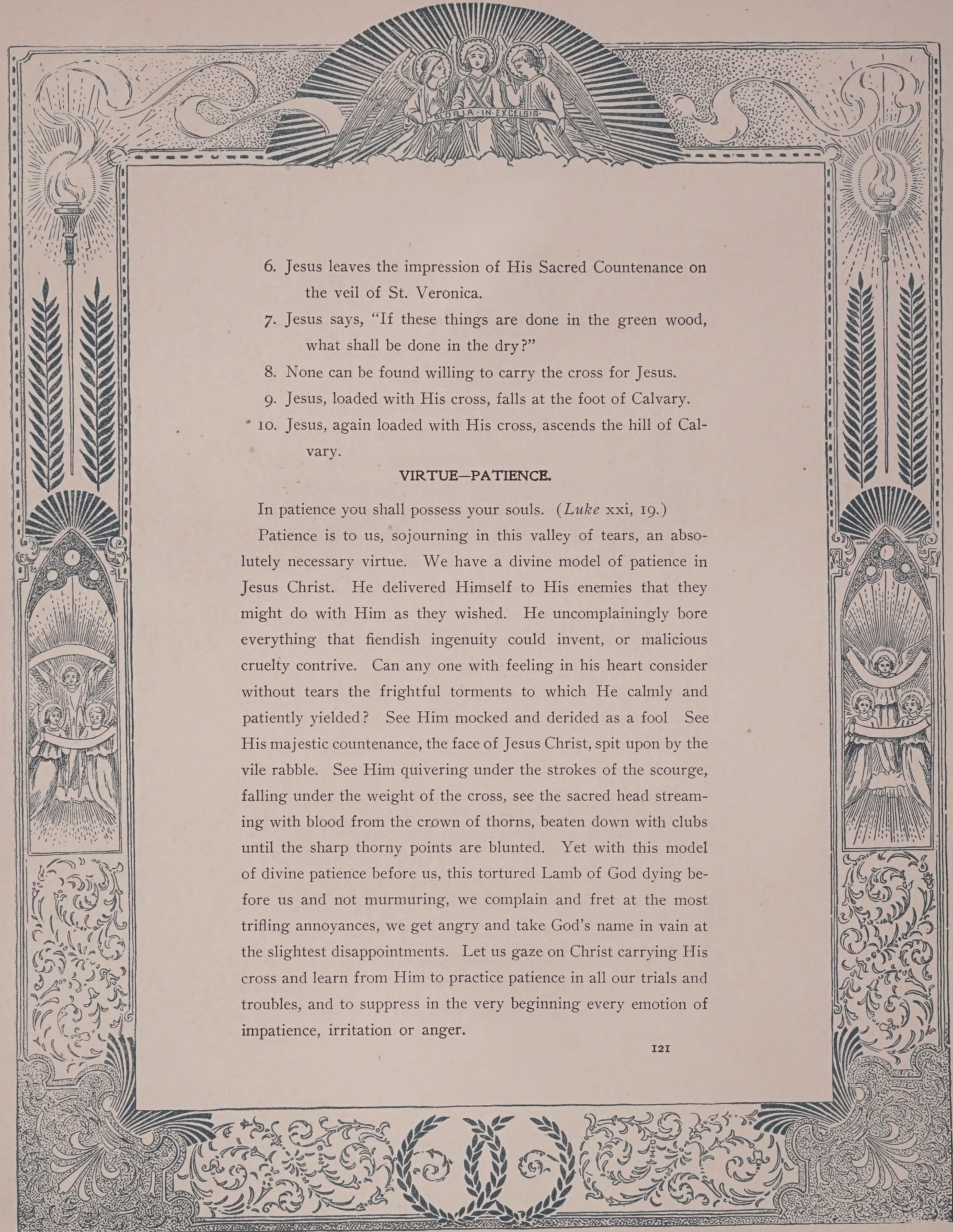
beheld the cross to which He was to be fastened, He exclaimed: "O my Father! this cross is my due, not on account of the crimes with which the Jews accuse me, but because of those with which you charge me." Come then, O Cross! come that I may embrace thee: it is just that I should bear thee since I so well merit thee! In such sentiments, this innocent victim carries it to Calvary; in taking it upon His shoulders, He charges Himself anew with the crimes of the entire world, to expiate them on this tree of infamy.

Is there any other crime which is not charged to Him? Let it be brought and placed upon Jesus; whilst He is on His way to the place of expiation, no sin must escape punishment. Let us approach now; and while our continued disobediences, our crimes, and our ingratitude, spur Him on to the place of execution, now that they are heaped upon His sacred shoulders, each of us should well examine and find out what share of the burden he has placed upon the meek and innocent Jesus. Alas! we ourselves, wretches that we are, have increased this terrible weight! Ah, how many crimes of ingratitude has each of us heaped upon Him! Weep! weep on beholding this infamous weight which overwhelms our loving Saviour! All our sins are upon Him, they press Him to the earth; but those which are to Him the most insupportable are those sins of which we sinners do not repent.

Points of Meditation.

1. Jesus condemned to be crucified.
2. Jesus lovingly embraces His cross.
3. Jesus carries His cross on His torn and wounded shoulders.
4. Jesus falls under the weight of His cross for our sins.
5. Jesus, again loaded with His cross, meets His sorrowful Mother.



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6. Jesus leaves the impression of His Sacred Countenance on the veil of St. Veronica.
 7. Jesus says, "If these things are done in the green wood, what shall be done in the dry?"
 8. None can be found willing to carry the cross for Jesus.
 9. Jesus, loaded with His cross, falls at the foot of Calvary.
 10. Jesus, again loaded with His cross, ascends the hill of Calvary.

VIRTUE—PATIENCE.

In patience you shall possess your souls. (*Luke xxi, 19.*)

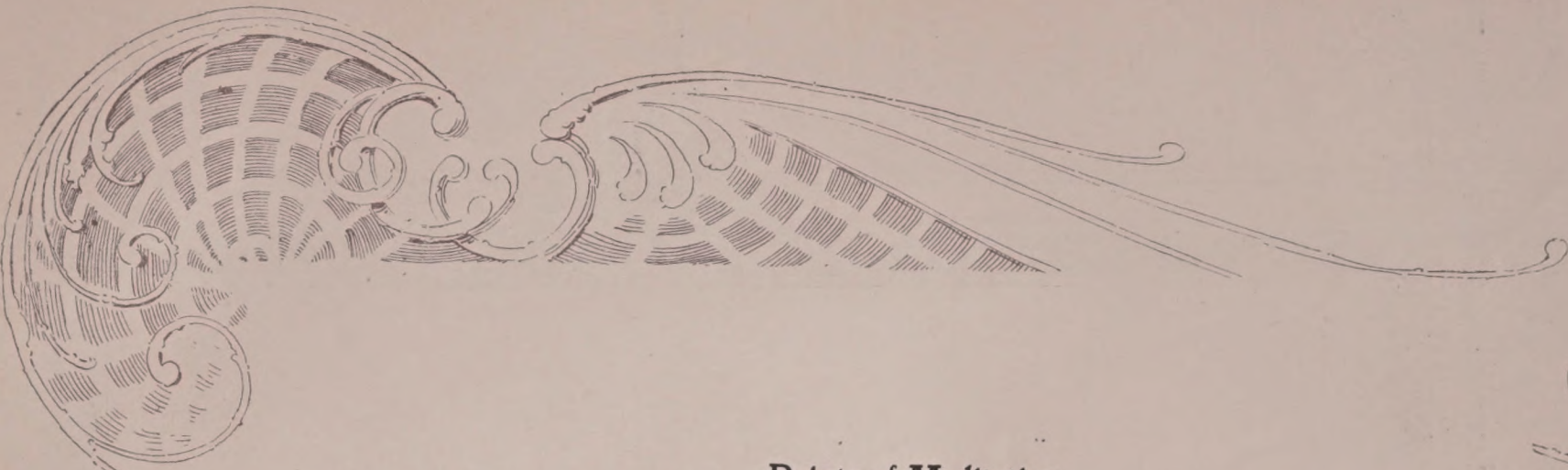
Patience is to us, sojourning in this valley of tears, an absolutely necessary virtue. We have a divine model of patience in Jesus Christ. He delivered Himself to His enemies that they might do with Him as they wished. He uncomplainingly bore everything that fiendish ingenuity could invent, or malicious cruelty contrive. Can any one with feeling in his heart consider without tears the frightful torments to which He calmly and patiently yielded? See Him mocked and derided as a fool. See His majestic countenance, the face of Jesus Christ, spit upon by the vile rabble. See Him quivering under the strokes of the scourge, falling under the weight of the cross, see the sacred head streaming with blood from the crown of thorns, beaten down with clubs until the sharp thorny points are blunted. Yet with this model of divine patience before us, this tortured Lamb of God dying before us and not murmuring, we complain and fret at the most trifling annoyances, we get angry and take God's name in vain at the slightest disappointments. Let us gaze on Christ carrying His cross and learn from Him to practice patience in all our trials and troubles, and to suppress in the very beginning every emotion of impatience, irritation or anger.

The Fifth Sorrowful Mystery.

The Crucifixion.



IT was necessary that the whole sacrifice should be divine. A satisfaction worthy a God was required, and it was requisite that a God should be the victim. The divine victim submitted to be attached to an infamous tree; to have His hands and feet pierced through with gross nails; to be sustained only by these wounded members; and to have the weight of His depressed and mangled body supported alone by His torn hands; to have all His members bruised and dislocated by this violent suspension! Notwithstanding that excessive pain of thirst caused by loss of blood, and the excruciating agony of body and mind, He receives, for the quenching of that dreadful thirst, but gall and vinegar; and, among these inexplicable sorrows, He sees far and near around Him an innumerable concourse who mock and deride Him in His extremity of suffering; He has a thief on either side, one of whom despairing dies, uttering imprecations the most blasphemous,—could our feeble imagination ever paint the horrors of the spectacle of our Jesus crucified? It is impossible, the representation is so frightful. This accumulation of evils causes horror to the beholders; but the anguish and torments which we have considered are but dreams and pictures in comparison with the reality of the sorrows, the oppressions, the pangs, which rent the soul of our dear Jesus under the hand of God.



Points of Meditation.

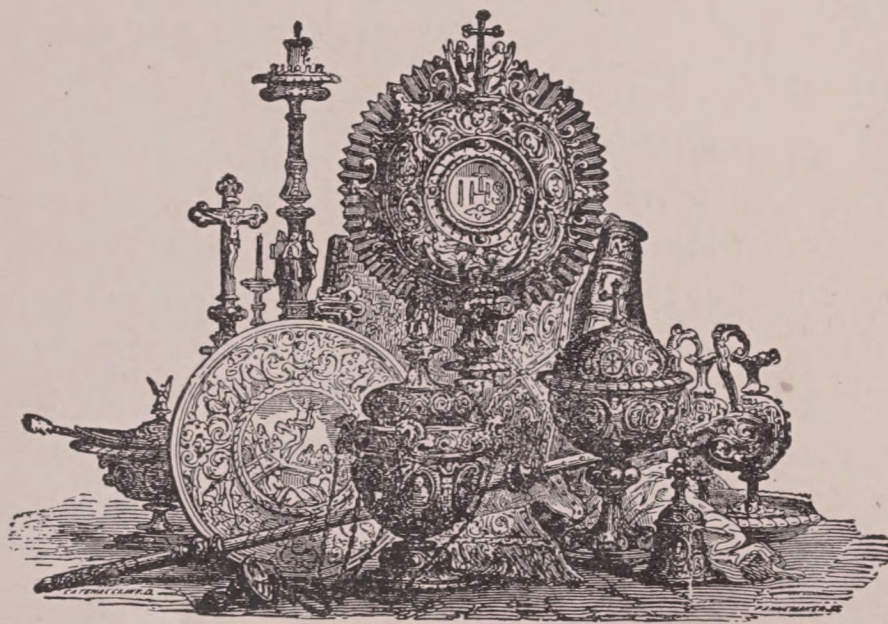
1. Jesus is cruelly stretched upon the cross.
2. His sacred Hands and Feet are pierced with nails.
3. Jesus is raised upon the cross, and His Blood flows in streams from all His Wounds.
4. Jesus prays for His enemies.
5. Jesus promises paradise to the penitent thief.
6. Jesus recommends St. John to His Holy Mother.
7. Jesus in His thirst is offered vinegar and gall.
8. Jesus cries out, "My God, why hast Thou forsaken Me?"
9. Jesus says, "It is finished!"
10. Jesus gives up His Spirit into the hands of God His Father.

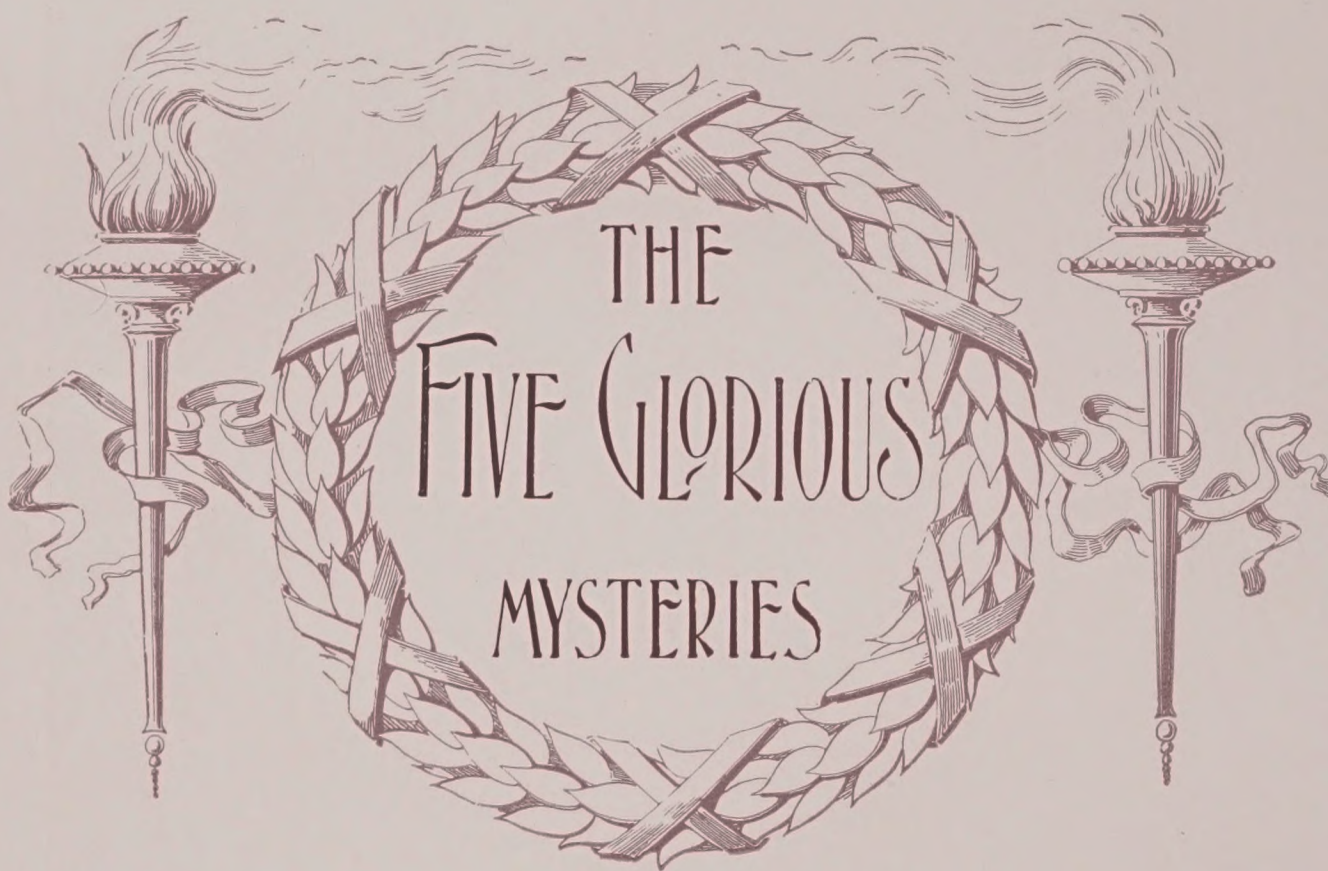
VIRTUE—PARDONING OF SINS.

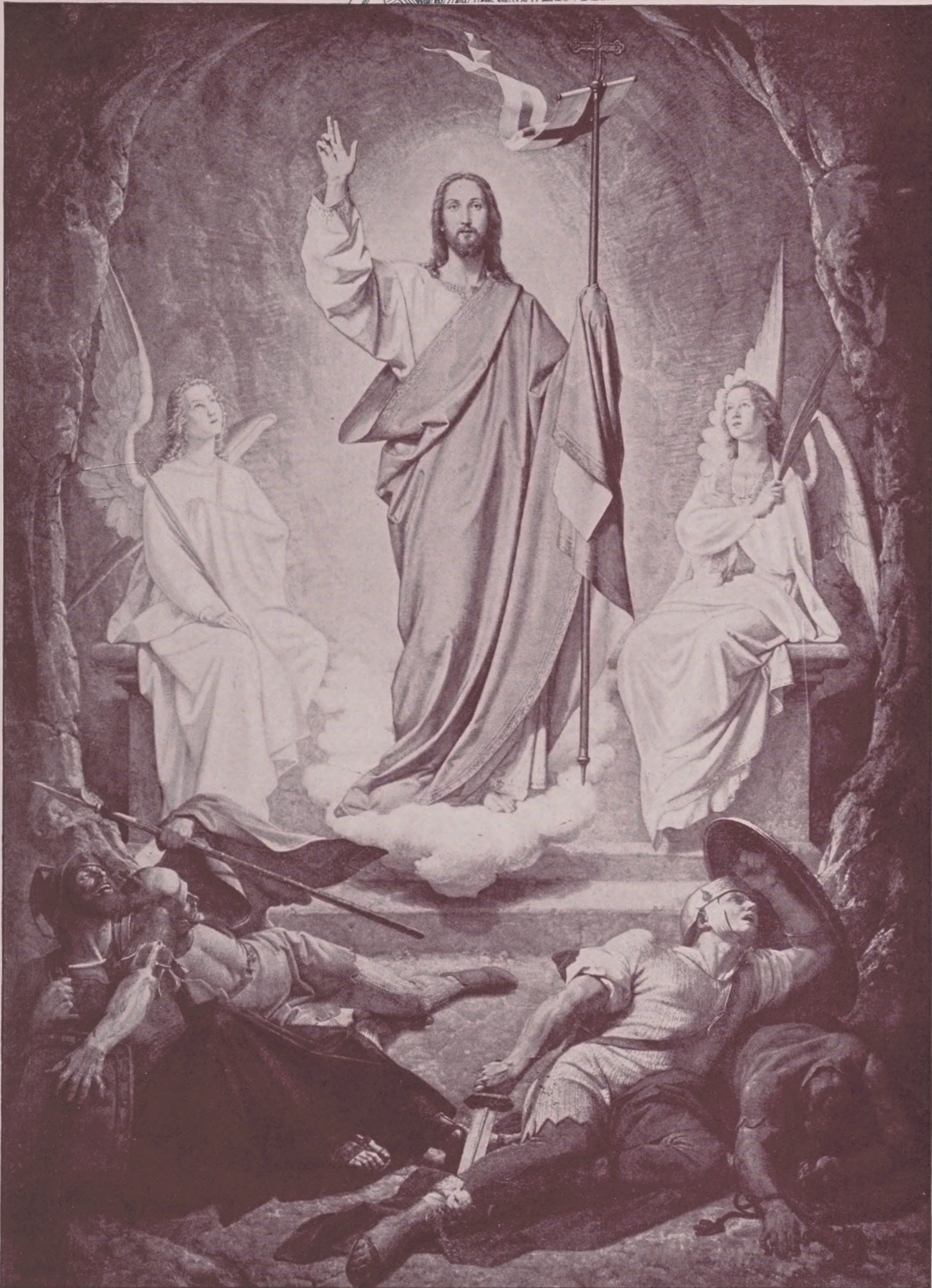
Jesus Christ desired to establish charity among men, and as a means of doing this He is willing to obtain for us the greatest favor man can receive, the remission of our sins, only providing we confer on our neighbors the greatest favor we have it in our power to bestow, namely, the forgiveness of their offences against us. To obtain the forgiveness of our sins and the consequent peace with God, let us imitate Joseph, who repaid with presents the outrages inflicted on him by his brothers; Moses, who prayed for the rebellious people who were continually making war on him, or St. Stephen, who, when he was being stoned to death, implored pardon from God for his executioners. If the remembrance of some injury stirs up our mind to anger, call to mind what the Son of God has suffered for us and how few have been our sufferings in comparison: call to mind what He saw in the midst of His

agonies. "Father, forgive them, they know not what they do." Look at the picture of Jesus Christ on the cross and remember that you have no claim on Him if you do not regard your fellowman with charity and love. When you say in the Our Father, "Forgive us our trespasses as we forgive those who trespass against us," you are calling down on yourself eternal damnation if you have not forgiven those who have injured you.

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I.

The Resurrection of Our Lord.

IN THE first glorious mystery, we contemplate how, the third day after his death, Jesus rose again triumphant and glorious to die no more. Consider the glory of our Redeemer when he arose from the sepulchre, after having vanquished Satan, and delivered the human race, which that tyrant held in bondage. O! how great is the folly of the sinner, who having been delivered once from the power of the devil, is willing to become his slave again for some wretched gain, or for the passing pleasures of this world. Let us pray the Virgin Mary to unite us so closely by love to Jesus Christ, that we may never again by mortal sin become the slave of Lucifer.

Say on your beads for this intention, 1 *Pater*, 10 *Aves*, and 1 *Gloria*.





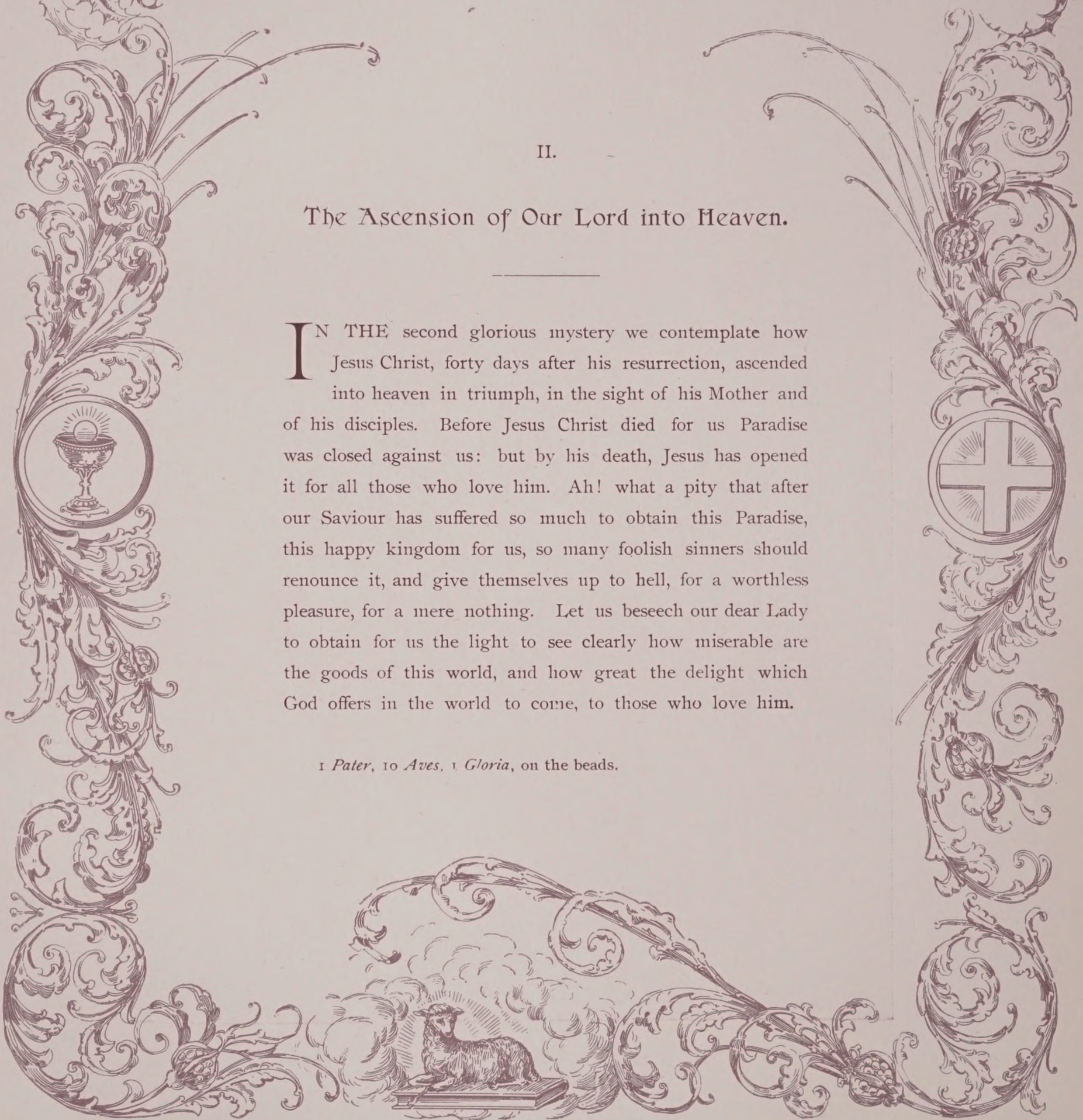


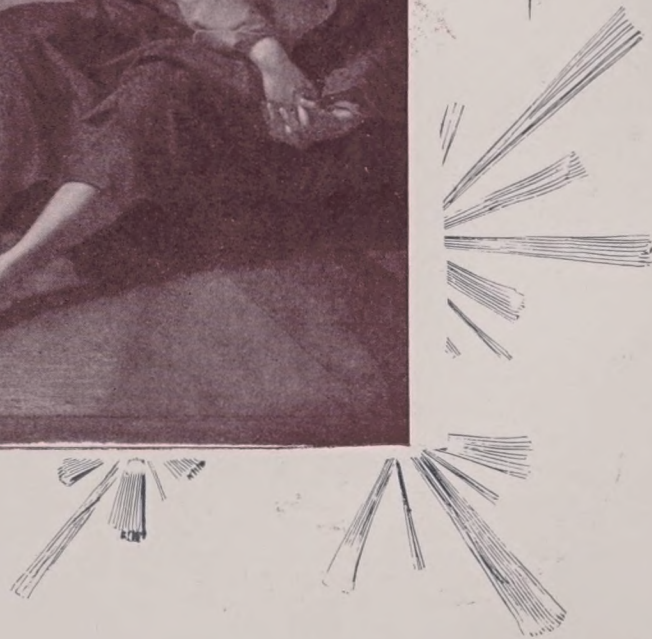
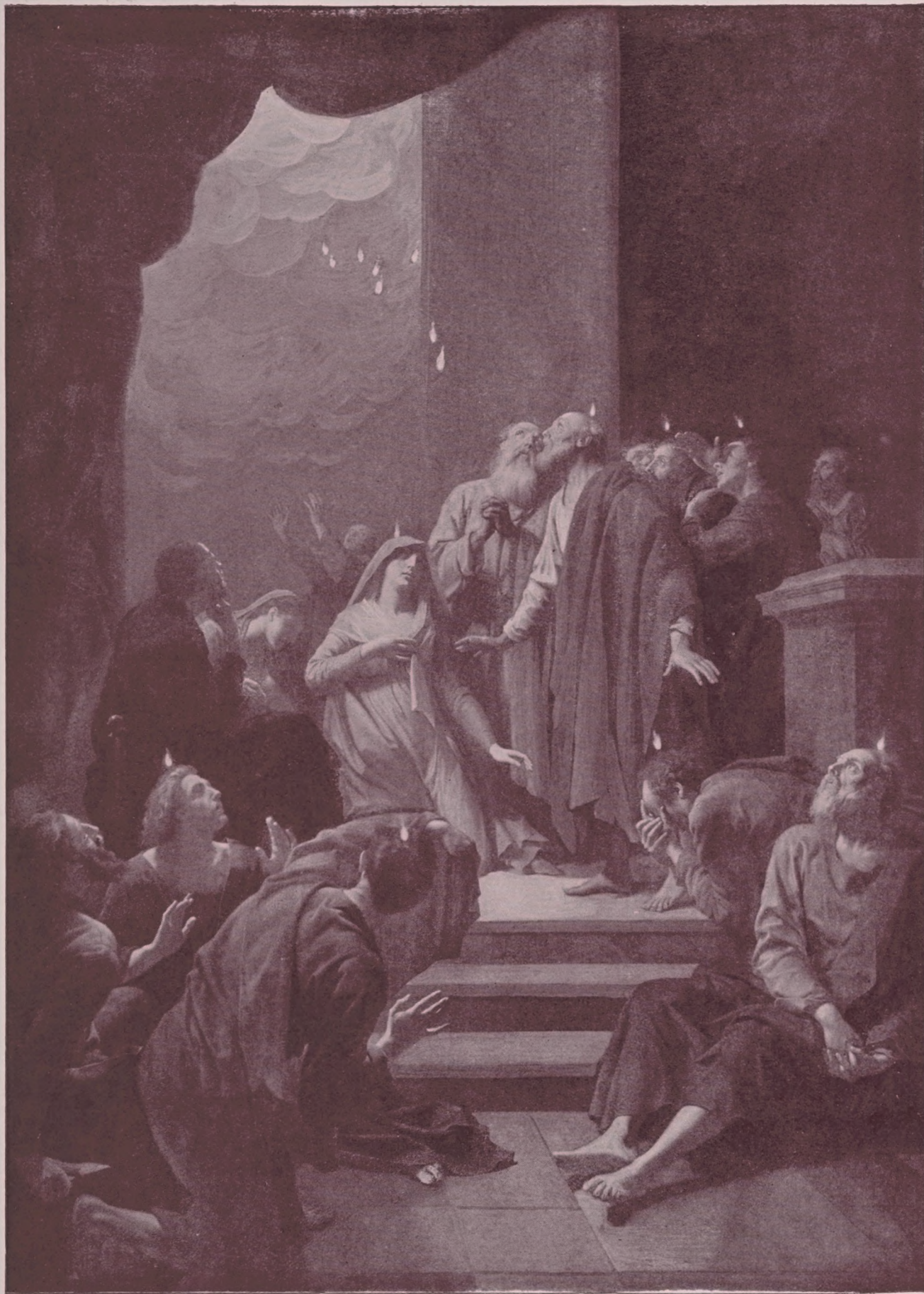
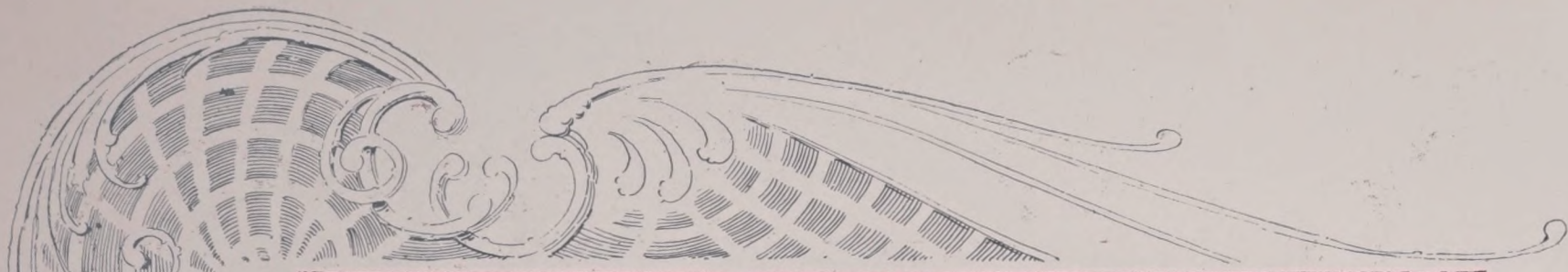
II.

The Ascension of Our Lord into Heaven.

IN THE second glorious mystery we contemplate how Jesus Christ, forty days after his resurrection, ascended into heaven in triumph, in the sight of his Mother and of his disciples. Before Jesus Christ died for us Paradise was closed against us: but by his death, Jesus has opened it for all those who love him. Ah! what a pity that after our Saviour has suffered so much to obtain this Paradise, this happy kingdom for us, so many foolish sinners should renounce it, and give themselves up to hell, for a worthless pleasure, for a mere nothing. Let us beseech our dear Lady to obtain for us the light to see clearly how miserable are the goods of this world, and how great the delight which God offers in the world to come, to those who love him.

1 *Pater*, 10 *Aves*, 1 *Gloria*, on the beads.





III.

The Mission of the Holy Ghost.

IN THE third glorious mystery, we contemplate how Jesus Christ, seated at the right hand of his Father, sent down the Holy Ghost to the chamber where the apostles, with the Virgin Mary, were assembled. Before receiving the Holy Ghost, the apostles were so feeble, so cold in the love of God, that at the time of Jesus' passion, one betrayed him, another denied him, and all abandoned him. But as soon as they had all received the Holy Ghost, they were so much inflamed with love, that they gave up their lives generously for Jesus Christ. St. Augustine says "*He who loves does not labor.*" He who loves God feels no affliction under crosses, but rejoices rather. Let us ask of Mary to obtain for us from the Holy Ghost the gift of his divine love, for then all the crosses of this life will seem sweet to us.

1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads.



IV.

The Assumption of Our Blessed Lady.

IN THE fourth glorious mystery, we contemplate how Mary, twelve years after the resurrection of Jesus Christ departed this life, and was carried up by angels to heaven. The death of Mary was full of peace and consolation, because her life had been all holy. Our death will not be like hers, for our sins will be then a subject of alarm. But if we abandon our sins, and consecrate ourselves to the service of Mary, then that good Mother will succor and comfort us in that last moment, as she has done already to so many of her faithful servants. Let us place ourselves, then, under her protection, with the firm purpose to amend our lives, and let us ask her now to assist us in the hour of our death.

1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads.

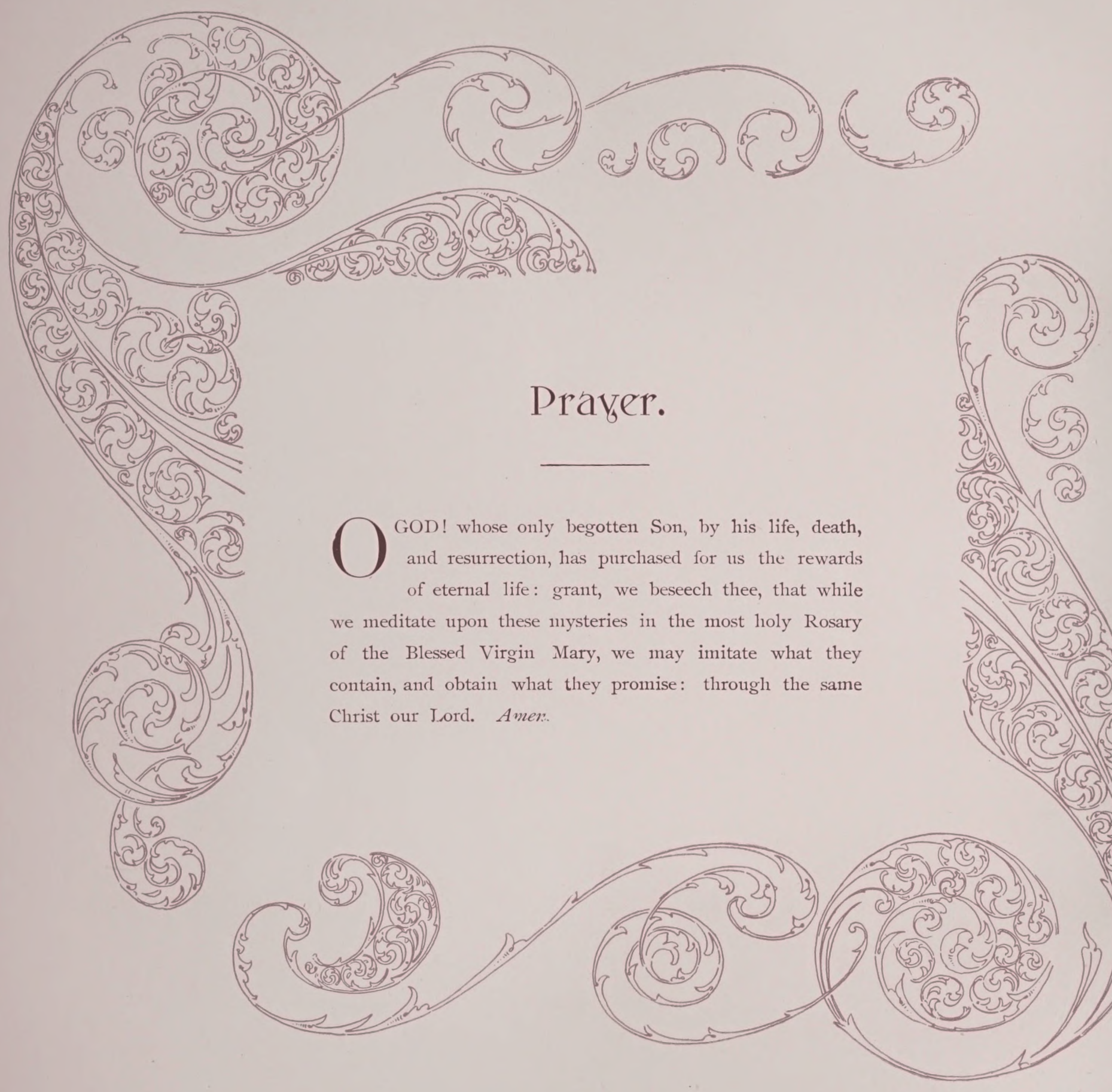


V.

The Coronation of Our Blessed Lady.

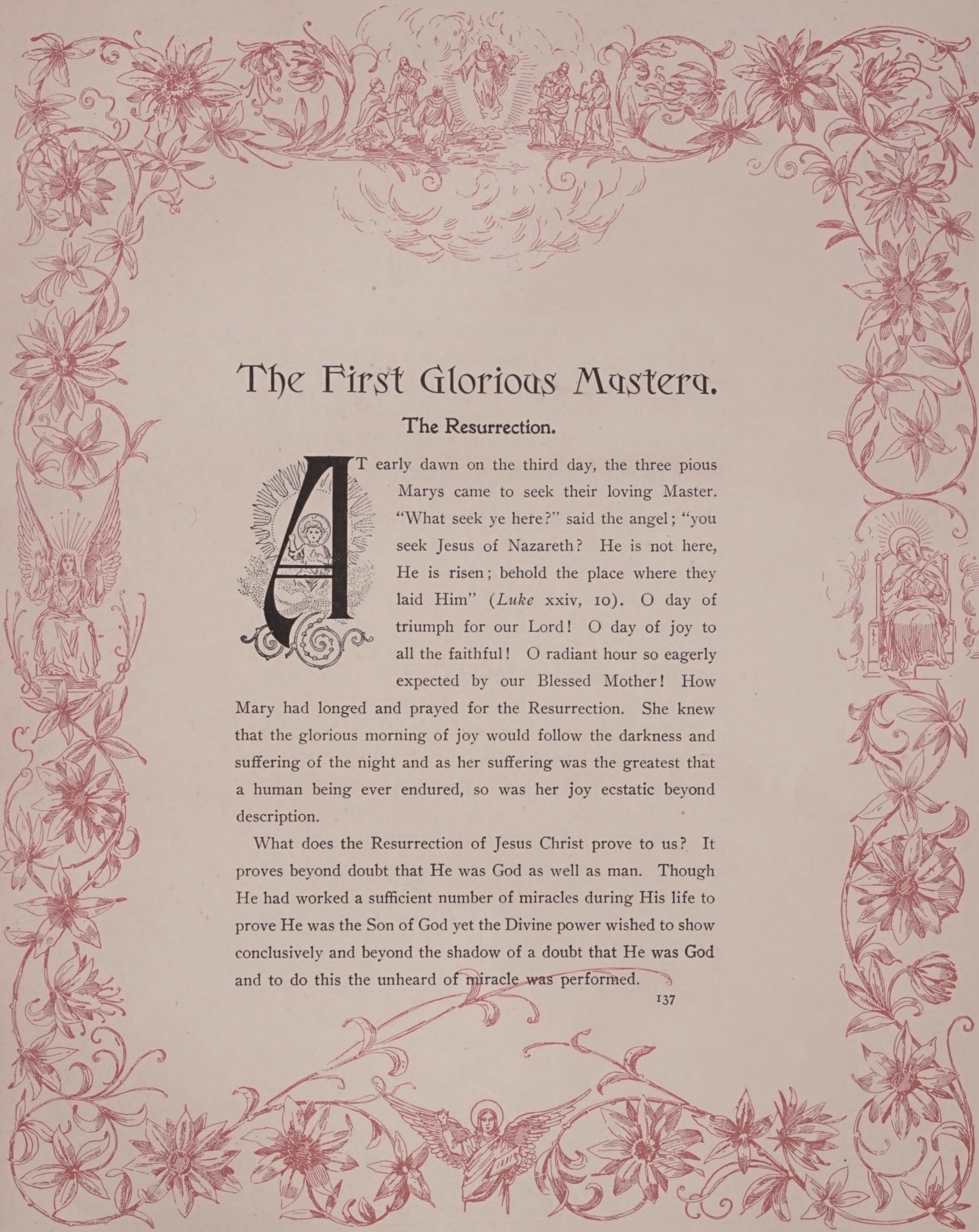
IN THE fifth glorious mystery, we contemplate how Mary was crowned by her divine Son, and we contemplate her glory among the saints. When Mary was crowned in heaven by the hand of God, she was appointed also to be our advocate: for this reason, St. Amadeus says, that she prays for us incessantly. It is true that Mary prays for all men, but she prays especially for those who have recourse confidently to her intercession. Let us love, then, to say over and over again with St. Philip Neri: Mary, Mother of God, pray to Jesus for us; and while we recite this last decade of the Rosary, let us repeat with fervor those words of the holy Church, *Holy Mary, Mother of God, pray for us!*

Recite 1 *Pater*, 10 *Aves*, and 1 *Gloria*, on the beads,

A large, intricate decorative border in a reddish-brown ink. It features swirling acanthus leaves, scrolls, and floral motifs that frame the central text. The border is composed of several large, flowing elements that curve around the page, with smaller scrolls and leaves filling in the spaces.

Prayer.

O GOD! whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life: grant, we beseech thee, that while we meditate upon these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise: through the same Christ our Lord. *Amen.*



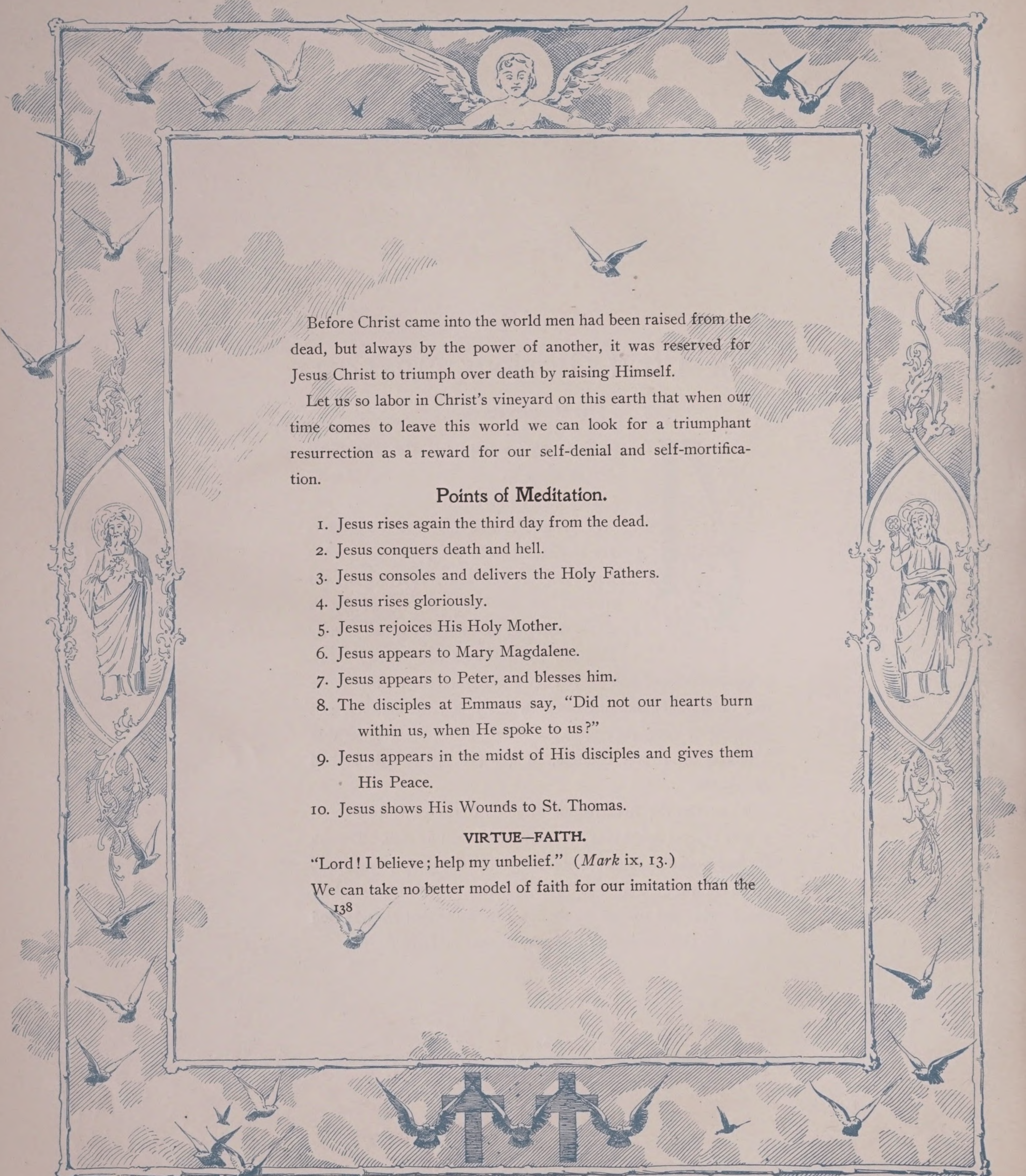
The First Glorious Mastery.

The Resurrection.

AT early dawn on the third day, the three pious Marys came to seek their loving Master. "What seek ye here?" said the angel; "you seek Jesus of Nazareth? He is not here, He is risen; behold the place where they laid Him" (*Luke xxiv, 10*). O day of triumph for our Lord! O day of joy to all the faithful! O radiant hour so eagerly expected by our Blessed Mother! How

Mary had longed and prayed for the Resurrection. She knew that the glorious morning of joy would follow the darkness and suffering of the night and as her suffering was the greatest that a human being ever endured, so was her joy ecstatic beyond description.

What does the Resurrection of Jesus Christ prove to us? It proves beyond doubt that He was God as well as man. Though He had worked a sufficient number of miracles during His life to prove He was the Son of God yet the Divine power wished to show conclusively and beyond the shadow of a doubt that He was God and to do this the unheard of miracle was performed.



Before Christ came into the world men had been raised from the dead, but always by the power of another, it was reserved for Jesus Christ to triumph over death by raising Himself.

Let us so labor in Christ's vineyard on this earth that when our time comes to leave this world we can look for a triumphant resurrection as a reward for our self-denial and self-mortification.

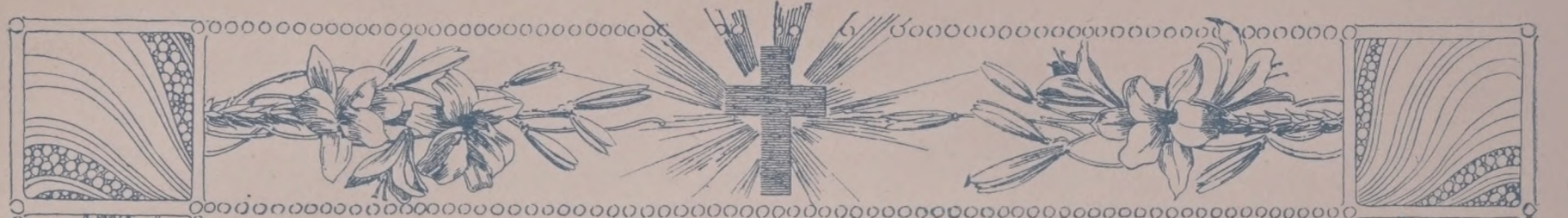
Points of Meditation.

1. Jesus rises again the third day from the dead.
2. Jesus conquers death and hell.
3. Jesus consoles and delivers the Holy Fathers.
4. Jesus rises gloriously.
5. Jesus rejoices His Holy Mother.
6. Jesus appears to Mary Magdalene.
7. Jesus appears to Peter, and blesses him.
8. The disciples at Emmaus say, "Did not our hearts burn within us, when He spoke to us?"
9. Jesus appears in the midst of His disciples and gives them His Peace.
10. Jesus shows His Wounds to St. Thomas.

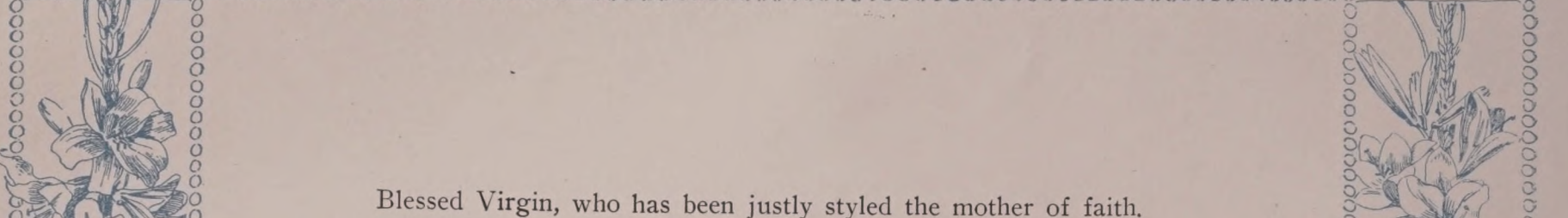
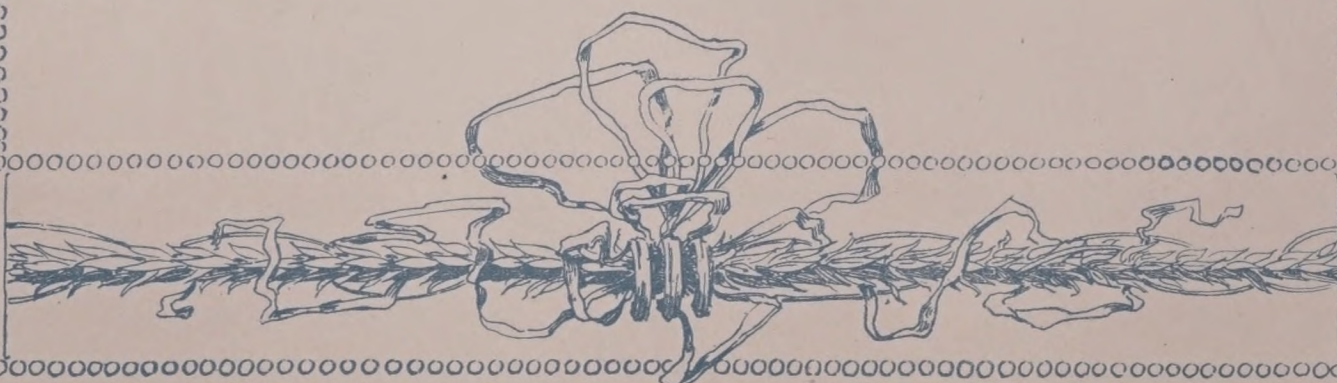
VIRTUE—FAITH.

"Lord! I believe; help my unbelief." (*Mark ix, 13.*)

We can take no better model of faith for our imitation than the



Blessed Virgin, who has been justly styled the mother of faith. Because by her faith she has repaired the damage done by the unfaithfulness of our first parents. She believed the angel when he announced to her the incarnation. Throughout all His persecutions, sufferings and humiliations, she believed firmly that He was her God and Saviour. From the moment of her conception until she stood at the foot of the cross her faith never wavered. This unwavering faith should be our model. It is the only foundation for a good and pure life. Our faith should be a simple trusting faith, content to take God's word and believe it and not presume to judge the capabilities of the infinite by what our finite reason can comprehend. What is this reason that man boasts of and with which he presumes to decide what he should believe? It is but the working of a brain, made like our body from the dust of the earth, and given to man that he might have the intelligence to know and serve God. Cannot the power that created that brain, create other things too deep for that brain to understand? Think of this when men seek to corrupt your faith. It is not that faith has not reason and prudence or that it elevated itself above reason, but as St. Bernard remarks, it is not amenable to reason. We do not fix our faith on the penetration of our own intellect, but on the authority of God who can neither deceive nor be deceived. And this infallible God has granted the gift of infallibility to the church that Jesus established on earth to be our guide.



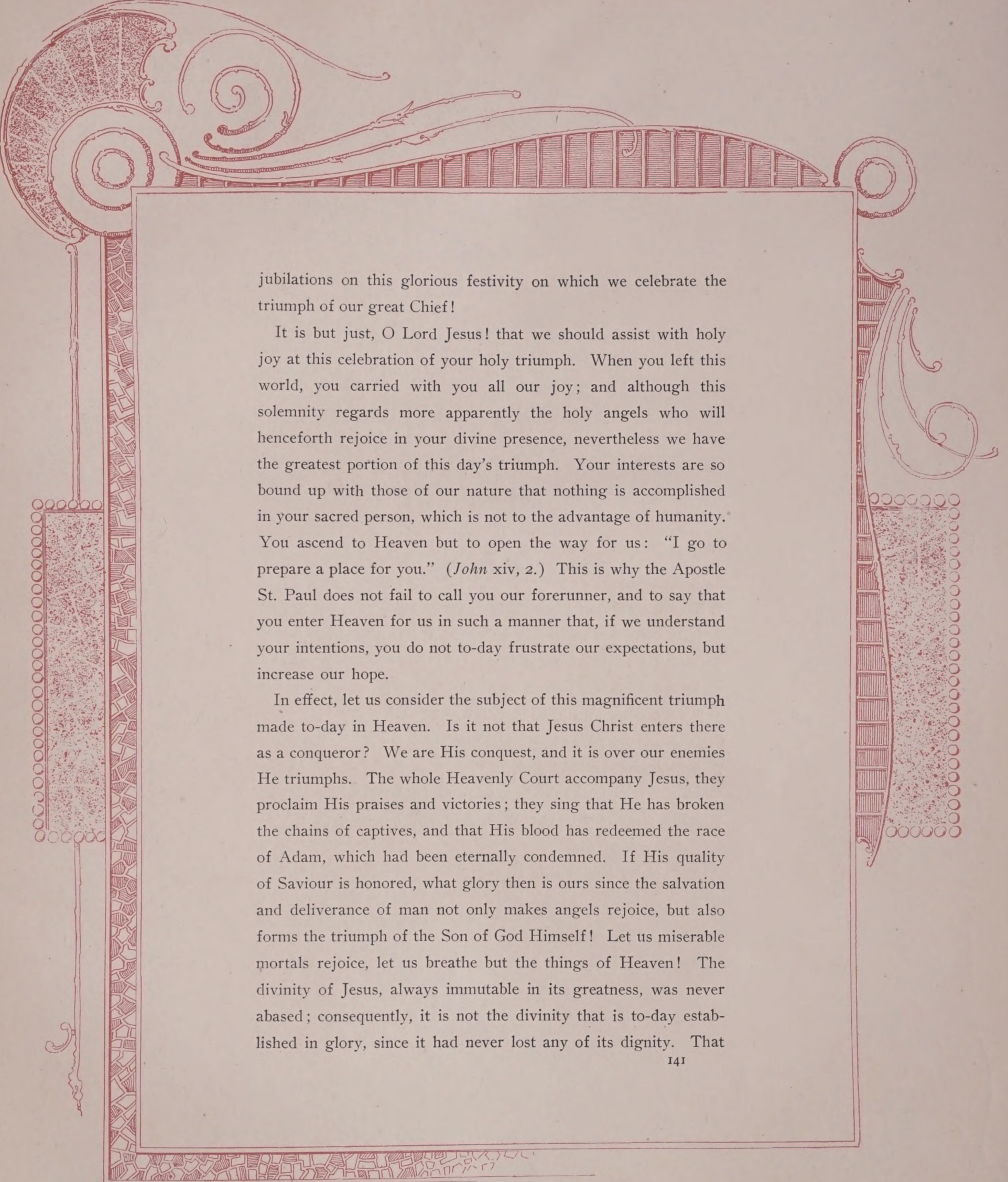
② The Second Glorious ② Mastery.

The Ascension.

“And the Lord Jesus, after He had spoken to them, was taken up into Heaven, and sitteth on the right hand of God.”—*Mark xvi : 19.*



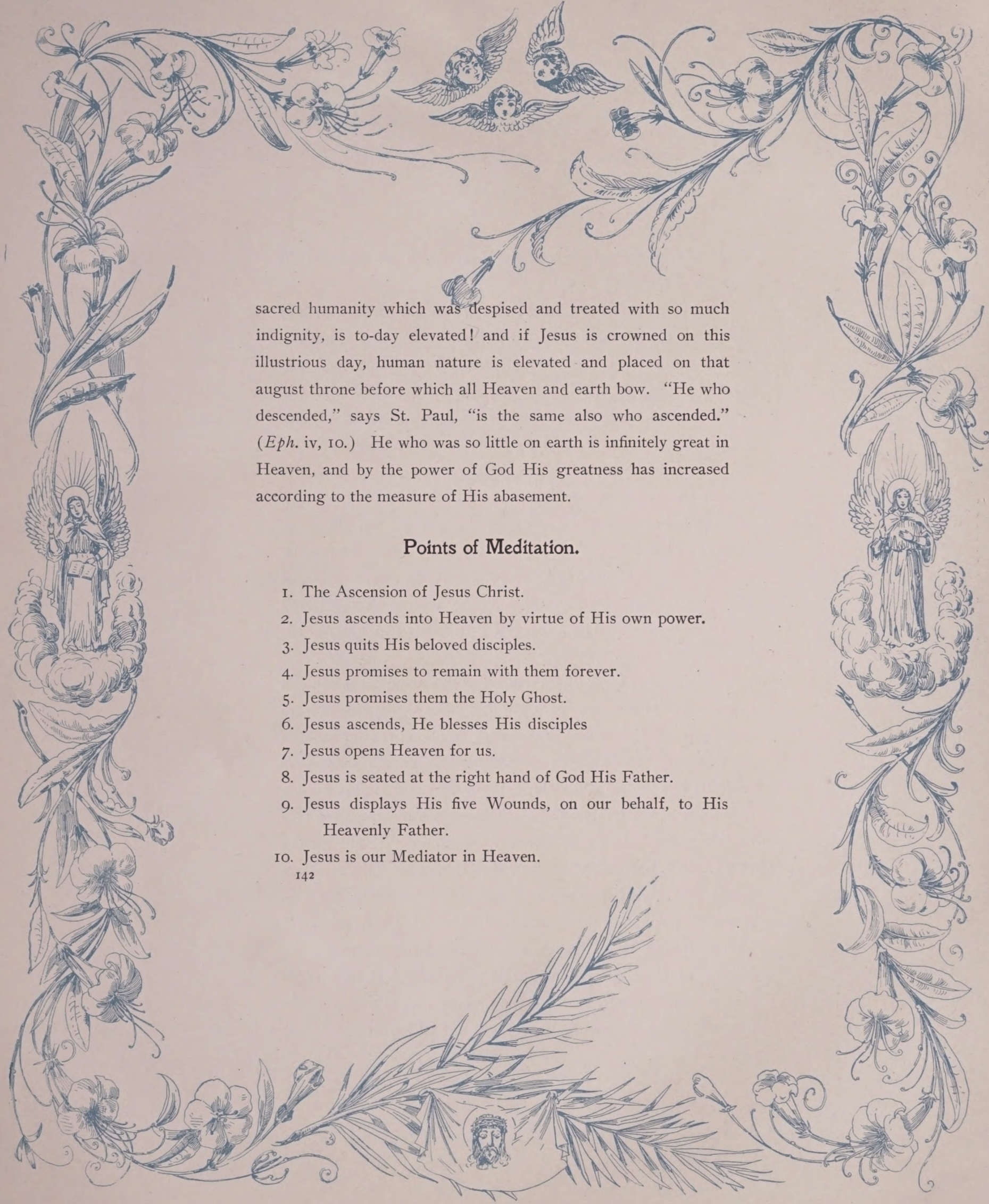
O-DAY our invincible Liberator makes His triumphant entry into Heaven, enriched with the spoils of His enemies. What indifference on our part if we do not celebrate His triumph with pious canticles and heavenly joys! If we behold such displays of magnificence when consuls and dictators triumph over other nations; when we see triumphal arches raised to the clouds bearing their names and the glory of the victors, and ascending the Capitol amid the crowd of citizens who make the very air resound with their acclamations that reach the altars of their gods; what should not our happiness be and our



jubilations on this glorious festivity on which we celebrate the triumph of our great Chief!

It is but just, O Lord Jesus! that we should assist with holy joy at this celebration of your holy triumph. When you left this world, you carried with you all our joy; and although this solemnity regards more apparently the holy angels who will henceforth rejoice in your divine presence, nevertheless we have the greatest portion of this day's triumph. Your interests are so bound up with those of our nature that nothing is accomplished in your sacred person, which is not to the advantage of humanity. You ascend to Heaven but to open the way for us: "I go to prepare a place for you." (*John xiv, 2.*) This is why the Apostle St. Paul does not fail to call you our forerunner, and to say that you enter Heaven for us in such a manner that, if we understand your intentions, you do not to-day frustrate our expectations, but increase our hope.

In effect, let us consider the subject of this magnificent triumph made to-day in Heaven. Is it not that Jesus Christ enters there as a conqueror? We are His conquest, and it is over our enemies He triumphs. The whole Heavenly Court accompany Jesus, they proclaim His praises and victories; they sing that He has broken the chains of captives, and that His blood has redeemed the race of Adam, which had been eternally condemned. If His quality of Saviour is honored, what glory then is ours since the salvation and deliverance of man not only makes angels rejoice, but also forms the triumph of the Son of God Himself! Let us miserable mortals rejoice, let us breathe but the things of Heaven! The divinity of Jesus, always immutable in its greatness, was never abased; consequently, it is not the divinity that is to-day established in glory, since it had never lost any of its dignity. That



sacred humanity which was despised and treated with so much indignity, is to-day elevated! and if Jesus is crowned on this illustrious day, human nature is elevated and placed on that august throne before which all Heaven and earth bow. "He who descended," says St. Paul, "is the same also who ascended." (*Eph. iv, 10.*) He who was so little on earth is infinitely great in Heaven, and by the power of God His greatness has increased according to the measure of His abasement.

Points of Meditation.

1. The Ascension of Jesus Christ.
2. Jesus ascends into Heaven by virtue of His own power.
3. Jesus quits His beloved disciples.
4. Jesus promises to remain with them forever.
5. Jesus promises them the Holy Ghost.
6. Jesus ascends, He blesses His disciples
7. Jesus opens Heaven for us.
8. Jesus is seated at the right hand of God His Father.
9. Jesus displays His five Wounds, on our behalf, to His Heavenly Father.
10. Jesus is our Mediator in Heaven.

VIRTUE—HOPE.

No one hath hoped in the Lord and hath been confounded.
(*Eccles. ii, 11.*)

We have no more striking instance of confidence in Jesus Christ than that shown by our Blessed Mother at Cana, in Galilee. During the marriage feast the wine had run short, Our Lady notices it, and being grieved that anything should mar the happiness of those around her, turns to her son and says, "They have no wine." Jesus' words in response seem almost like a rebuke. "Woman, what is it to Me and to thee?" He acted then as He frequently seems to act towards us. He seemingly was disposed not to grant the request. But Mary, with her confidence in Him unimpaired, simply says to the servants, "Whatsoever He shall say to you, do ye," and the confidence in His power and goodness was not misplaced. The miracle was wrought. The water became wine. Mary in this instance appealed to her Son in a model prayer. She simply stated the need and left it to the wisdom of the Almighty to supply the remedy in whatever way He saw fit. This is the confidence we should show. God already knows our needs, but He desires that we should acknowledge them to our Father. The most criminal, corrupt or wicked man or woman who wishes to reform can do so, if confident of God's power and hopeful of His mercy. State your needs to God. Implore our Blessed Mother to intercede for you, and let His all-wise mercy determine what means are best to strike from you the chains that are binding you to the devil.



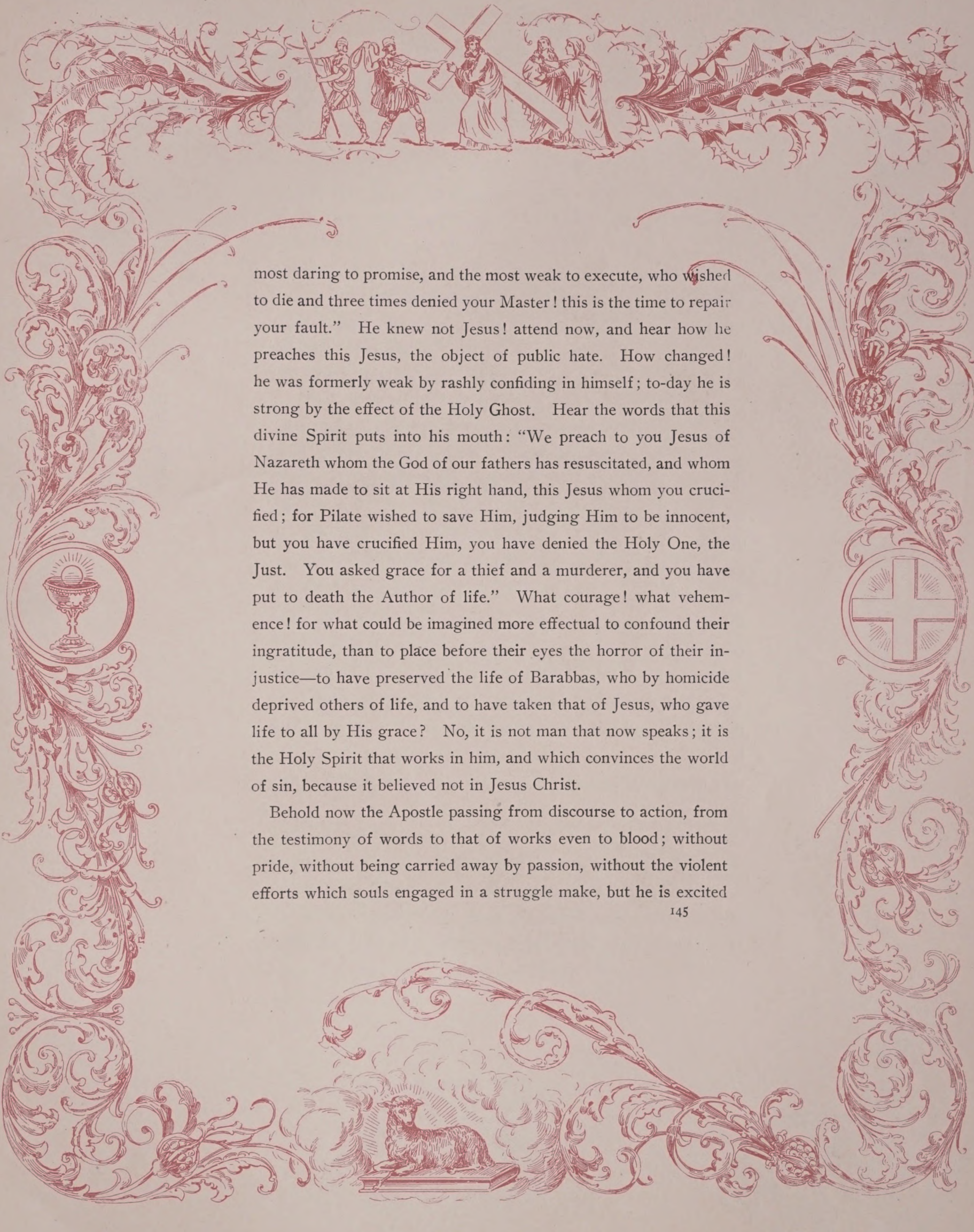
The Third Glorious Mastera.

The Descent of the Holy Ghost.

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things."—*John xiv : 26.*

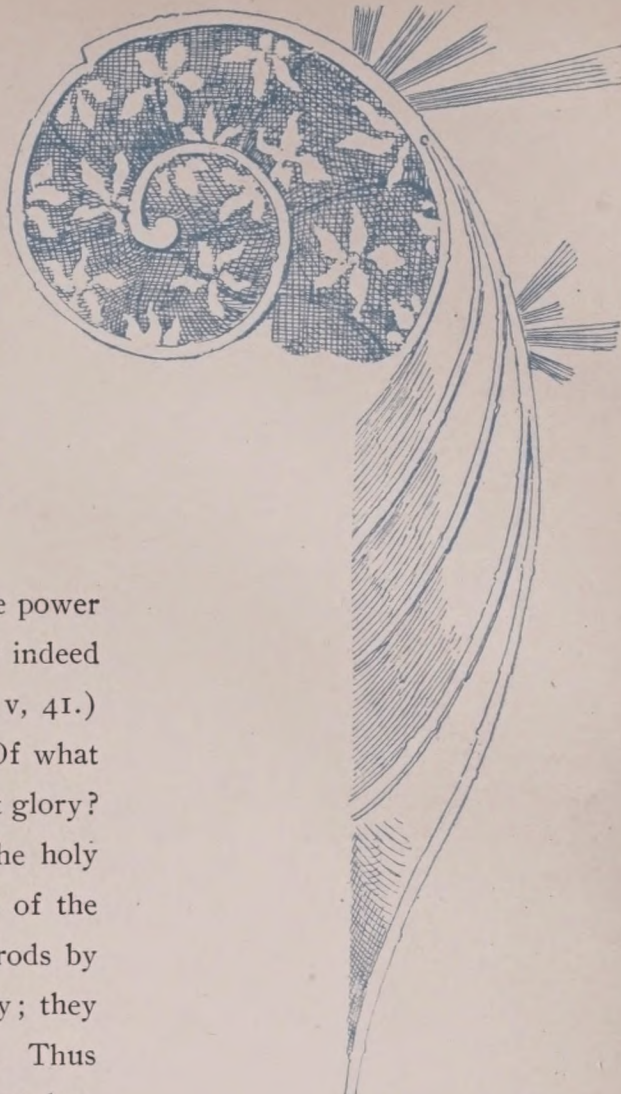
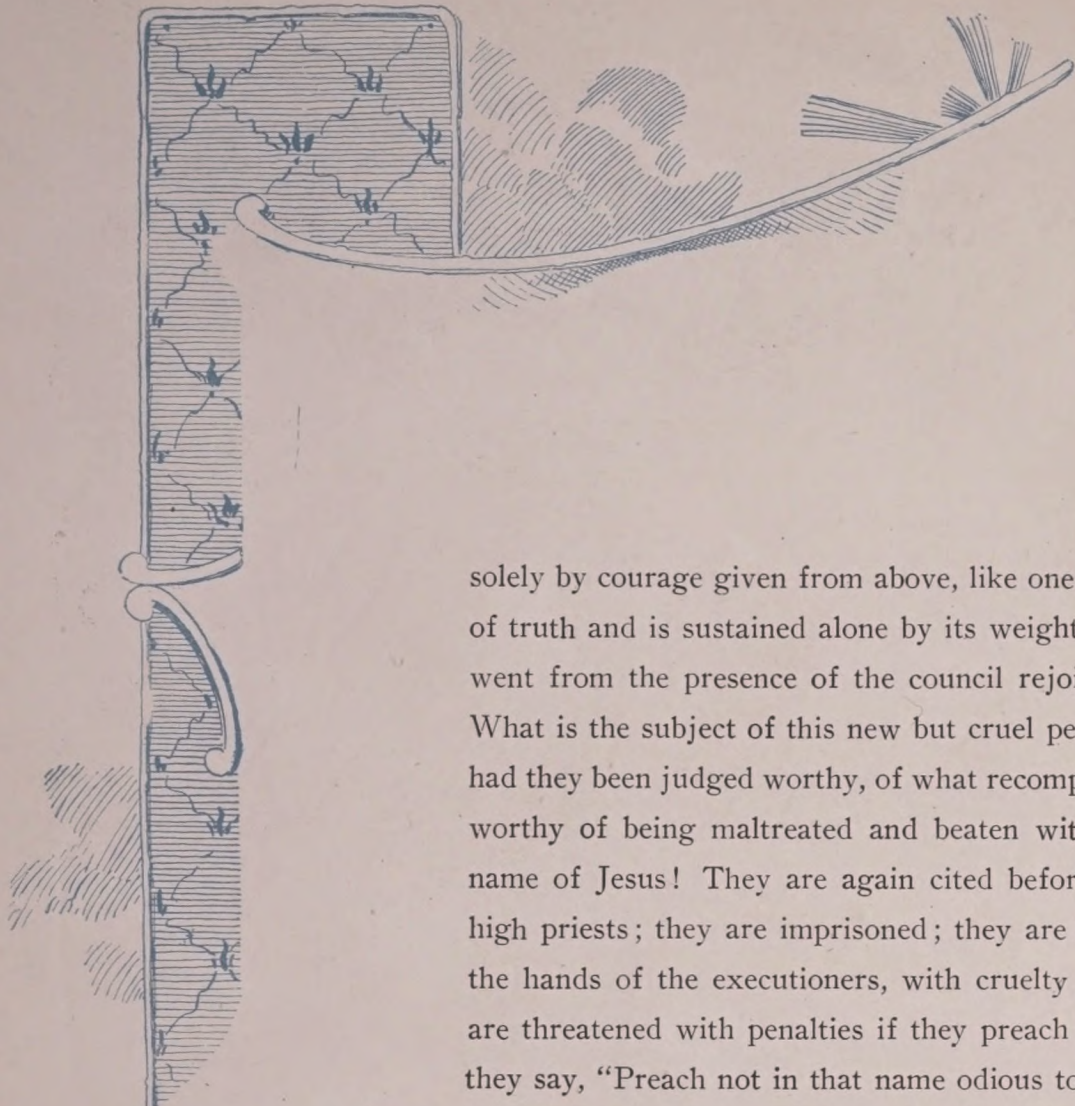


WHEN the days of Pentecost were accomplished the apostles assembled, and they heard a noise as it were of a great wind, and the Holy Ghost came upon them in the form of tongues of fire. This Spirit that descended on the apostles and transformed them in the spirit of strength. Let us contemplate the effect of His coming on the disciples: "Simon, son of John, son of the dove, regenerated by the Holy Spirit, Simon whom this Spirit to-day renders worthy the title of Peter, by the power He gives you! it is your place to speak for your brethren, since you are the chief of the apostolic college: speak, then, O disciple! Heretofore you were the



most daring to promise, and the most weak to execute, who wished to die and three times denied your Master! this is the time to repair your fault." He knew not Jesus! attend now, and hear how he preaches this Jesus, the object of public hate. How changed! he was formerly weak by rashly confiding in himself; to-day he is strong by the effect of the Holy Ghost. Hear the words that this divine Spirit puts into his mouth: "We preach to you Jesus of Nazareth whom the God of our fathers has resuscitated, and whom He has made to sit at His right hand, this Jesus whom you crucified; for Pilate wished to save Him, judging Him to be innocent, but you have crucified Him, you have denied the Holy One, the Just. You asked grace for a thief and a murderer, and you have put to death the Author of life." What courage! what vehemence! for what could be imagined more effectual to confound their ingratitude, than to place before their eyes the horror of their injustice—to have preserved the life of Barabbas, who by homicide deprived others of life, and to have taken that of Jesus, who gave life to all by His grace? No, it is not man that now speaks; it is the Holy Spirit that works in him, and which convinces the world of sin, because it believed not in Jesus Christ.

Behold now the Apostle passing from discourse to action, from the testimony of words to that of works even to blood; without pride, without being carried away by passion, without the violent efforts which souls engaged in a struggle make, but he is excited



solely by courage given from above, like one who feels the power of truth and is sustained alone by its weight. "And they indeed went from the presence of the council rejoicing. (*Acts* v, 41.) What is the subject of this new but cruel persecution? Of what had they been judged worthy, of what recompense, of what glory? worthy of being maltreated and beaten with rods for the holy name of Jesus! They are again cited before the council of the high priests; they are imprisoned; they are beaten with rods by the hands of the executioners, with cruelty and ignominy; they are threatened with penalties if they preach Jesus Christ. Thus they say, "Preach not in that name odious to the world;" and so much do they execrate that adorable name that they will not venture to give it expression. To this the apostles answer with firmness and courage: "It is not possible for us to remain silent concerning what we have witnessed, and what we have heard." (*Acts* iv, 20.) Remark here their conduct, says St. John Chrysostom, as if they would have said: We will not be silent.—As the will of man is subject to change, their persecutors might have hoped to overcome their resolutions; and therefore, fearful lest they might yield to weakness unworthy their sacred calling, they again exclaim, "It is not possible:"

And why are you not the same weak men that you formerly were? Things are changed; a divine power has fallen upon us, a law has been written on our hearts, an all-powerful spirit fortifies and strengthens us. Moved by these inspirations so divine, we have imposed upon us the happy necessity of loving Jesus Christ



more than our life. This is why we cannot obey the world; we may suffer, we may die, but we can no longer betray the gospel, nor dissimulate what we know from indubitable evidence.

Points of Meditation.

1. Jesus sends the Holy Ghost.
 2. Jesus sends the Comforter.
 3. Jesus sends fire upon the earth.
 4. The Holy Ghost inflames all hearts with His love.
 5. The Holy Ghost enlightens their minds.
 6. The Holy Ghost strengthens their hearts.
 7. The Holy Ghost gives the gift of tongues.
 8. The Holy Ghost distributes His gifts.
 9. Come, O Holy Ghost, and visit the hearts of Thy faithful.
 10. Come, O Holy Ghost, enlighten our hearts with the fire of Thy divine love.
- 

VIRTUE—ZEAL FOR SAVING SOULS.

The more a heart is detached from the things of this world, the more it will be filled with the love of God. And it necessarily follows the greater your love for God the stronger will be your desire to see those souls saved for which Jesus Christ suffered and died.

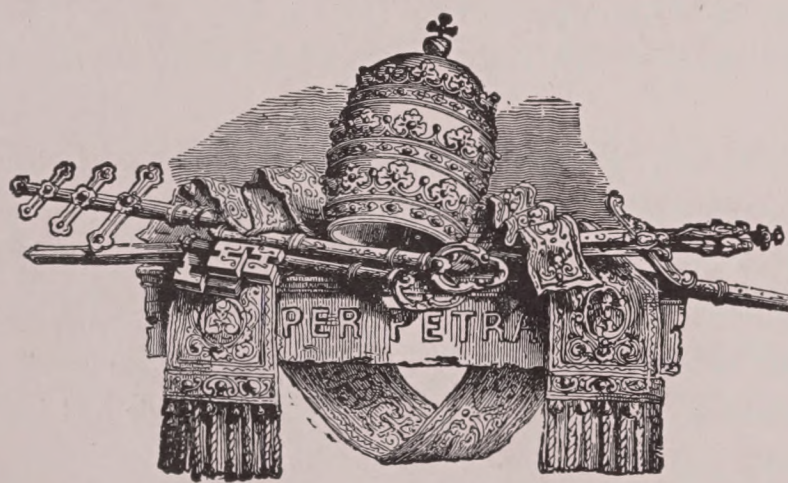
The Blessed Mother ardently desires that all hearts should burn with the same intense fire of love for Jesus that she felt, and no more grateful service can be performed for her than the aiding to redeem your fellow-man. And furthermore what better offering can you bring to God, Himself, than the soul of one of His children who would have fallen by the wayside had it not been that you were inspired to assist Him.

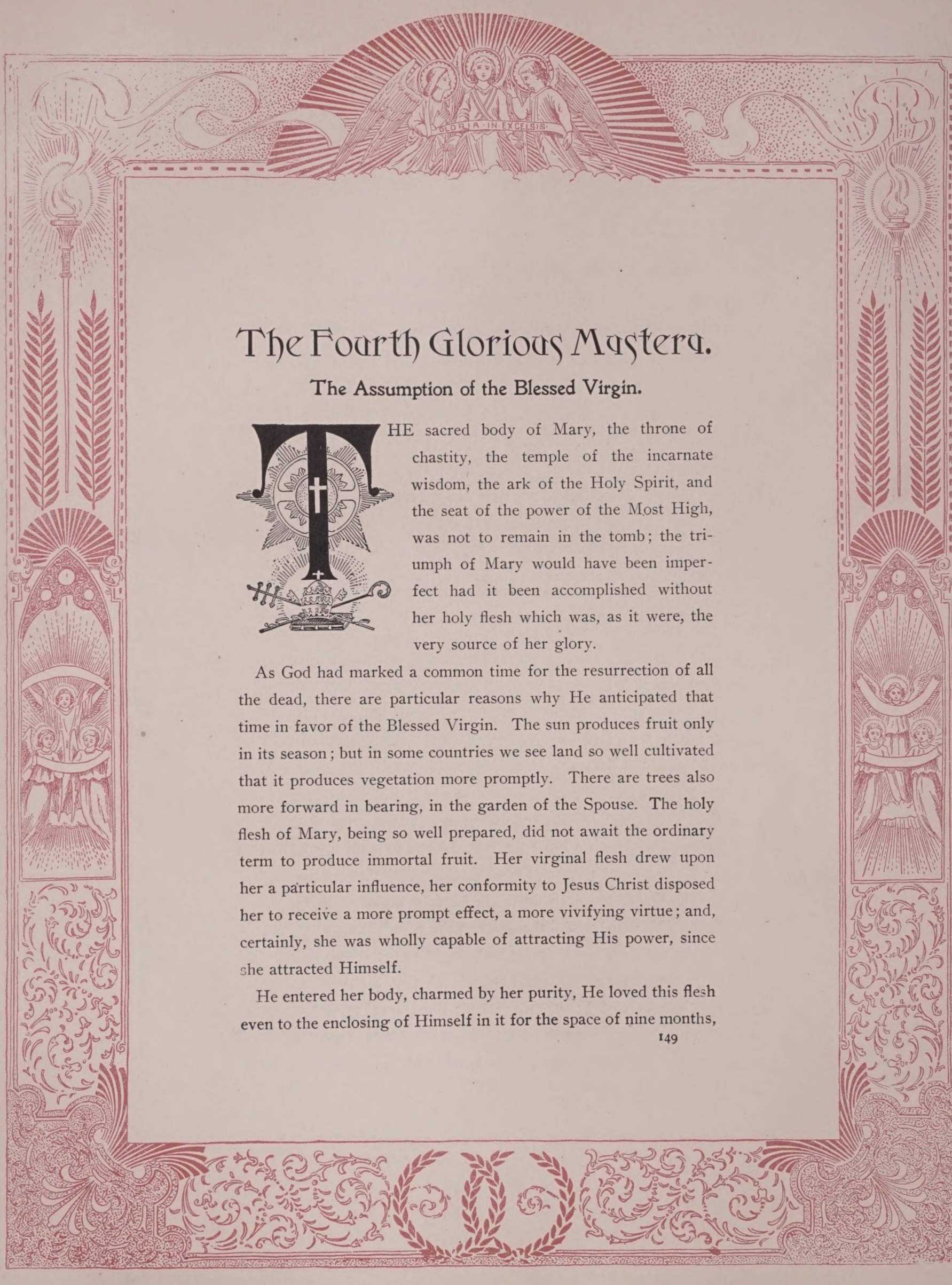


You answer this by saying, I would like to save souls, but I am not a great orator or writer who can convince people of their sins. No, perhaps not, but you can be a living sermon on the virtues, by practicing them.

The speeches of a general on the battlefield are not half so inspiring to a timid soldier as the sight of him, sword in hand, fearlessly leading on the desperate charge, and fighting in the front rank covered with wounds and blood. When a bad and cowardly Christian sees one who is pious, virtuous and saintly, though naturally subject to the same human weaknesses, the sight does more to convince him that sanctity is possible, than a volume of sermons, and it proves to him that it is his own cowardice, tepidity and love of sin that keeps him an enemy of God, rather than the natural inability to practice virtue. He reflects on what he has seen and in the end condemns his own malice to his Creator.

We can all lead souls to God gently but powerfully if we practice charity towards our neighbor and show him by our example what happiness lies in serving the just God.





The Fourth Glorious Mastera.

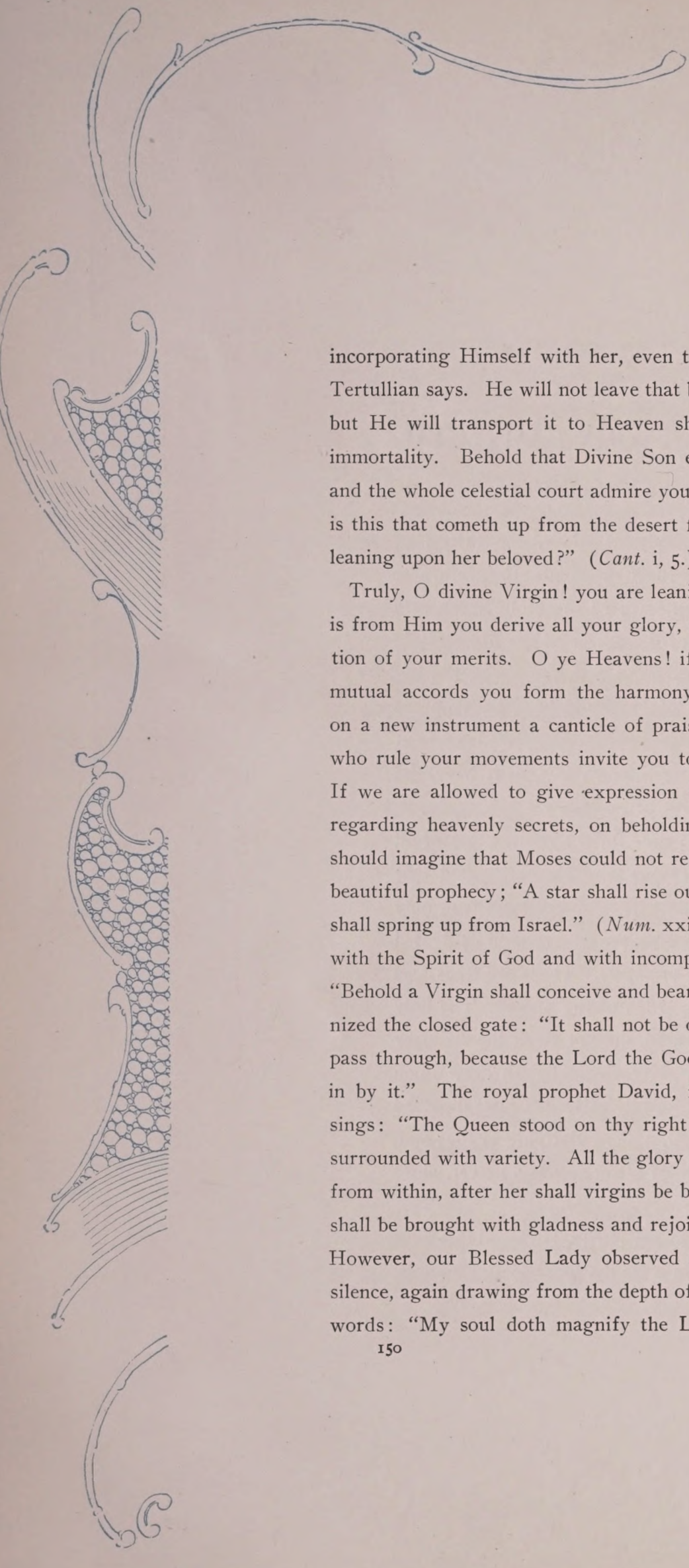
The Assumption of the Blessed Virgin.



HE sacred body of Mary, the throne of chastity, the temple of the incarnate wisdom, the ark of the Holy Spirit, and the seat of the power of the Most High, was not to remain in the tomb; the triumph of Mary would have been imperfect had it been accomplished without her holy flesh which was, as it were, the very source of her glory.

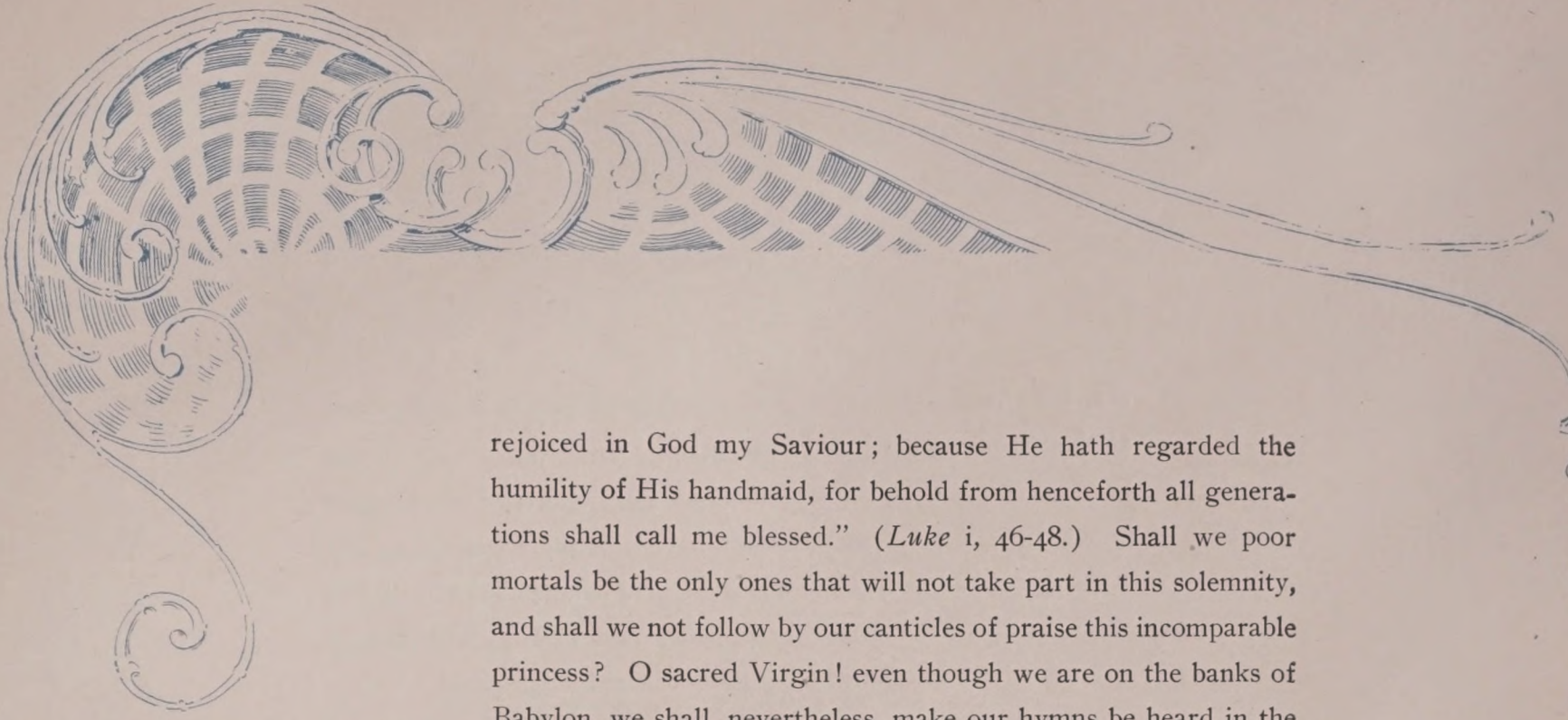
As God had marked a common time for the resurrection of all the dead, there are particular reasons why He anticipated that time in favor of the Blessed Virgin. The sun produces fruit only in its season; but in some countries we see land so well cultivated that it produces vegetation more promptly. There are trees also more forward in bearing, in the garden of the Spouse. The holy flesh of Mary, being so well prepared, did not await the ordinary term to produce immortal fruit. Her virginal flesh drew upon her a particular influence, her conformity to Jesus Christ disposed her to receive a more prompt effect, a more vivifying virtue; and, certainly, she was wholly capable of attracting His power, since she attracted Himself.

He entered her body, charmed by her purity, He loved this flesh even to the enclosing of Himself in it for the space of nine months,



incorporating Himself with her, even to the taking root in her, Tertullian says. He will not leave that beloved body in the tomb, but He will transport it to Heaven shining with the glory of immortality. Behold that Divine Son extends His arms to you, and the whole celestial court admire you, O happy Virgin. "Who is this that cometh up from the desert flowing with delight, and leaning upon her beloved?" (*Cant. i, 5.*)

Truly, O divine Virgin! you are leaning upon your beloved, it is from Him you derive all your glory, His mercy is the foundation of your merits. O ye Heavens! if it be true, that by your mutual accords you form the harmony of the universe, intone on a new instrument a canticle of praise. The celestial powers who rule your movements invite you to give expression of joy. If we are allowed to give expression to our weak conceptions regarding heavenly secrets, on beholding that great Queen, we should imagine that Moses could not refrain from repeating that beautiful prophecy; "A star shall rise out of Jacob, and a sceptre shall spring up from Israel." (*Num. xxiv, 17.*) Isaiah, inebriated with the Spirit of God and with incomprehensible delight, sang: "Behold a Virgin shall conceive and bear a son." Ezechiel recognized the closed gate: "It shall not be opened, and no man shall pass through, because the Lord the God, of Israel, hath entered in by it." The royal prophet David, in his admirable psalms, sings: "The Queen stood on thy right hand in gilded clothing, surrounded with variety. All the glory of the King's daughter is from within, after her shall virgins be brought to the King; they shall be brought with gladness and rejoicing." (*Ps. xlv, 14-16.*) However, our Blessed Lady observed all these in a respectful silence, again drawing from the depth of her heart these excellent words: "My soul doth magnify the Lord, and my spirit hath



rejoiced in God my Saviour; because He hath regarded the humility of His handmaid, for behold from henceforth all generations shall call me blessed." (*Luke i, 46-48.*) Shall we poor mortals be the only ones that will not take part in this solemnity, and shall we not follow by our canticles of praise this incomparable princess? O sacred Virgin! even though we are on the banks of Babylon, we shall, nevertheless, make our hymns be heard in the heavenly Jerusalem.

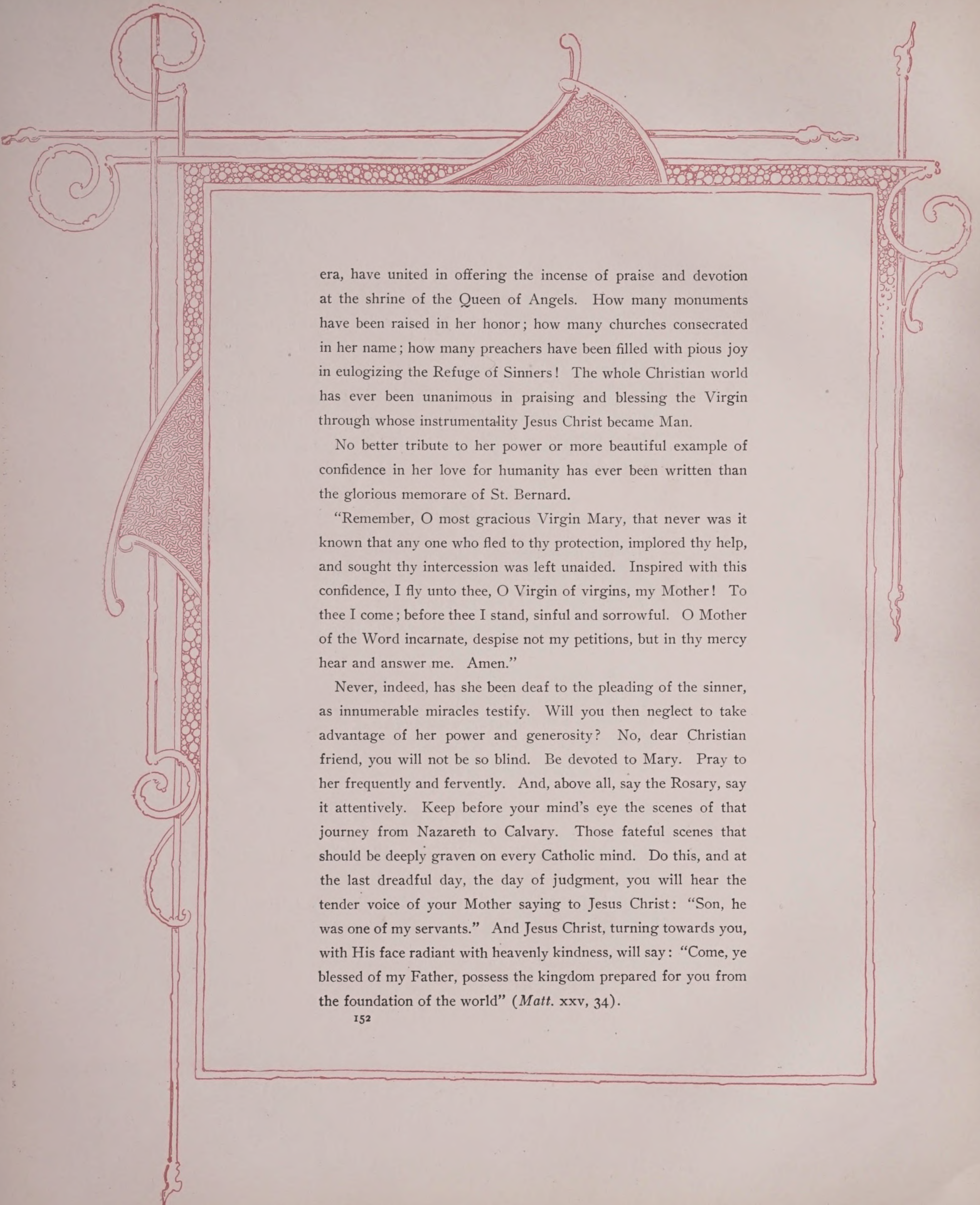
Points of Meditation.

1. Mary is assumed into Heaven.
2. God the Father receives His well-beloved Daughter.
3. Jesus receives His Holy Mother.
4. The Holy Ghost receives His beloved Spouse.
5. The Seraphim salute Mary.
6. The Angels serve Mary.
7. Mary rejoices all Heaven.
8. Mary is seated at the right hand of Jesus.
9. Mary is our advocate in Heaven.
10. Mary is our mediatrix in Heaven.

VIRTUE—DEVOTION TO MARY.

"From henceforth all generations shall call me blessed" (*Luke i, 48*).

Has not the prophecy in the canticle been gloriously fulfilled! All generations of all nations since the beginning of the Christian

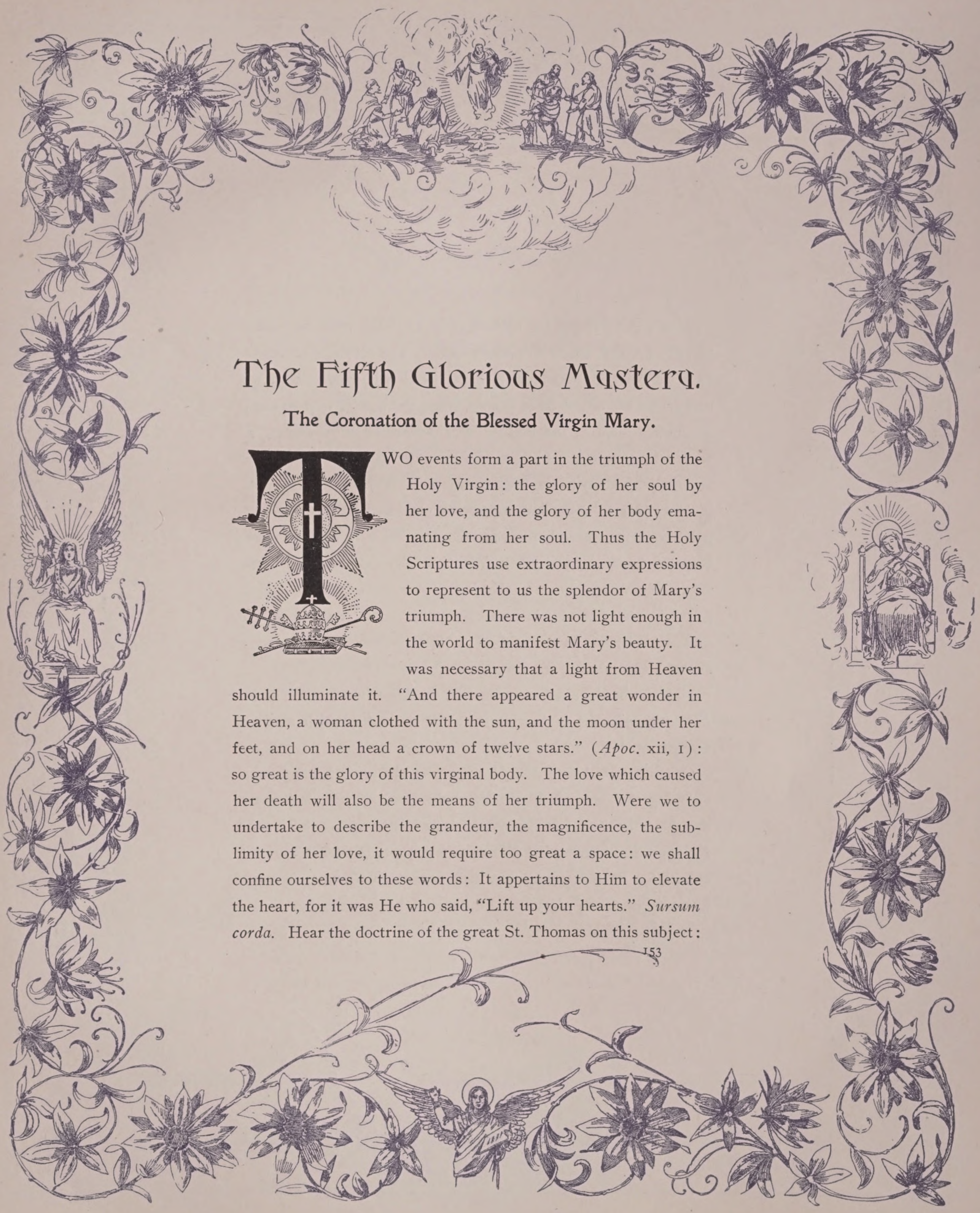


era, have united in offering the incense of praise and devotion at the shrine of the Queen of Angels. How many monuments have been raised in her honor; how many churches consecrated in her name; how many preachers have been filled with pious joy in eulogizing the Refuge of Sinners! The whole Christian world has ever been unanimous in praising and blessing the Virgin through whose instrumentality Jesus Christ became Man.

No better tribute to her power or more beautiful example of confidence in her love for humanity has ever been written than the glorious memorare of St. Bernard.

“Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.”

Never, indeed, has she been deaf to the pleading of the sinner, as innumerable miracles testify. Will you then neglect to take advantage of her power and generosity? No, dear Christian friend, you will not be so blind. Be devoted to Mary. Pray to her frequently and fervently. And, above all, say the Rosary, say it attentively. Keep before your mind's eye the scenes of that journey from Nazareth to Calvary. Those fateful scenes that should be deeply graven on every Catholic mind. Do this, and at the last dreadful day, the day of judgment, you will hear the tender voice of your Mother saying to Jesus Christ: “Son, he was one of my servants.” And Jesus Christ, turning towards you, with His face radiant with heavenly kindness, will say: “Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world” (*Matt. xxv, 34*).

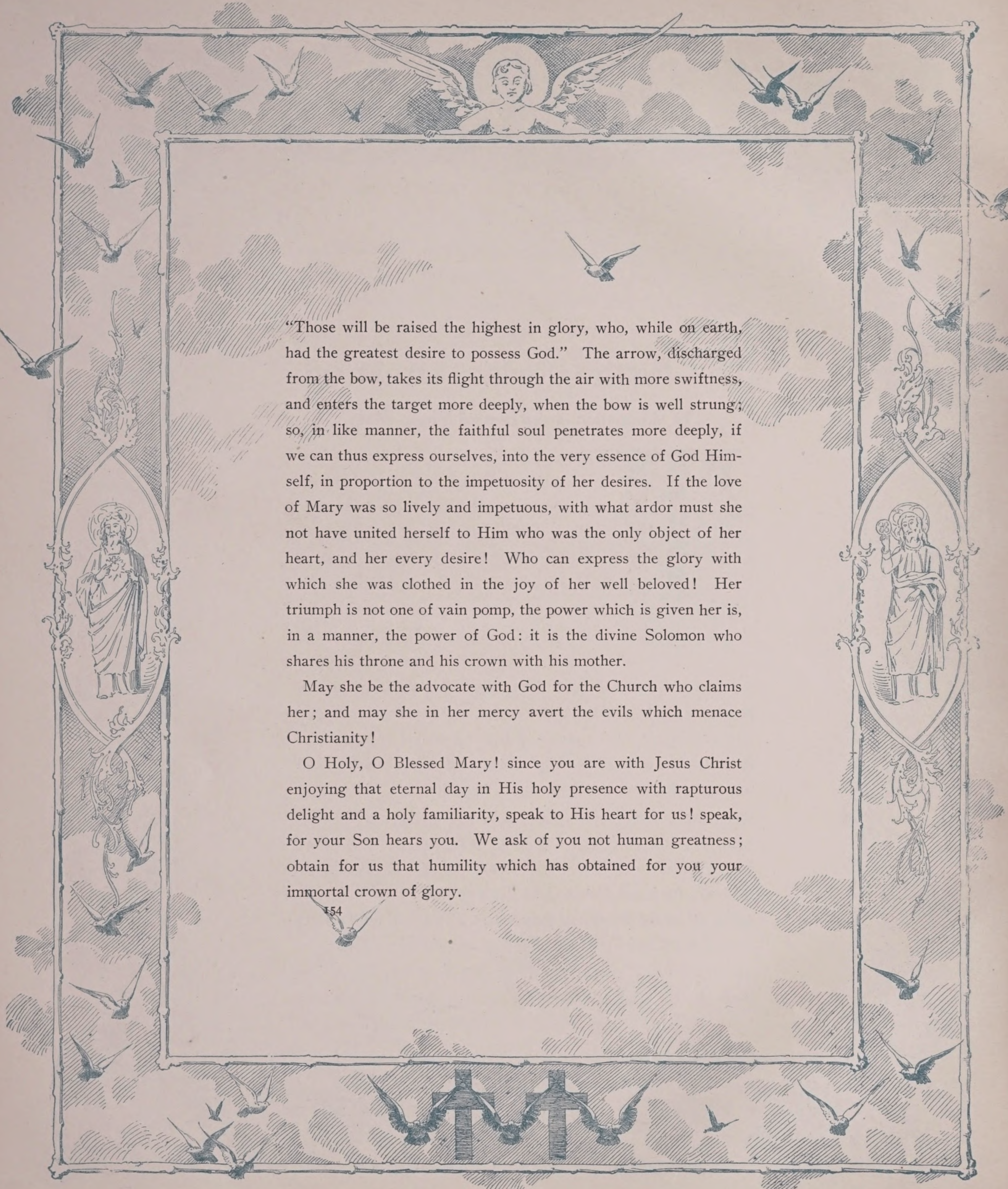


The Fifth Glorious Mystery.

The Coronation of the Blessed Virgin Mary.



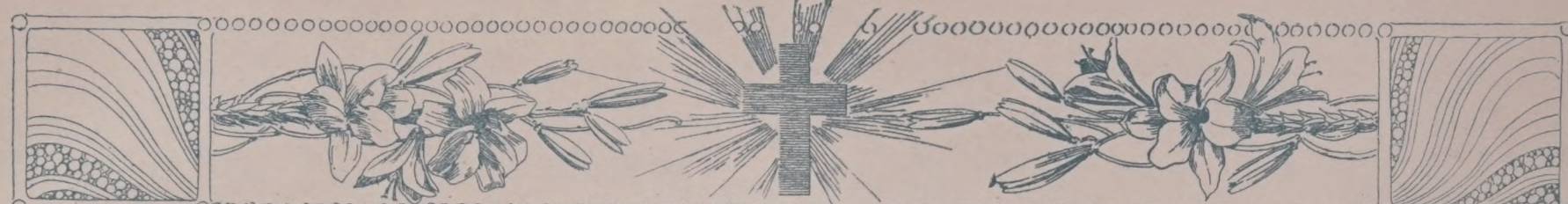
WO events form a part in the triumph of the Holy Virgin: the glory of her soul by her love, and the glory of her body emanating from her soul. Thus the Holy Scriptures use extraordinary expressions to represent to us the splendor of Mary's triumph. There was not light enough in the world to manifest Mary's beauty. It was necessary that a light from Heaven should illuminate it. "And there appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." (*Apoc.* xii, 1): so great is the glory of this virginal body. The love which caused her death will also be the means of her triumph. Were we to undertake to describe the grandeur, the magnificence, the sublimity of her love, it would require too great a space: we shall confine ourselves to these words: It appertains to Him to elevate the heart, for it was He who said, "Lift up your hearts." *Sursum corda*. Hear the doctrine of the great St. Thomas on this subject:



“Those will be raised the highest in glory, who, while on earth, had the greatest desire to possess God.” The arrow, discharged from the bow, takes its flight through the air with more swiftness, and enters the target more deeply, when the bow is well strung; so, in like manner, the faithful soul penetrates more deeply, if we can thus express ourselves, into the very essence of God Himself, in proportion to the impetuosity of her desires. If the love of Mary was so lively and impetuous, with what ardor must she not have united herself to Him who was the only object of her heart, and her every desire! Who can express the glory with which she was clothed in the joy of her well beloved! Her triumph is not one of vain pomp, the power which is given her is, in a manner, the power of God: it is the divine Solomon who shares his throne and his crown with his mother.

May she be the advocate with God for the Church who claims her; and may she in her mercy avert the evils which menace Christianity!

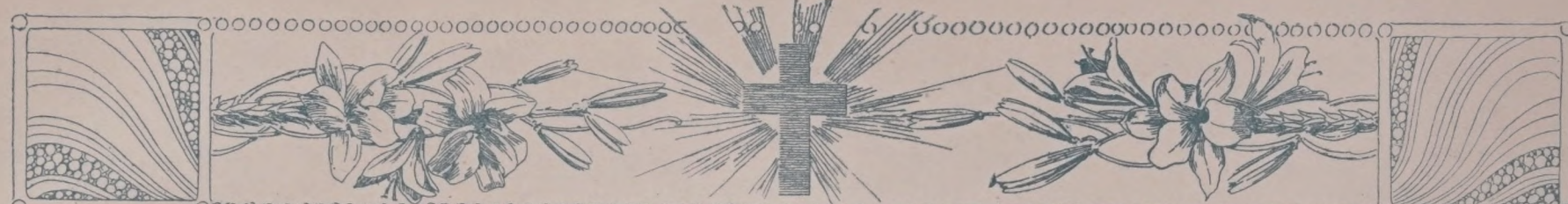
O Holy, O Blessed Mary! since you are with Jesus Christ enjoying that eternal day in His holy presence with rapturous delight and a holy familiarity, speak to His heart for us! speak, for your Son hears you. We ask of you not human greatness; obtain for us that humility which has obtained for you your immortal crown of glory.



Points of Meditation.

1. Mary gloriously crowned in Heaven.
2. Mary crowned through her seraphic love.
3. Mary crowned through her angelic purity.
4. Mary crowned through her profound humility.
5. Mary crowned through her perfect obedience.
6. Mary crowned through her holy prudence.
7. Mary crowned through her admirable patience.
8. Mary crowned through her ardent gratitude.
9. Mary crowned through her holy perseverance.
10. Mary crowned in Heaven, above all Saints and Angels, with the honor due to the Mother of God.

VIRTUE—PERSEVERANCE.



One thought should be sufficient to keep the necessity for perseverance firmly fixed in our minds, and that is: What will be our eternal destiny if we die in mortal sin? It is not sufficient that we live a good and pure life for a time. It must be continued without ceasing while we remain in this world of temptation. Without perseverance all other virtues go for nothing. Heroic virtue, austere penance or perfect purity, if only continued for a time, do not make us friends of God. Was not Judas one of Christ's disciples? Had not Solomon been the admiration of the world for his piety and wisdom? But when they allowed themselves to be led captive by their evil desires and bad passions what was their end? We all have these same desires and passions. We are all more or less depraved. That is the inheritance from our first parents. According to St. Gregory, the best



remedy for a depraved mind is the fear of God. It is only through this holy fear that we can work perseveringly and unfalteringly in the grace of God. Cultivate this fear. He who has it, fears nothing else. If he be in a state of grace, suffering and pain, the cares and troubles of this world are alike indifferent to him. Pray to our Blessed Mother, that she may obtain this fear for us. Ask her, through the Rosary, that we may be blessed with the grace to persevere and ever to keep before our minds our Saviour's words: "What doth it profit a man, if he gain the whole world and suffer the loss of his own soul."

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Confraternity of the Rosary.



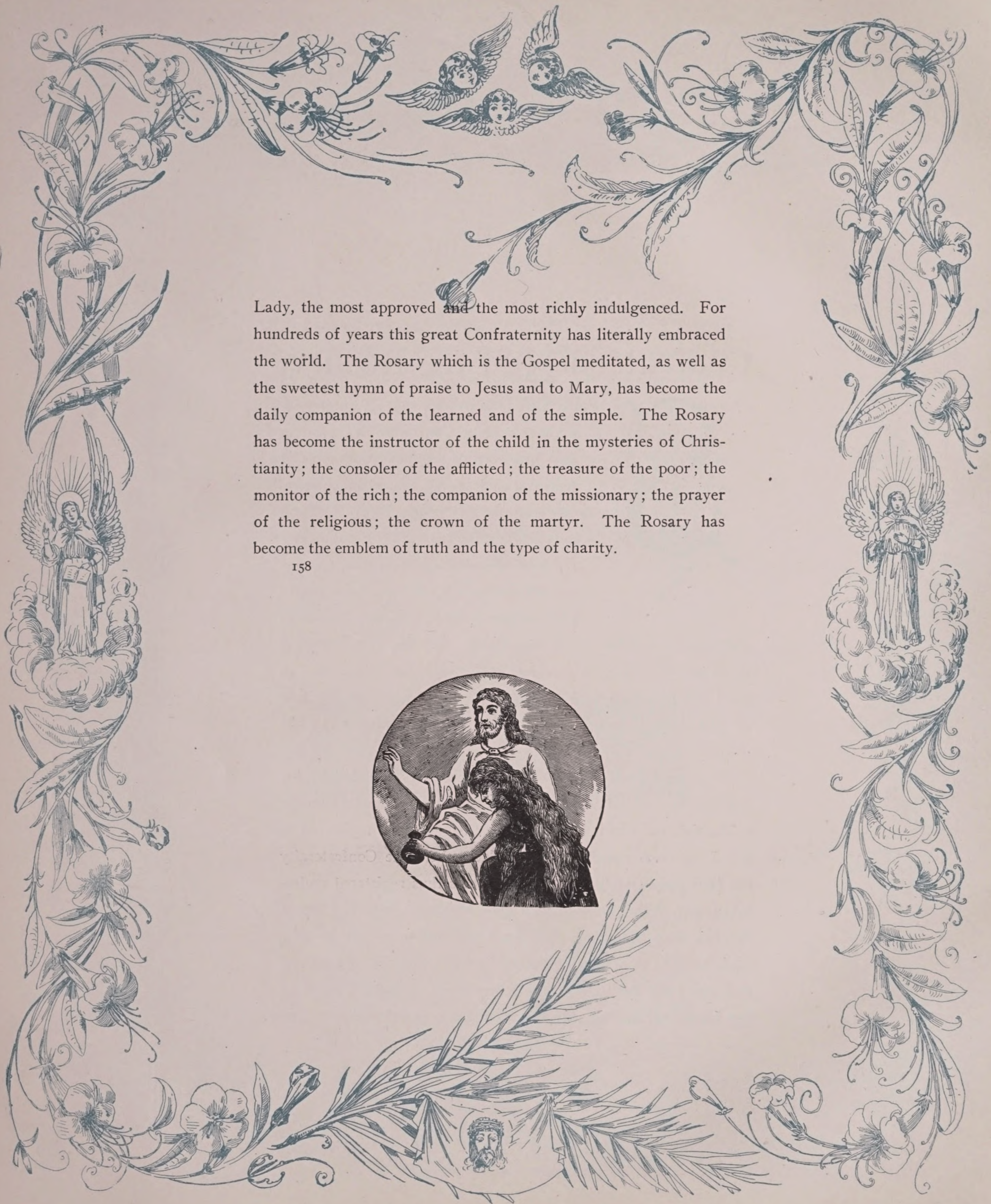
T. FRANCIS DE SALES says: "Enter willingly into pious Confraternities, particularly into such as are most productive of fruit and edification. You will then exercise a species of obedience very pleasing to God; for although such Confraternities are not commanded, they are recommended by the Church, which, to testify approbation of them, grants Indulgences

and other privileges to the Associates. Besides, it is always a great act of charity to associate and co-operate with others in good designs, and God is more glorified by our union and co-operation with our brethren and neighbors in piety and good works."

The Confraternity of the Most Holy Rosary founded by St. Dominic, is the most ancient and universal in the Catholic Church.

The faithful join it by giving their names to be registered at any Dominican church, or other place where the Confraternity has been duly established. The members thus registered undertake to say, in the course of each week, the entire Rosary of fifteen decades, thus practicing each week a devotion taught by Our Lady herself; an admirable method of meditation on the Incarnation, the Life, the Passion, the Risen Glory, and the Virtues of our Lord; and uniting with this mental prayer a devotion to Our

Lady, the most approved and the most richly indulgenced. For hundreds of years this great Confraternity has literally embraced the world. The Rosary which is the Gospel meditated, as well as the sweetest hymn of praise to Jesus and to Mary, has become the daily companion of the learned and of the simple. The Rosary has become the instructor of the child in the mysteries of Christianity; the consoler of the afflicted; the treasure of the poor; the monitor of the rich; the companion of the missionary; the prayer of the religious; the crown of the martyr. The Rosary has become the emblem of truth and the type of charity.



Litany of Our Lady of the & Rosary. &

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Virgin, hear us.

Virgin, graciously hear us.

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of piety,

Mother of truth,

Mother of charity,

Virgin most powerful,

Virgin most prudent,

Virgin most clement,

Handmaid of our meek Lord,

Humble servant of Christ,

Faithful servant of God,

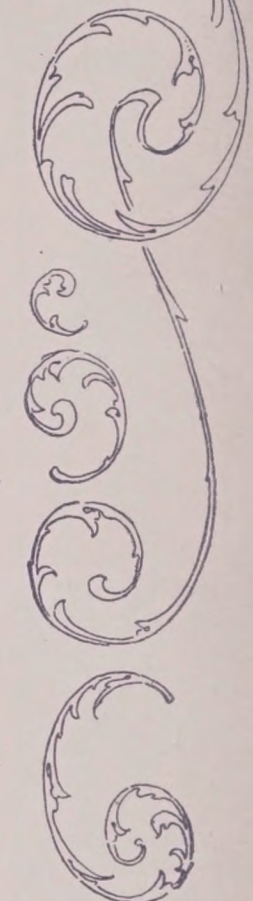
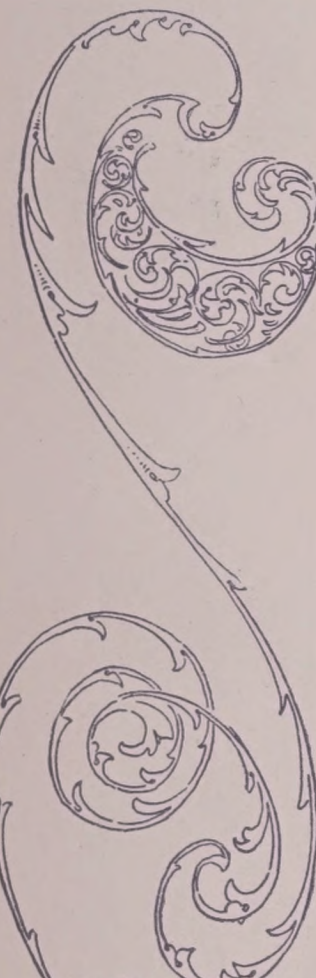
Spouse of the Eternal Father,

Daughter of the Sovereign King,

Temple of the Holy Ghost,

Pray for us.





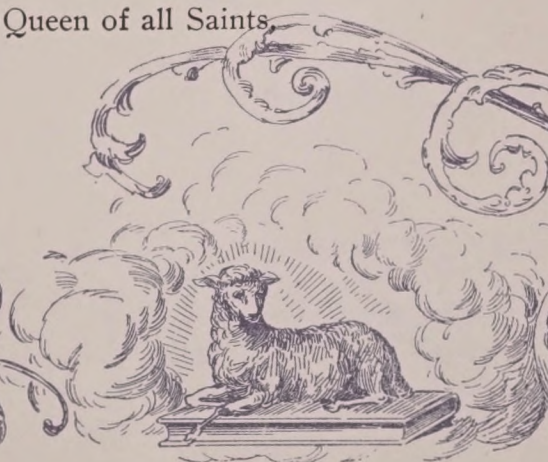
Sanctuary of Christ,
Sacred Treasure of the Paraclete,
Mirror of justice,
Seat of Wisdom,
Fountain of Mercy,
Health of the weak,
Refuge of the unfortunate,
Advocate of sinners,
More radiant than the stars,
More beautiful than the moon,
More brilliant than the sun,
Ladder of Heaven,
Gate of paradise,
Empress of the world,
Fragrant cedar,
Myrrh full of virtue,
Balm full of odor,
Flowers of virginity,
Lily of chastity,
Rose of purity,

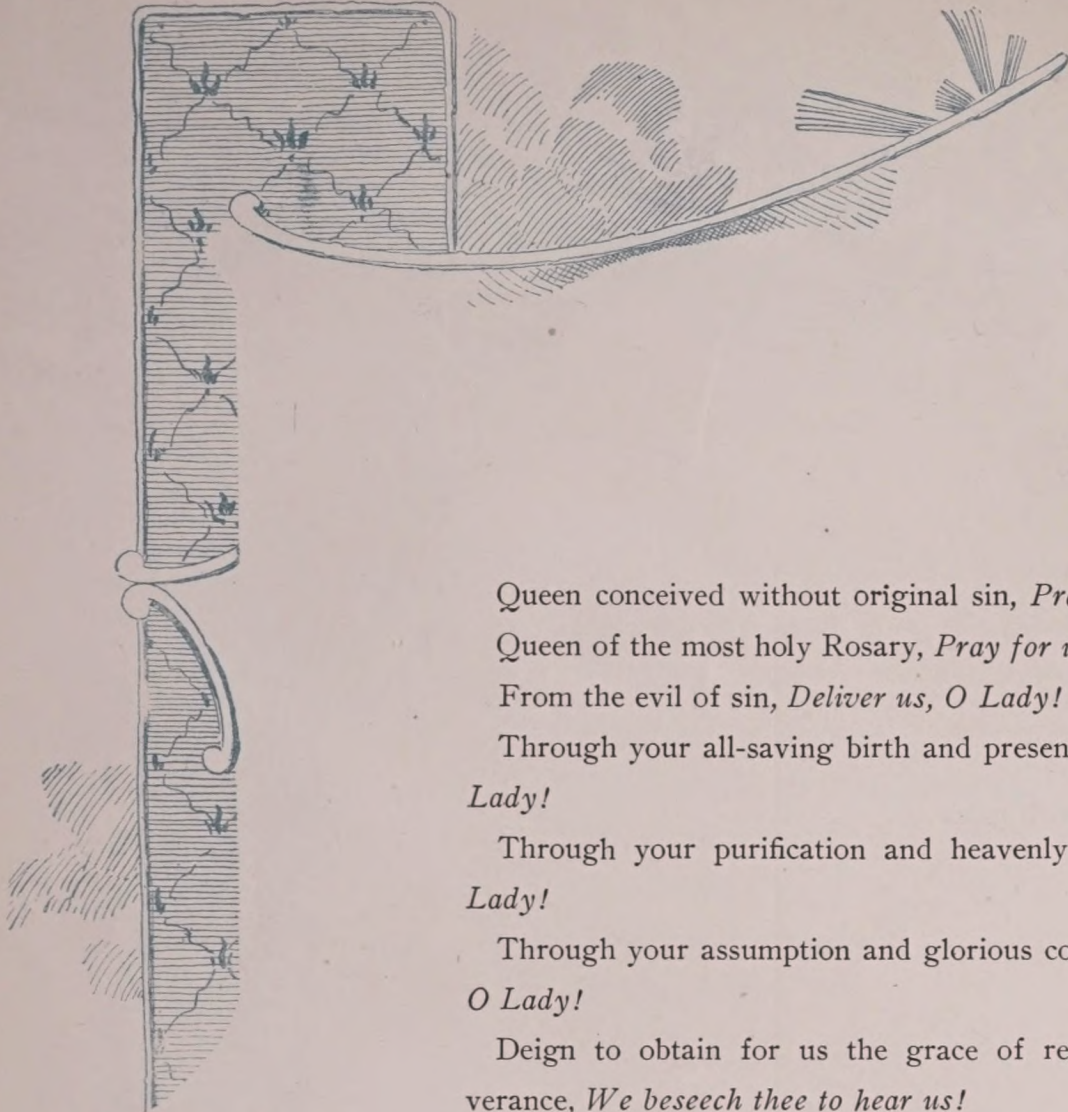
Pray for us.



Verdant palm,
Flowering rod,
Brilliant pearl,
Precious olive,
Gentle dove,
Woman ornamented with grace,
Burning bush,
Garden enclosed,
Sealed fountain,
Fleece of Gideon,
Honeycomb of Samson,
Throne of Solomon,
Fruitful vine,
Vessel laden with riches,
Ark of salvation,
Glory of the world,
Honor of the people,
Nurse of the Infant God,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Preachers,
Queen of Virgins,
Queen of all Saints

Pray for us.





Queen conceived without original sin, *Pray for us.*

Queen of the most holy Rosary, *Pray for us.*

From the evil of sin, *Deliver us, O Lady!*

Through your all-saving birth and presentation, *Deliver us, O Lady!*

Through your purification and heavenly life, *Deliver us, O Lady!*

Through your assumption and glorious coronation, *Deliver us, O Lady!*

Deign to obtain for us the grace of repentance and perseverance, *We beseech thee to hear us!*

Deign to preserve the chiefs of the Church and princes of the earth, *We beseech thee to hear us!*

Deign to augment our Confraternities and all those who are faithful to you, *We beseech thee to hear us!*

Deign to obtain peace for all Christian people, health and abundance in all good, *We beseech thee to hear us!*

Deign to bring in safety all ships at sea, obtain victory for those who fight for the faith, life and grace to all the faithful, and eternal rest for the souls departed, *We beseech thee to hear us!*

We salute you who reign in Heaven, *Succor us, O Lady our Queen!*

We salute you who are so merciful in Heaven, *Lend us your assistance, O Queen!*

We salute you who are so benign, *Intercede for us, O Queen!*



V. Holy Mary, Mother of Christ, hear the prayers of your poor servants.

R. Deign to obtain pardon for our faults.

V. Pray for us, all ye saints of God.

R. That we may be made worthy of the promises of Christ.

V. Save thy servants.

R. Trusting in you, O my God!

Prayer.

Hear, O Lord, in your mercy! the supplications of your servants, that, being united in the confraternity of the most holy Rosary of the Virgin Mother of God, we may by her powerful intercession be delivered from all the perils which threaten us.

We beseech thee, O Lord! to permit the angels and saints to pray for us, and deign in your bounty and goodness to hear them in our behalf.

Receive, O Lord! with indulgence the prayers of the Church, that, after having overcome her enemies, she may be able to serve you with freedom and peace. Through Jesus Christ our Lord and Saviour. Amen.

V. Hail full of grace.

R. The Lord is with thee.

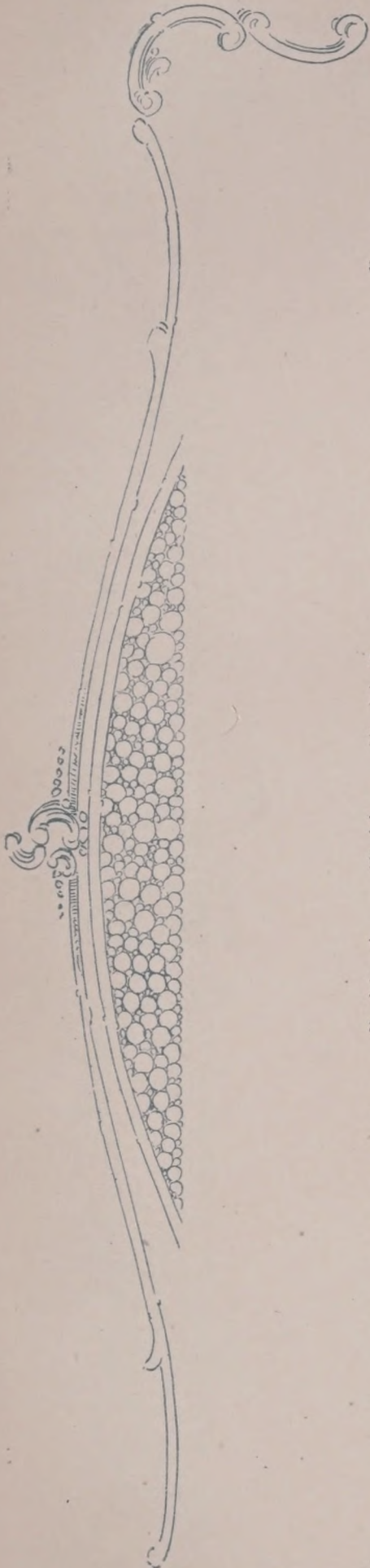
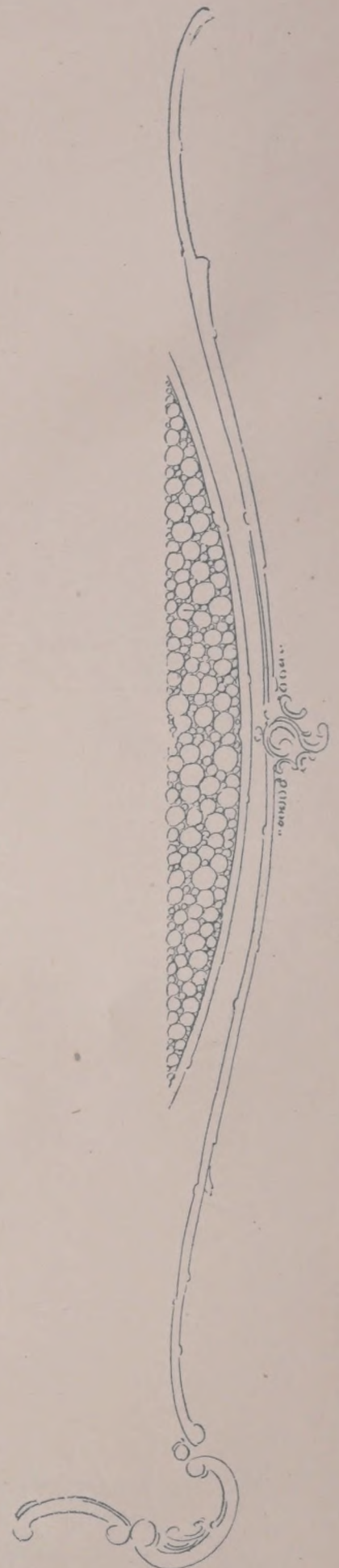
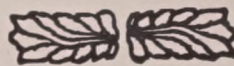
V. Blessed art thou among women.

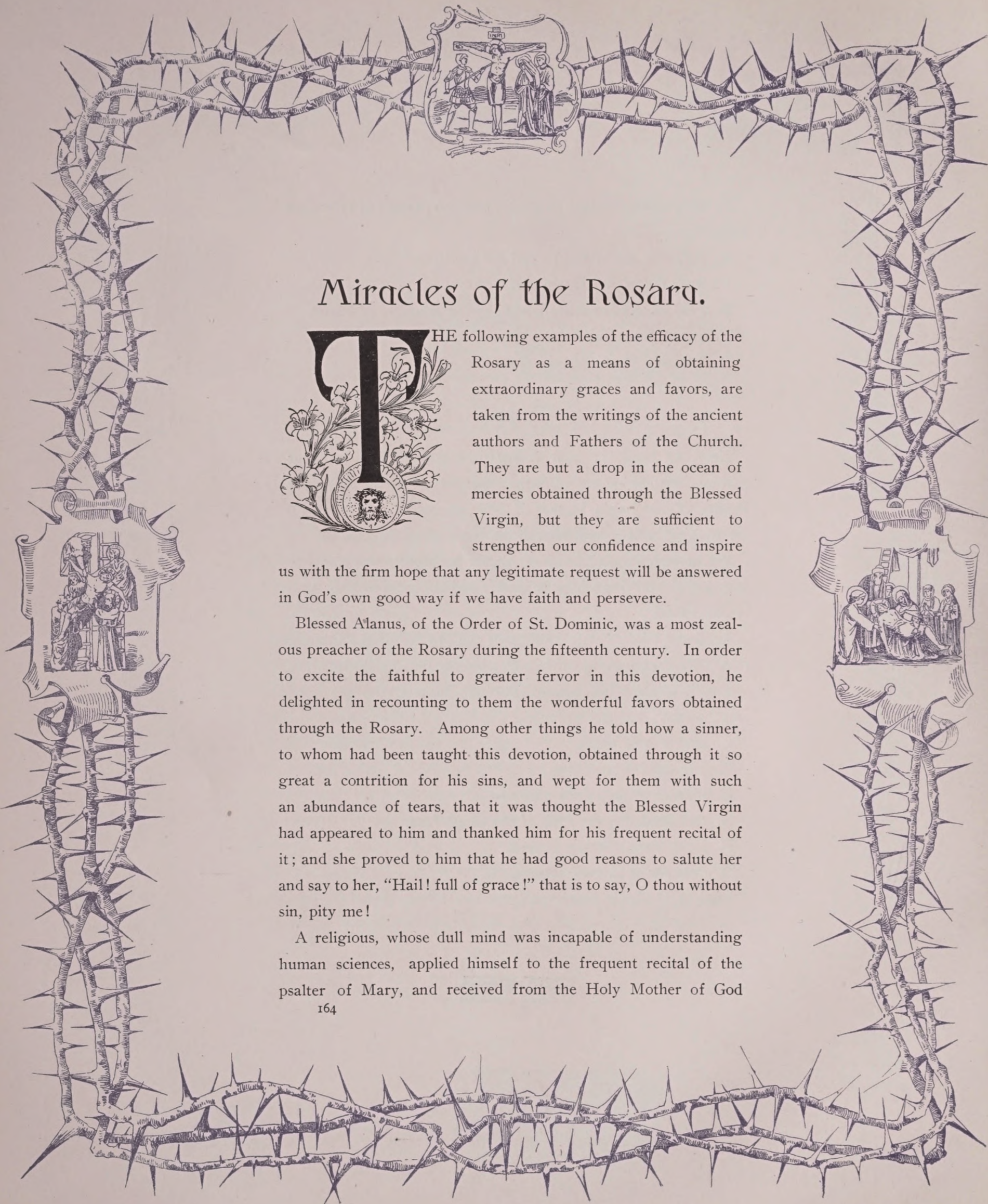
R. And blessed is the fruit of thy womb Jesus.

V. Holy Mary, Mother of God.

R. Pray for us sinners. Amen.

Bless us, O Virgin Mary, with your sweet Son. Amen.





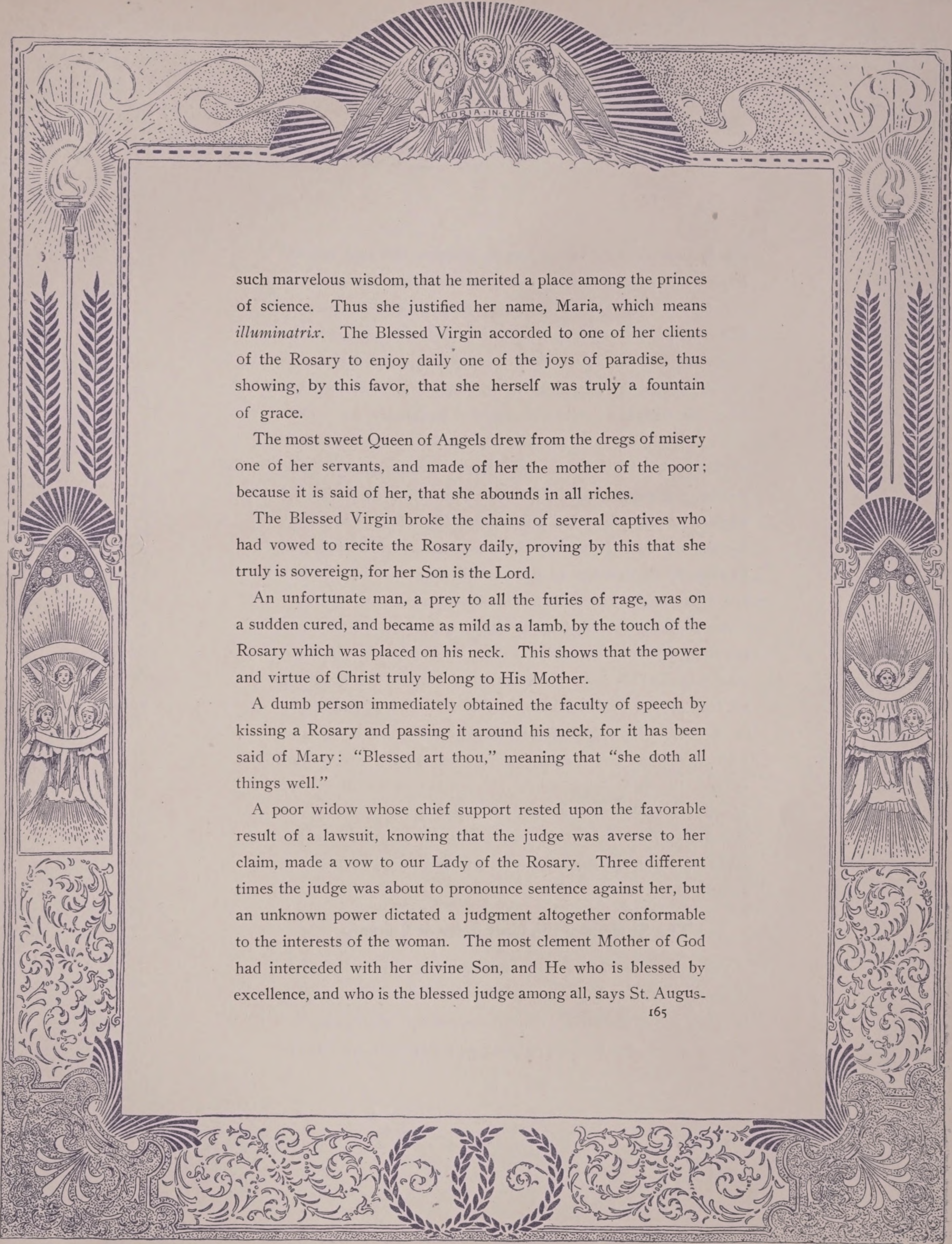
Miracles of the Rosary.



THE following examples of the efficacy of the Rosary as a means of obtaining extraordinary graces and favors, are taken from the writings of the ancient authors and Fathers of the Church. They are but a drop in the ocean of mercies obtained through the Blessed Virgin, but they are sufficient to strengthen our confidence and inspire us with the firm hope that any legitimate request will be answered in God's own good way if we have faith and persevere.

Blessed Alanus, of the Order of St. Dominic, was a most zealous preacher of the Rosary during the fifteenth century. In order to excite the faithful to greater fervor in this devotion, he delighted in recounting to them the wonderful favors obtained through the Rosary. Among other things he told how a sinner, to whom had been taught this devotion, obtained through it so great a contrition for his sins, and wept for them with such an abundance of tears, that it was thought the Blessed Virgin had appeared to him and thanked him for his frequent recital of it; and she proved to him that he had good reasons to salute her and say to her, "Hail! full of grace!" that is to say, O thou without sin, pity me!

A religious, whose dull mind was incapable of understanding human sciences, applied himself to the frequent recital of the psalter of Mary, and received from the Holy Mother of God

The page is framed by an ornate border. At the top center is an illustration of three angels in a semi-circular frame, holding a banner that reads "GLORIA IN EXCELSIS". The left and right sides of the border feature vertical panels. Each panel contains a torch at the top, a central illustration of the Virgin Mary with the Christ Child, and a bottom section with floral and foliate motifs. The bottom of the page is decorated with a wide, symmetrical border of intricate scrollwork and floral patterns.

such marvelous wisdom, that he merited a place among the princes of science. Thus she justified her name, Maria, which means *illuminatrix*. The Blessed Virgin accorded to one of her clients of the Rosary to enjoy daily one of the joys of paradise, thus showing, by this favor, that she herself was truly a fountain of grace.

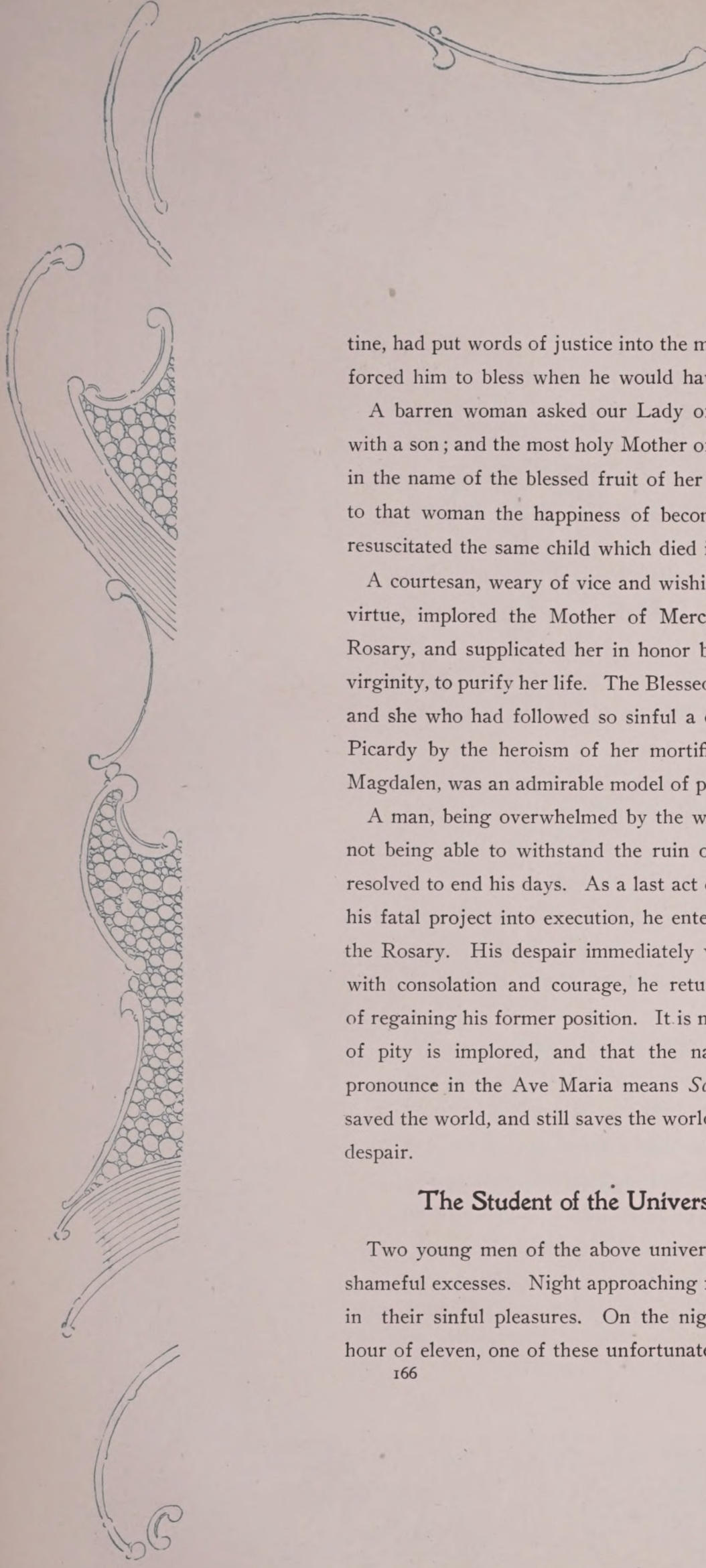
The most sweet Queen of Angels drew from the dregs of misery one of her servants, and made of her the mother of the poor; because it is said of her, that she abounds in all riches.

The Blessed Virgin broke the chains of several captives who had vowed to recite the Rosary daily, proving by this that she truly is sovereign, for her Son is the Lord.

An unfortunate man, a prey to all the furies of rage, was on a sudden cured, and became as mild as a lamb, by the touch of the Rosary which was placed on his neck. This shows that the power and virtue of Christ truly belong to His Mother.

A dumb person immediately obtained the faculty of speech by kissing a Rosary and passing it around his neck, for it has been said of Mary: "Blessed art thou," meaning that "she doth all things well."

A poor widow whose chief support rested upon the favorable result of a lawsuit, knowing that the judge was averse to her claim, made a vow to our Lady of the Rosary. Three different times the judge was about to pronounce sentence against her, but an unknown power dictated a judgment altogether conformable to the interests of the woman. The most clement Mother of God had interceded with her divine Son, and He who is blessed by excellence, and who is the blessed judge among all, says St. Augus-



tine, had put words of justice into the mouth of this man, and had forced him to bless when he would have condemned.

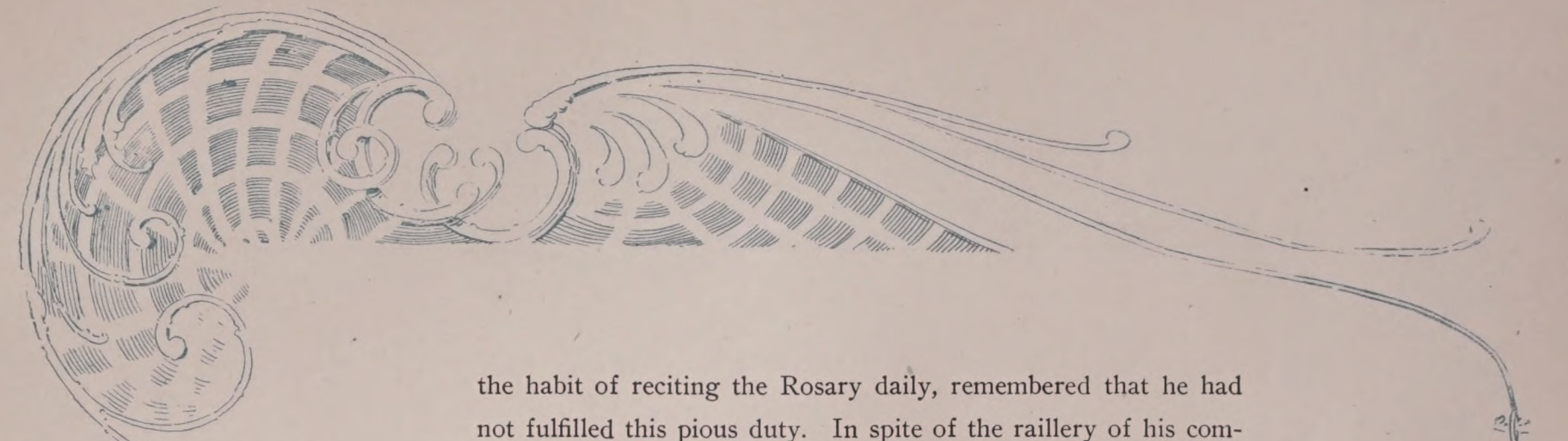
A barren woman asked our Lady of the Rosary to bless her with a son; and the most holy Mother of God, after being invoked in the name of the blessed fruit of her womb, deigned to accord to that woman the happiness of becoming a mother, and even resuscitated the same child which died in its infancy.

A courtesan, weary of vice and wishing to re-enter the path of virtue, implored the Mother of Mercy through means of the Rosary, and supplicated her in honor both of her maternity and virginity, to purify her life. The Blessed Virgin heard her prayer; and she who had followed so sinful a course now astonished all Picardy by the heroism of her mortification, and, like another Magdalen, was an admirable model of penitence.

A man, being overwhelmed by the weight of his miseries, and not being able to withstand the ruin of his honor and fortune, resolved to end his days. As a last act of religion, before putting his fatal project into execution, he entered a Church and recited the Rosary. His despair immediately vanished, and being filled with consolation and courage, he returned with a strong hope of regaining his former position. It is not in vain that the mother of pity is implored, and that the name of *Jesus* which we pronounce in the Ave Maria means *Saviour*, because Jesus has saved the world, and still saves the world, from sin, its follies, and despair.

The Student of the University of Louvain.

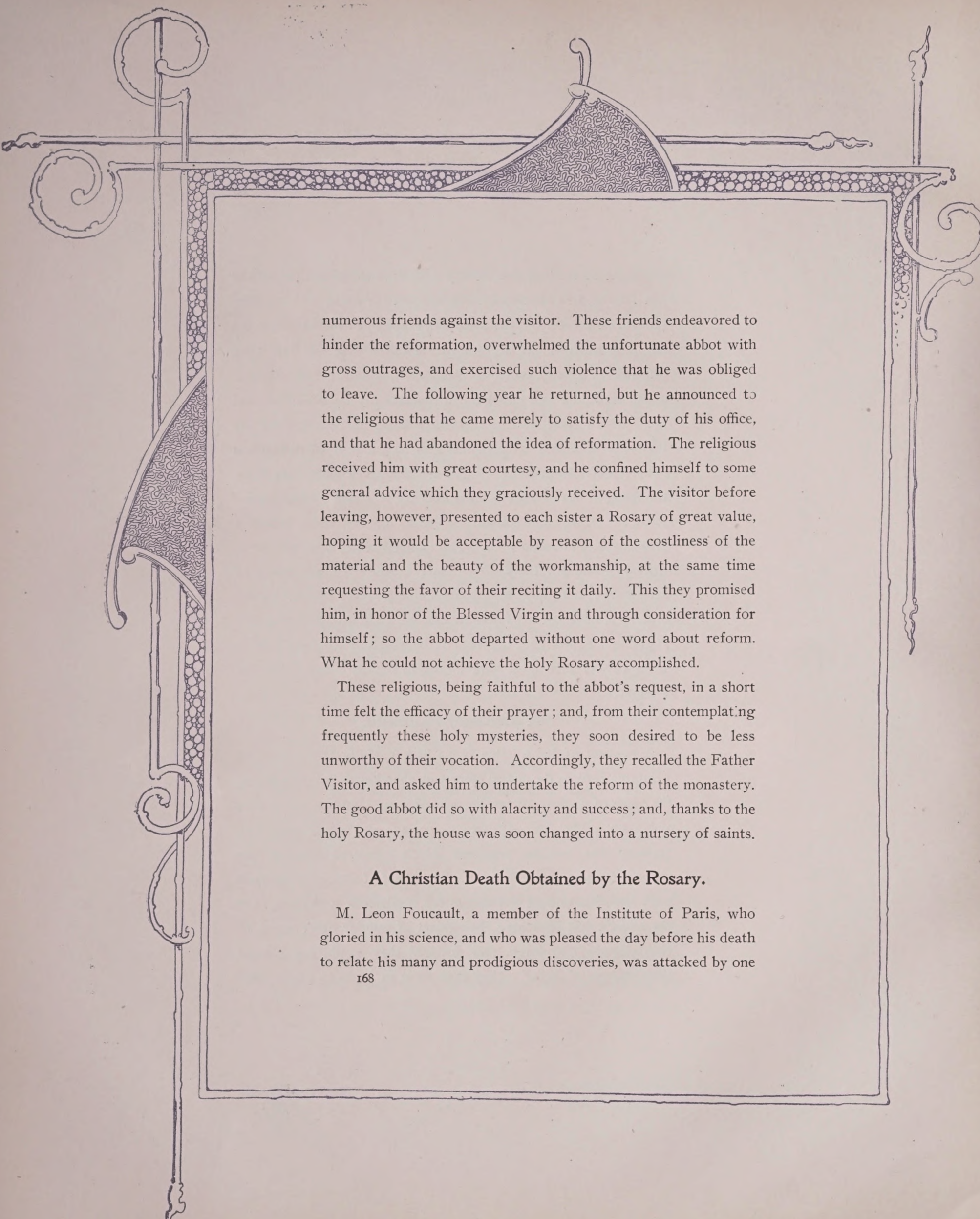
Two young men of the above university had spent the day in shameful excesses. Night approaching found them still indulging in their sinful pleasures. On the night-watch announcing the hour of eleven, one of these unfortunate young men, who was in



the habit of reciting the Rosary daily, remembered that he had not fulfilled this pious duty. In spite of the raillery of his companion, he arose from the table and repaired to his lodgings, the better to perform his accustomed devotion. He had not quite finished his Rosary, when his companion, whom he had just left, appeared before him environed in flames. "I am damned," said he, "the excesses of this day have filled the measure of my iniquities; God has stricken me with an unprovided death, and behold me now in hell!" "Oh, what!" cried the young man, tremblingly, "can I believe my eyes? how is it that I, your accomplice in crime, am spared?" "It is because thou hadst a protectress, and I had none. The chaplet which thou holdest in thy hand, and our Lady of the Rosary, have been the means of saving thee; and the demons, in spite of all their efforts to unite our fates, have not been able to succeed." It was thus that this young man experienced the truth of the words of a learned doctor: "The Rosary is a most sure means to obtain mercy from our Saviour."

A Monastery Reformed.

A convent of Benedictine Nuns had fearfully fallen from its primitive fervor; the choral office was abandoned, holy obedience, the spirit of poverty, of recollection, of silence, and of labor, were unknown. The love of luxury, vanity, and worldliness had replaced the austere practices which rendered famous the renowned order of St. Benedict. The abbot of the order, charged with the visitation of the monastery, undertook a reform. On the abbot's first broaching the subject of regular observance, all the religious murmured, and declared they would not change their manner of living. They even went so far as to excite their



numerous friends against the visitor. These friends endeavored to hinder the reformation, overwhelmed the unfortunate abbot with gross outrages, and exercised such violence that he was obliged to leave. The following year he returned, but he announced to the religious that he came merely to satisfy the duty of his office, and that he had abandoned the idea of reformation. The religious received him with great courtesy, and he confined himself to some general advice which they graciously received. The visitor before leaving, however, presented to each sister a Rosary of great value, hoping it would be acceptable by reason of the costliness of the material and the beauty of the workmanship, at the same time requesting the favor of their reciting it daily. This they promised him, in honor of the Blessed Virgin and through consideration for himself; so the abbot departed without one word about reform. What he could not achieve the holy Rosary accomplished.

These religious, being faithful to the abbot's request, in a short time felt the efficacy of their prayer; and, from their contemplating frequently these holy mysteries, they soon desired to be less unworthy of their vocation. Accordingly, they recalled the Father Visitor, and asked him to undertake the reform of the monastery. The good abbot did so with alacrity and success; and, thanks to the holy Rosary, the house was soon changed into a nursery of saints.

A Christian Death Obtained by the Rosary.

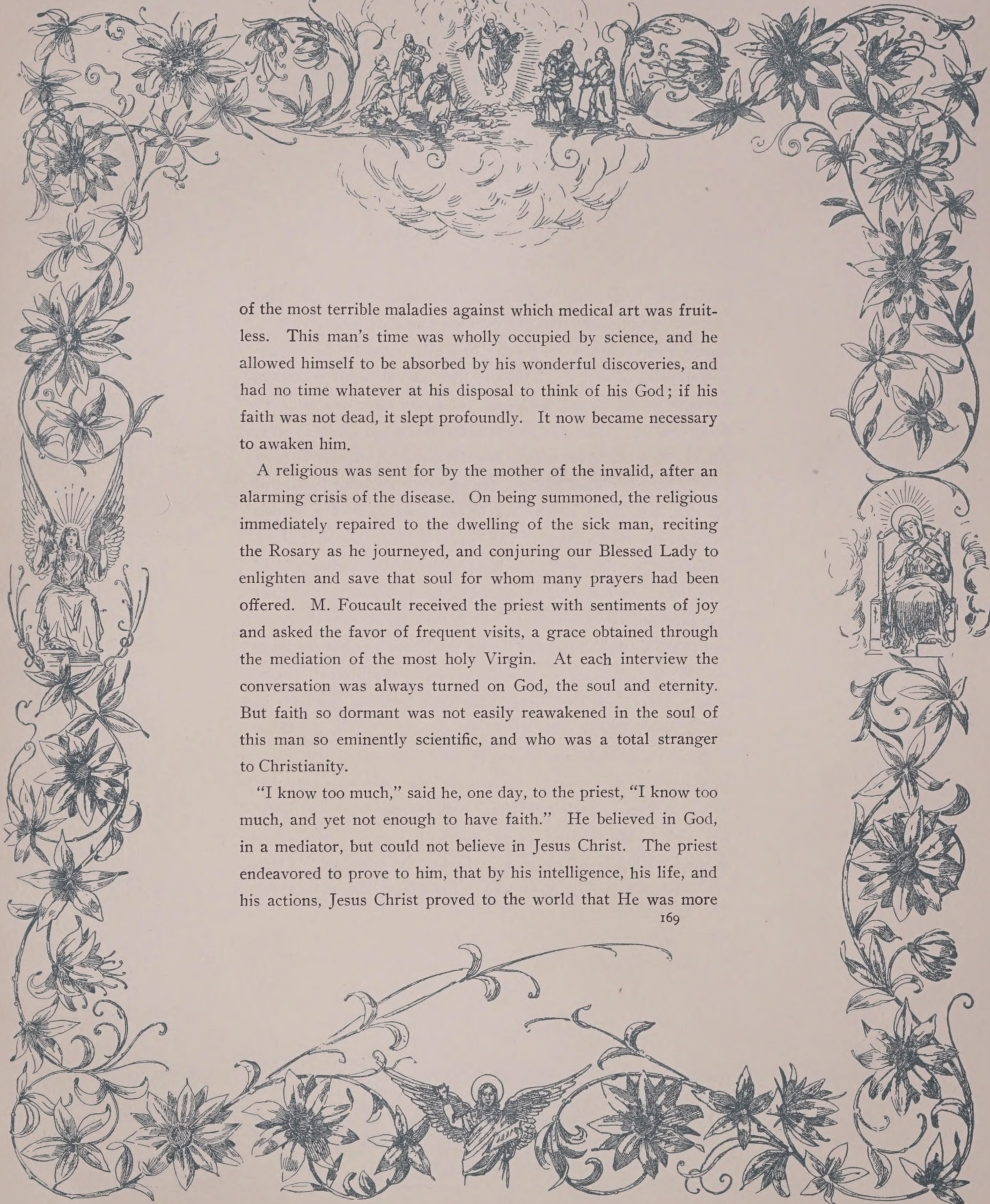
M. Leon Foucault, a member of the Institute of Paris, who gloried in his science, and who was pleased the day before his death to relate his many and prodigious discoveries, was attacked by one

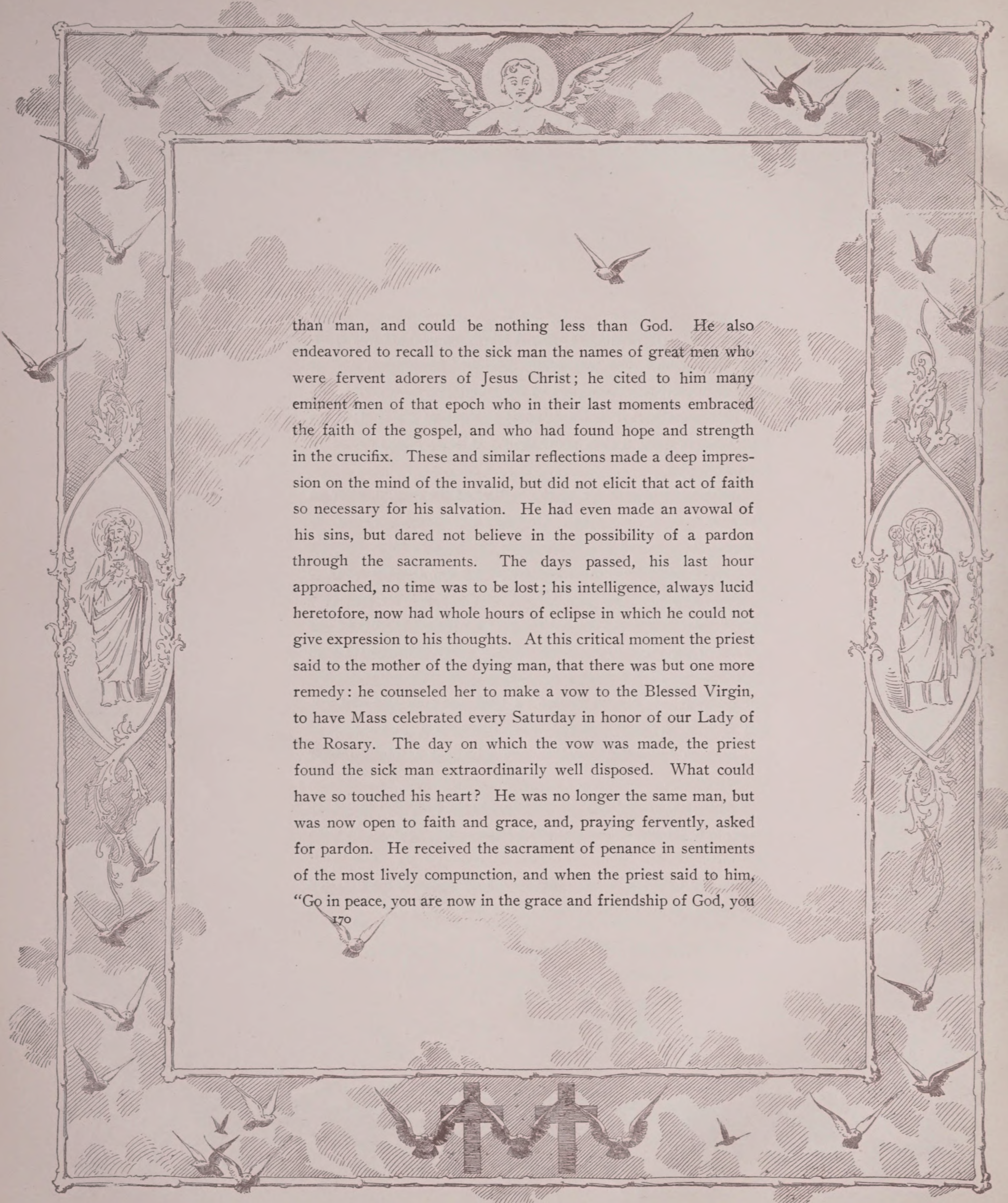


of the most terrible maladies against which medical art was fruitless. This man's time was wholly occupied by science, and he allowed himself to be absorbed by his wonderful discoveries, and had no time whatever at his disposal to think of his God; if his faith was not dead, it slept profoundly. It now became necessary to awaken him.

A religious was sent for by the mother of the invalid, after an alarming crisis of the disease. On being summoned, the religious immediately repaired to the dwelling of the sick man, reciting the Rosary as he journeyed, and conjuring our Blessed Lady to enlighten and save that soul for whom many prayers had been offered. M. Foucault received the priest with sentiments of joy and asked the favor of frequent visits, a grace obtained through the mediation of the most holy Virgin. At each interview the conversation was always turned on God, the soul and eternity. But faith so dormant was not easily reawakened in the soul of this man so eminently scientific, and who was a total stranger to Christianity.

"I know too much," said he, one day, to the priest, "I know too much, and yet not enough to have faith." He believed in God, in a mediator, but could not believe in Jesus Christ. The priest endeavored to prove to him, that by his intelligence, his life, and his actions, Jesus Christ proved to the world that He was more





than man, and could be nothing less than God. He also endeavored to recall to the sick man the names of great men who were fervent adorers of Jesus Christ; he cited to him many eminent men of that epoch who in their last moments embraced the faith of the gospel, and who had found hope and strength in the crucifix. These and similar reflections made a deep impression on the mind of the invalid, but did not elicit that act of faith so necessary for his salvation. He had even made an avowal of his sins, but dared not believe in the possibility of a pardon through the sacraments. The days passed, his last hour approached, no time was to be lost; his intelligence, always lucid heretofore, now had whole hours of eclipse in which he could not give expression to his thoughts. At this critical moment the priest said to the mother of the dying man, that there was but one more remedy: he counseled her to make a vow to the Blessed Virgin, to have Mass celebrated every Saturday in honor of our Lady of the Rosary. The day on which the vow was made, the priest found the sick man extraordinarily well disposed. What could have so touched his heart? He was no longer the same man, but was now open to faith and grace, and, praying fervently, asked for pardon. He received the sacrament of penance in sentiments of the most lively compunction, and when the priest said to him, "Go in peace, you are now in the grace and friendship of God, you

may hope,"—the sick man in a distinct voice said, "I may hope?" "Yes, you may hope, and God will receive you into His loving embrace, and will give you a share in the mysteries of eternal science."—A flash of joy passed over the countenance of the dying man. That evening, in the course of conversation, both priest and penitent, experienced an ineffable happiness. At parting, the priest said to him: "I cannot press your hand (the arms of the sick man being under the cover) ; permit me to embrace you!" The poor paralytic suddenly received strength to withdraw his arms, and affectionately pressed the priest to his heart.

The priest and sick man met once more: the seal of reconciliation was placed on the work of his conversion.

The following Saturday, according to the vow, a Mass was celebrated in honor of our Lady of the most Holy Rosary. When the minister of God again made his accustomed visit, the sick man was worse and seemed to have lost all consciousness; the afflicted mother asked the minister of God to give to her son the sacrament of extreme unction. The priest hesitated, fearing that these ceremonies to which the sick man was a stranger, might not be understood by him. On approaching his bedside, he asked him if he knew him, and, opening his eyes, the patient said, "Yes! yes!"—The priest then reminded him of God's goodness, and begged him to resign himself entirely to His divine will, since man could do nothing more for his recovery; he told him likewise that in the Catholic Church there was a sacrament instituted for the sole benefit of the sick, called extreme unction. Its effects are to efface the remains of sin, to prepare the soul to appear before God; and sometimes it restores to health when God judges

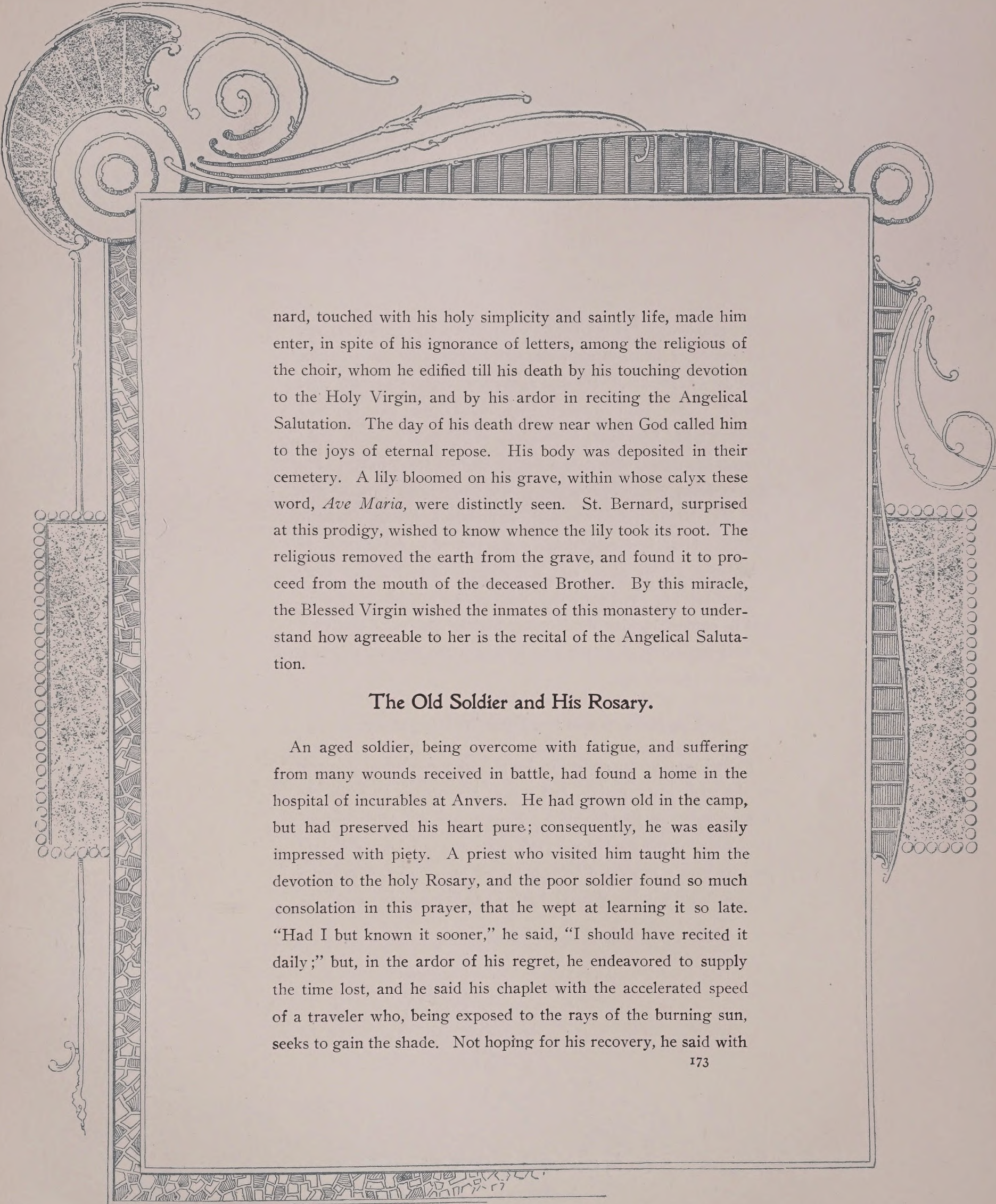


to be for the good of man. The sick man listened attentively. The priest, fearful of being refused, asked, tremblingly, "Will you receive this sacrament?" "Yes, I will," responded the dying man. "Will it give you happiness?" "Yes, I am sure it will." "Shall I now administer it to you?" "Yes!" and a ray of joy diffused itself over his countenance: both the priest and himself understood each other, and were happy in entertaining the same sentiments.

On the priest appearing with the holy oils, he found him in a state of lethargy which continued five days; he was apparently in a long agony, but his last words had been acts of faith and contrition.

A Devout Client of the Ave Maria.

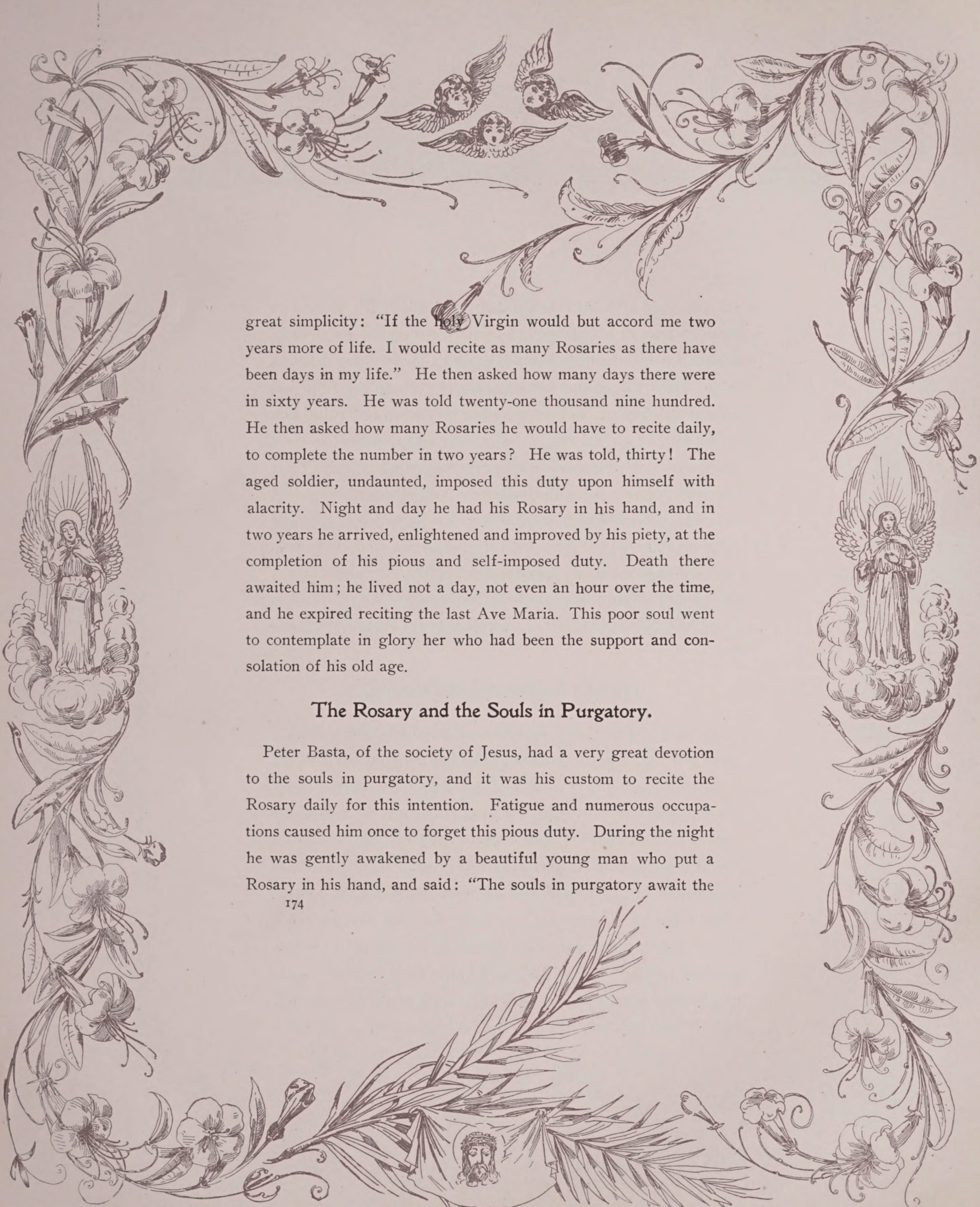
A soldier, after having long fought in the service of his king, no longer wishing to fight but for his God under the standard of religion, knocked one day at the gate of a monastery of the order of Citeaux. St. Bernard received him as a father, and gave him the habit of a lay brother. This good brother was incapable of learning anything but the Ave Maria. It was continually upon his lips, and sleep alone interrupted this prayer. St. Ber-



nard, touched with his holy simplicity and saintly life, made him enter, in spite of his ignorance of letters, among the religious of the choir, whom he edified till his death by his touching devotion to the Holy Virgin, and by his ardor in reciting the Angelical Salutation. The day of his death drew near when God called him to the joys of eternal repose. His body was deposited in their cemetery. A lily bloomed on his grave, within whose calyx these word, *Ave Maria*, were distinctly seen. St. Bernard, surprised at this prodigy, wished to know whence the lily took its root. The religious removed the earth from the grave, and found it to proceed from the mouth of the deceased Brother. By this miracle, the Blessed Virgin wished the inmates of this monastery to understand how agreeable to her is the recital of the Angelical Salutation.

The Old Soldier and His Rosary.

An aged soldier, being overcome with fatigue, and suffering from many wounds received in battle, had found a home in the hospital of incurables at Anvers. He had grown old in the camp, but had preserved his heart pure; consequently, he was easily impressed with piety. A priest who visited him taught him the devotion to the holy Rosary, and the poor soldier found so much consolation in this prayer, that he wept at learning it so late. "Had I but known it sooner," he said, "I should have recited it daily;" but, in the ardor of his regret, he endeavored to supply the time lost, and he said his chaplet with the accelerated speed of a traveler who, being exposed to the rays of the burning sun, seeks to gain the shade. Not hoping for his recovery, he said with



great simplicity: "If the Holy Virgin would but accord me two years more of life. I would recite as many Rosaries as there have been days in my life." He then asked how many days there were in sixty years. He was told twenty-one thousand nine hundred. He then asked how many Rosaries he would have to recite daily, to complete the number in two years? He was told, thirty! The aged soldier, undaunted, imposed this duty upon himself with alacrity. Night and day he had his Rosary in his hand, and in two years he arrived, enlightened and improved by his piety, at the completion of his pious and self-imposed duty. Death there awaited him; he lived not a day, not even an hour over the time, and he expired reciting the last Ave Maria. This poor soul went to contemplate in glory her who had been the support and consolation of his old age.

The Rosary and the Souls in Purgatory.

Peter Basta, of the society of Jesus, had a very great devotion to the souls in purgatory, and it was his custom to recite the Rosary daily for this intention. Fatigue and numerous occupations caused him once to forget this pious duty. During the night he was gently awakened by a beautiful young man who put a Rosary in his hand, and said: "The souls in purgatory await the

pious alms which thou art accustomed to offer." Peter arose quickly, regretting exceedingly his neglect; and the better to make reparation, and that he might pray with more fervor, he went to a church of our Lady of the Rosary. He there recited the chaplet with all possible devotion and then returned to his home. At the corner of a street he was suddenly assailed by some wicked men with the intention of an assault, when some unknown persons ran to his succor, put the aggressors to flight, and accompanied him to his house. The good religious thanked his generous friends; and being about to inquire who they were, these unknown persons at once disappeared, and he found himself alone at the entrance of his house. The unknown were the souls from purgatory for whom he had prayed, and who, by divine permission, came to protect, and lend assistance to, their generous benefactor.

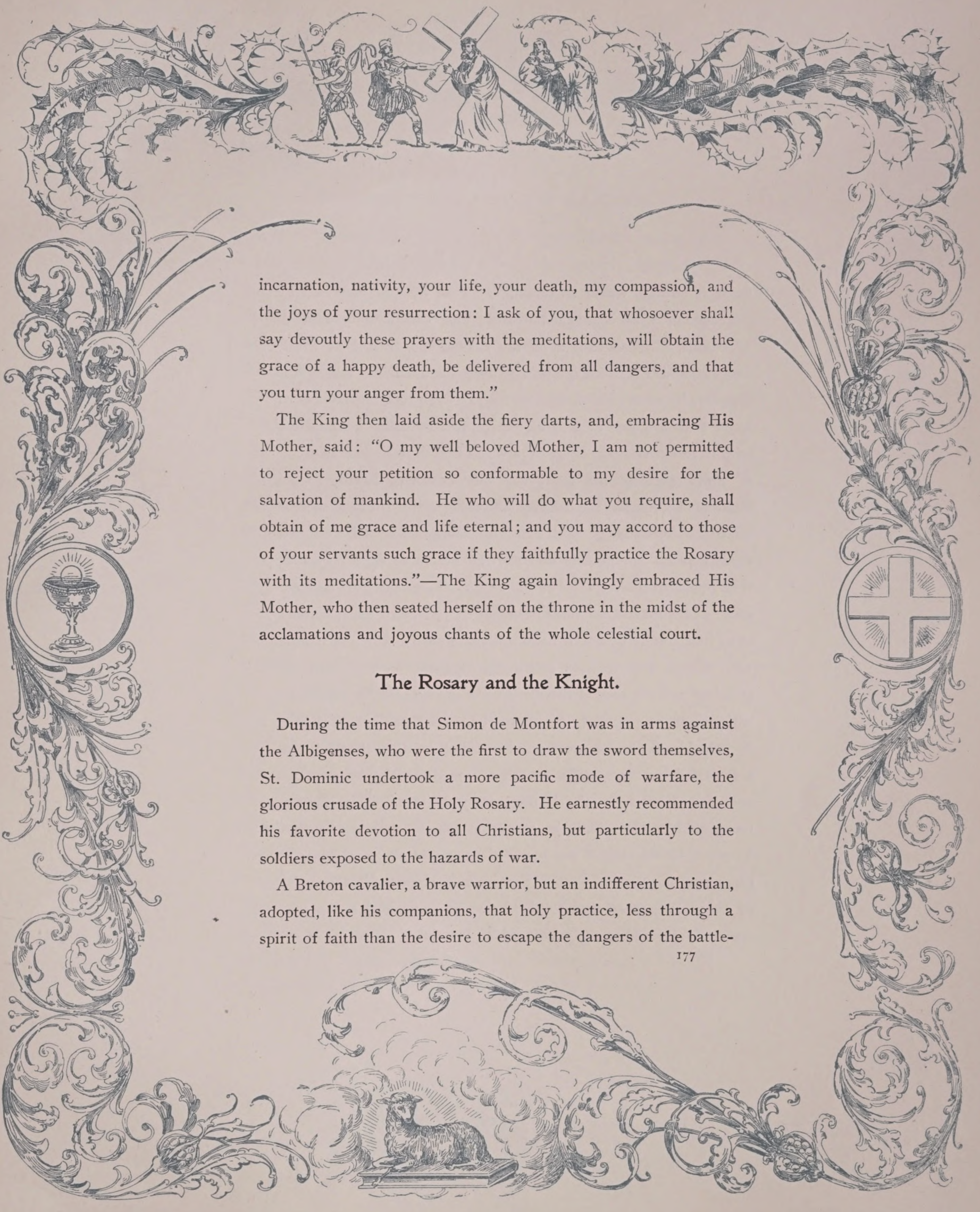
The Efficacy of the Rosary with the Heart of Jesus.

In the time of St. Dominic, a venerable religious of the Abbey of Chartreuse was most faithful in reciting daily the Chaplet of the Blessed Virgin; and, as a reward, it was revealed to him, how great was the power of the holy Rosary over the Heart of Jesus. He saw in a vision the Son of God seated upon His throne armed with fiery darts, ready to hurl them on the world, when the Blessed Virgin withheld His arm, saying: "Oh, my dear Son, have mercy on sinners that they may have time to repent." Then the Lord replied—"Do they not say that I am just in all my ways? Why not exercise my justice? Behold this world: does not iniquity





wield the sceptre everywhere? why should I not give free scope to my justice?" "It is true, my well beloved Son, you are justice itself, but you are also mercy. Does not your mercy extend over all things? this is why you cannot refuse your grace, for it is written that in your indignation you will exercise mercy." "You say truly, my dear Mother; I wish to be merciful; but no one asks mercy: I must be just." "My dear Son, although men do not implore your mercy, nevertheless they desire it to be accorded them: you know that human nature itself tends to corruption, and that it cannot redeem itself without the succor of your grace. This is why I, who am called the Mother of grace and mercy, cannot refuse it to them; I have now only an humble petition to make."—"Speak, my Mother, speak, your Son cannot refuse you."—"O my Son, as the world is but a mass of evil from end to end, and even the Church counts among her members many stained with sin, yet I will pour over it a sweet balm, and whosoever shall partake of it and make proper use of it, shall be entirely healed." And the Queen of Mercy added: "There is a man who has the custom of reciting the psalter—fifteen Paters and one hundred and fifty Aves—and who also meditates on the mysteries of your



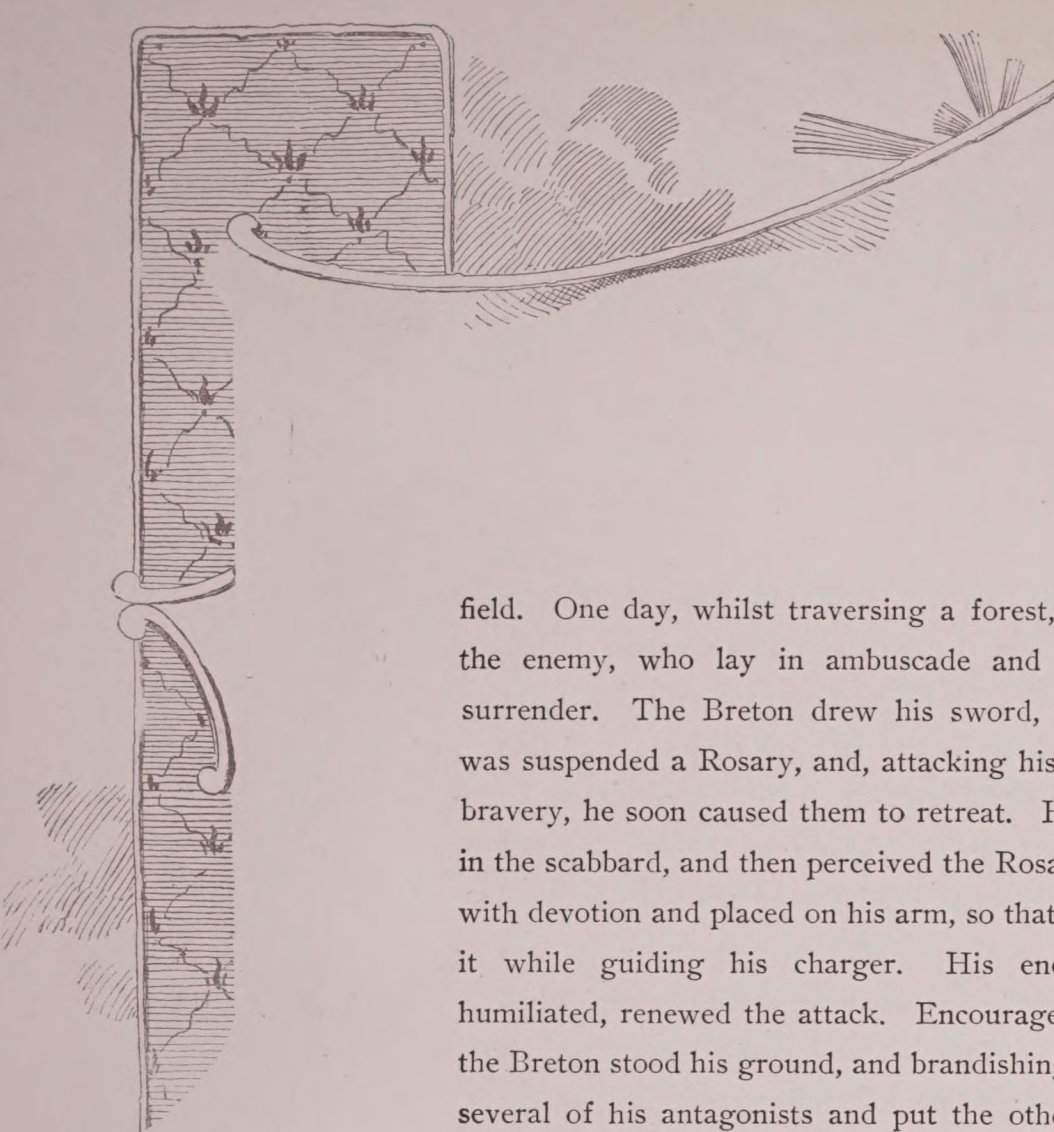
incarnation, nativity, your life, your death, my compassion, and the joys of your resurrection: I ask of you, that whosoever shall say devoutly these prayers with the meditations, will obtain the grace of a happy death, be delivered from all dangers, and that you turn your anger from them."

The King then laid aside the fiery darts, and, embracing His Mother, said: "O my well beloved Mother, I am not permitted to reject your petition so conformable to my desire for the salvation of mankind. He who will do what you require, shall obtain of me grace and life eternal; and you may accord to those of your servants such grace if they faithfully practice the Rosary with its meditations."—The King again lovingly embraced His Mother, who then seated herself on the throne in the midst of the acclamations and joyous chants of the whole celestial court.

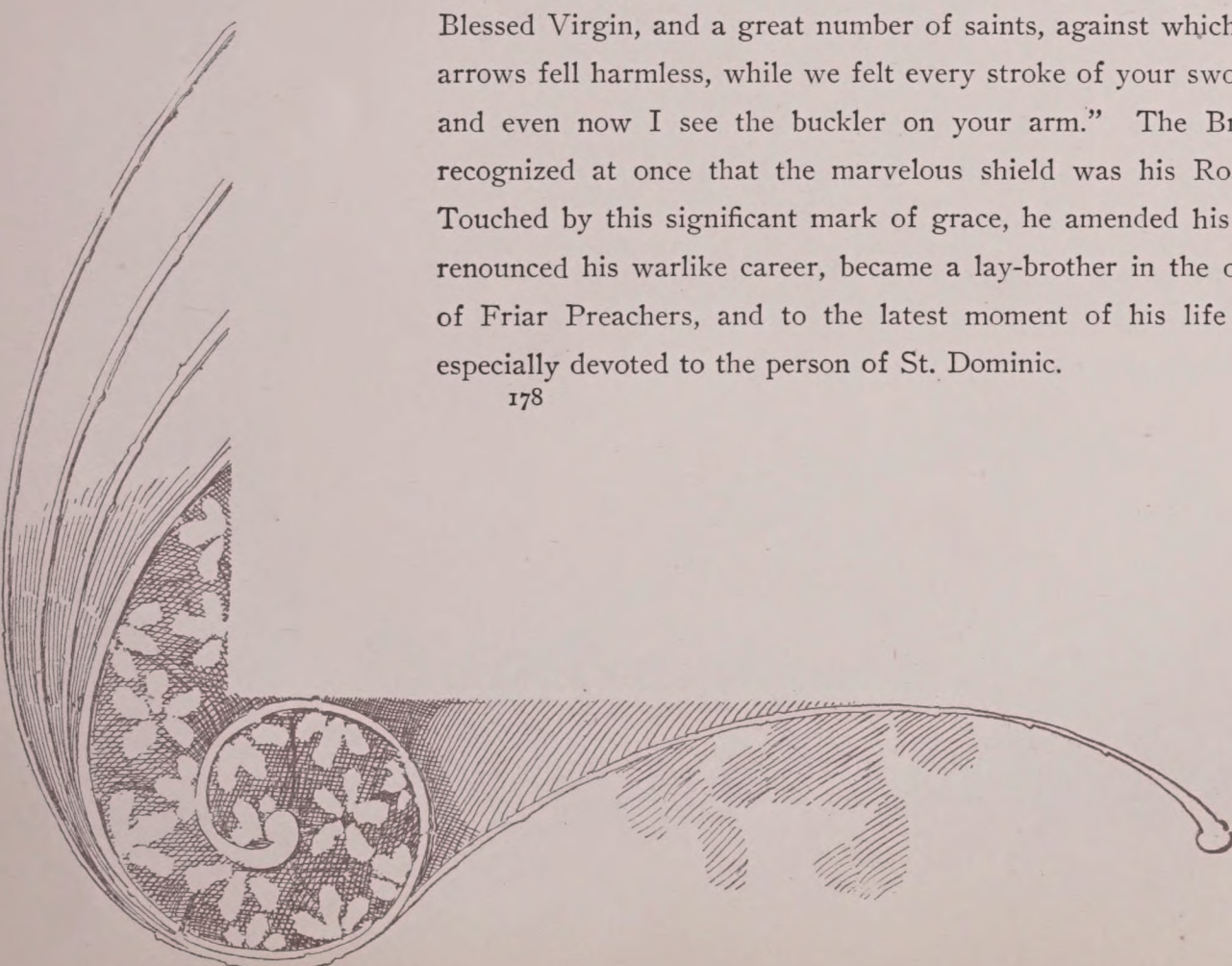
The Rosary and the Knight.

During the time that Simon de Montfort was in arms against the Albigenses, who were the first to draw the sword themselves, St. Dominic undertook a more pacific mode of warfare, the glorious crusade of the Holy Rosary. He earnestly recommended his favorite devotion to all Christians, but particularly to the soldiers exposed to the hazards of war.

A Breton cavalier, a brave warrior, but an indifferent Christian, adopted, like his companions, that holy practice, less through a spirit of faith than the desire to escape the dangers of the battle-

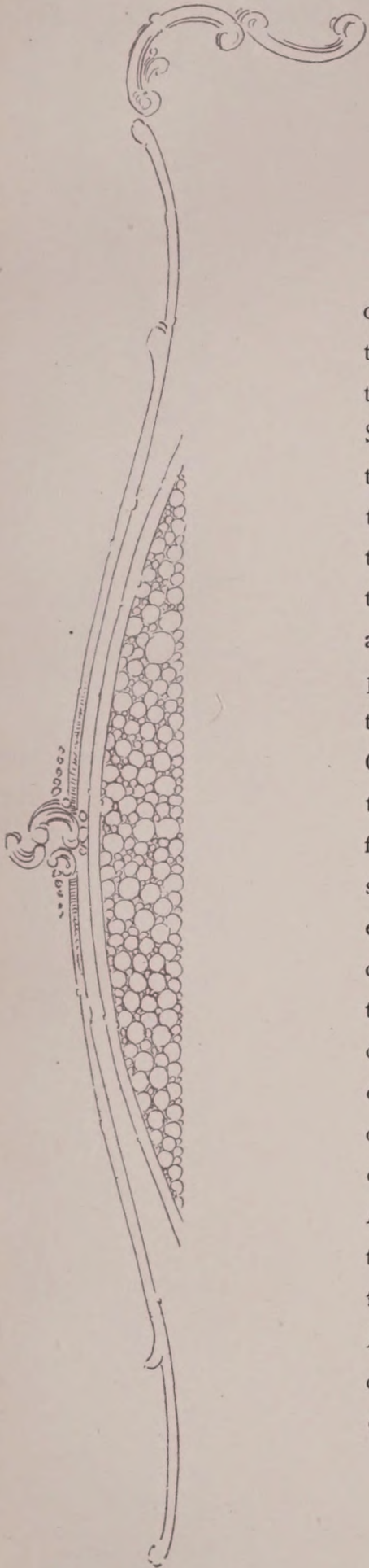


field. One day, whilst traversing a forest, he was surprised by the enemy, who lay in ambuscade and called upon him to surrender. The Breton drew his sword, on the hilt of which was suspended a Rosary, and, attacking his assailants with great bravery, he soon caused them to retreat. He replaced his sword in the scabbard, and then perceived the Rosary which he detached with devotion and placed on his arm, so that he could easily recite it while guiding his charger. His enemies, ashamed and humiliated, renewed the attack. Encouraged by his first success the Breton stood his ground, and brandishing his sword, wounded several of his antagonists and put the others to flight, without receiving an injury. One of the wounded explained to him the cause of his marvelous victory:—"When you faced us, it seemed to us that you held in your hand a flaming sword which struck us with terror, and we fled from you in great fear. When we attacked you the second time you were protected by a shield, on which was represented the figure of our Lord crucified, the Blessed Virgin, and a great number of saints, against which our arrows fell harmless, while we felt every stroke of your sword—and even now I see the buckler on your arm." The Breton recognized at once that the marvelous shield was his Rosary. Touched by this significant mark of grace, he amended his life, renounced his warlike career, became a lay-brother in the order of Friar Preachers, and to the latest moment of his life was especially devoted to the person of St. Dominic.

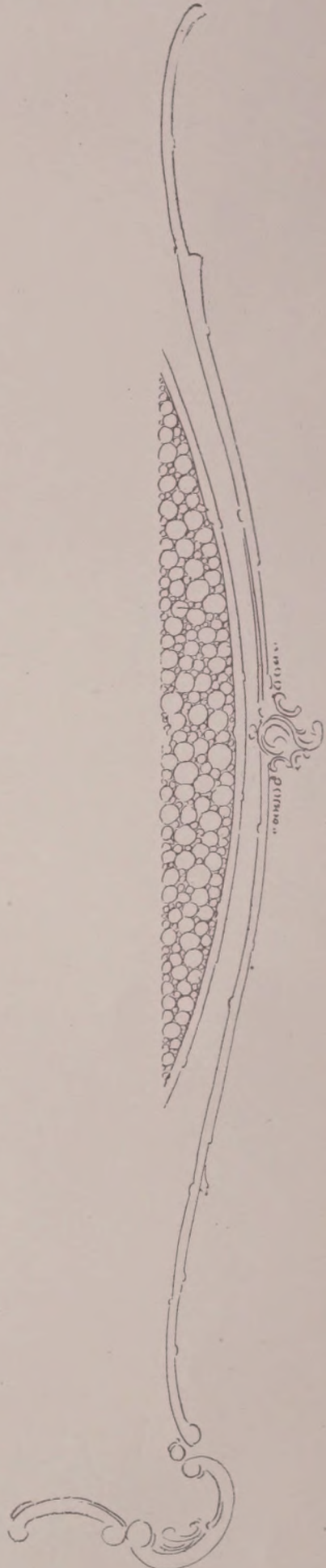




Chastisement of an Enemy of the Rosary.



The Dominicans of the city of Ghent worked, through means of the Rosary, an immense good, and, consequently, drew upon themselves the hatred of the impious, which chiefly arose from these good religious frustrating their malicious designs. The Senate proscribed the Fathers, and forbade the citizens to cross the threshold of their church; not even were they allowed to attend their sermons, to speak to them, or to give them alms; it was hoped that these severe measures would reduce them to such distress, that finally, in their extremity, they would be necessitated to abandon their mission. These intrepid servants of Mary, spurning persecution, would not thus desert the field to which she had called them; they would not tolerate the reproach, like the spouse in the Canticles: "I have not guarded my vineyard." They remained there relying on Providence, who provides for the flowers of the field, as well as also for the most insignificant insects, the necessities of subsistence. One day, when their provisions were entirely exhausted, two young men were seen to approach the convent with corn and other provisions, and stopping at the gate, they told the procurator they had received orders to deposit the contents of their wagon at this monastery. They immediately disappeared before the religious order could ascertain their names, or learn whence they came. The good Dominican fathers, not doubting for a moment that God in His goodness had sent two Angels to relieve them in their great distress, went instantly to the chapel of the Holy Rosary, and chanted the *Te Deum* in thanksgiving for this evident mark of the tender mercy of God. At that moment the Governor of the city, passing before the church, was highly exasperated to hear men sing whom he considered to be in a dying condition for the want of food; he





uttered against them and the Madonna who was their protectress, the most horrible imprecations. Spurring his horse, he resolved on new projects of vengeance; but scarcely had he gone a few paces when he was suddenly attacked by an unknown disease, he fell from his horse, and his brains were scattered all over the pavement.

Triumph of the Rosary over Idolatry.

A celebrated Spanish Dominican, Father Gonsalvo Lucero, went to carry the light of the Gospel to the West Indies. He was indefatigable in his zeal for the salvation of souls, and employed his whole life and strength to effect their conversion. He entered upon his mission with great courage, and no labor, sorrow, or danger could, in the least deter him from duty; and a thousand times was he exposed to death. He penetrated even into the depths of the forest in search of the Indians, crossed mountains, inured himself to every hardship, adopted their mode of life, called himself their brother,—all this and still more did he do, in order to enlighten their darkened minds. But the vices of the Europeans retarded the conversion of these poor savages, and the hatred they bore the Spaniards withheld them from embracing their religion. Seeing the little success of his labors, Father Lucero resolved to have recourse to the Rosary, with the hope that through its means he might obtain their speedy conversion. He had a picture painted of our Lady of the Rosary, surrounded by the fifteen Mysteries. He exposed it to view in the hut which served him as a chapel, and convoked the Indians to a great ceremony. When they had assembled around him, he uncovered



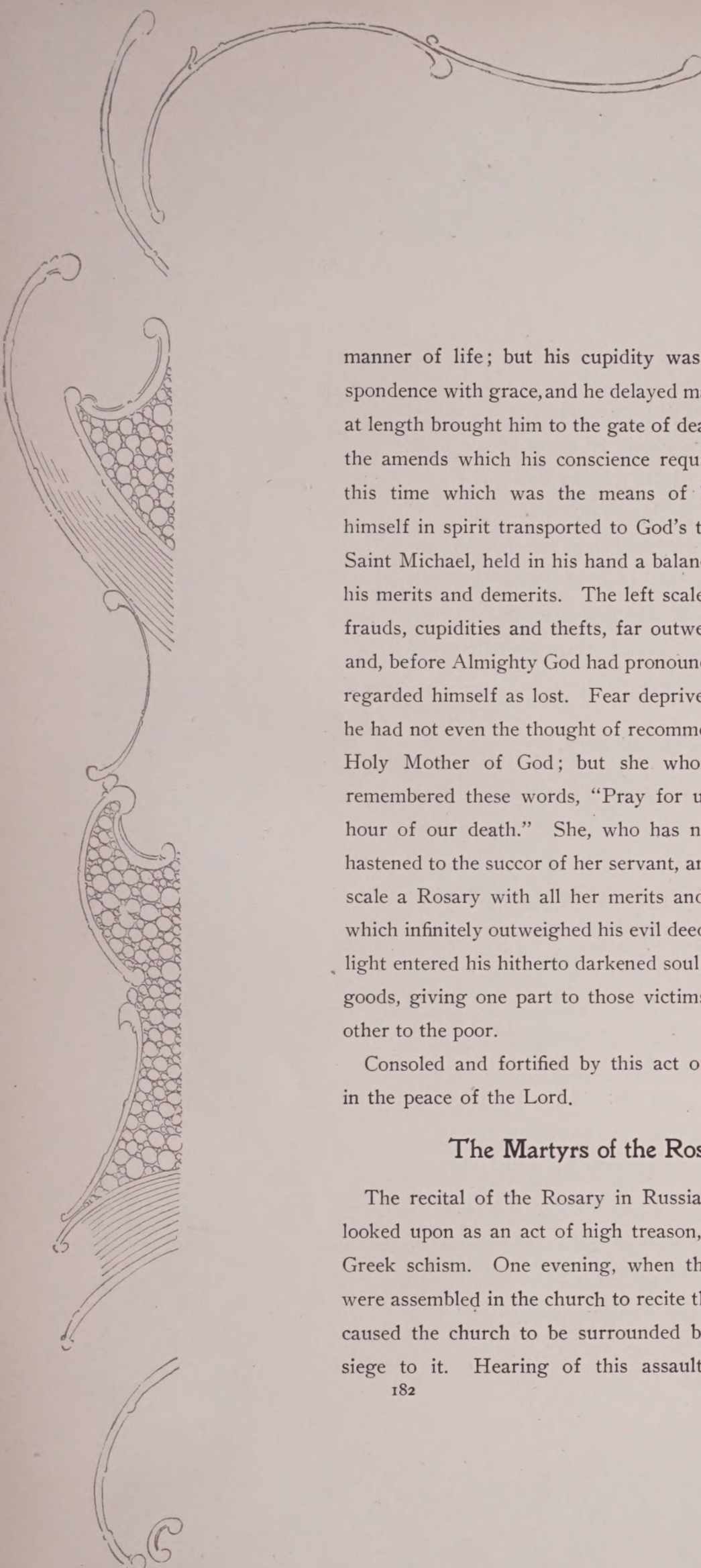


the painting, recited before it the Rosary, and sang a canticle composed for the occasion. Then rising, he explained in clear and distinct terms the meaning of the picture and the fifteen Mysteries of the Holy Rosary. Nothing more was required to touch these simple souls. They then asked to be instructed in the doctrines of Christianity, and soon they brought their idols to the missionary that he might burn them, and earnestly solicited baptism at his hands. The Rosary had been to these poor darkened savages an eloquent and irresistible discourse.

The Weight of the Rosary.

Once there lived an unfortunate usurer named Jacob, who, notwithstanding his evil habit of extortion and rapine, had preserved, strange to say, a great devotion to the Rosary, and daily recited the fifteen Mysteries. He thought that, by this pious act, he repaid God for that of which he deprived man. It is to be deplored that there are many Jacobs now, who imagine that their injustices can be atoned for by like satisfactions; they forget the expression of the Gospel: "It is not those who say Lord, Lord, that shall enter the Kingdom of Heaven."

The Blessed Virgin, who was daily invoked by this wretched man, sought to touch his hardened heart and to remove the scales from his eyes. One evening, while reciting his usual prayers, he was alarmed by hearing a voice as of thunder, which said: "Jacob, render an account, at once, of thy deeds to my Son." The usurer, terror stricken, entered into himself and changed his

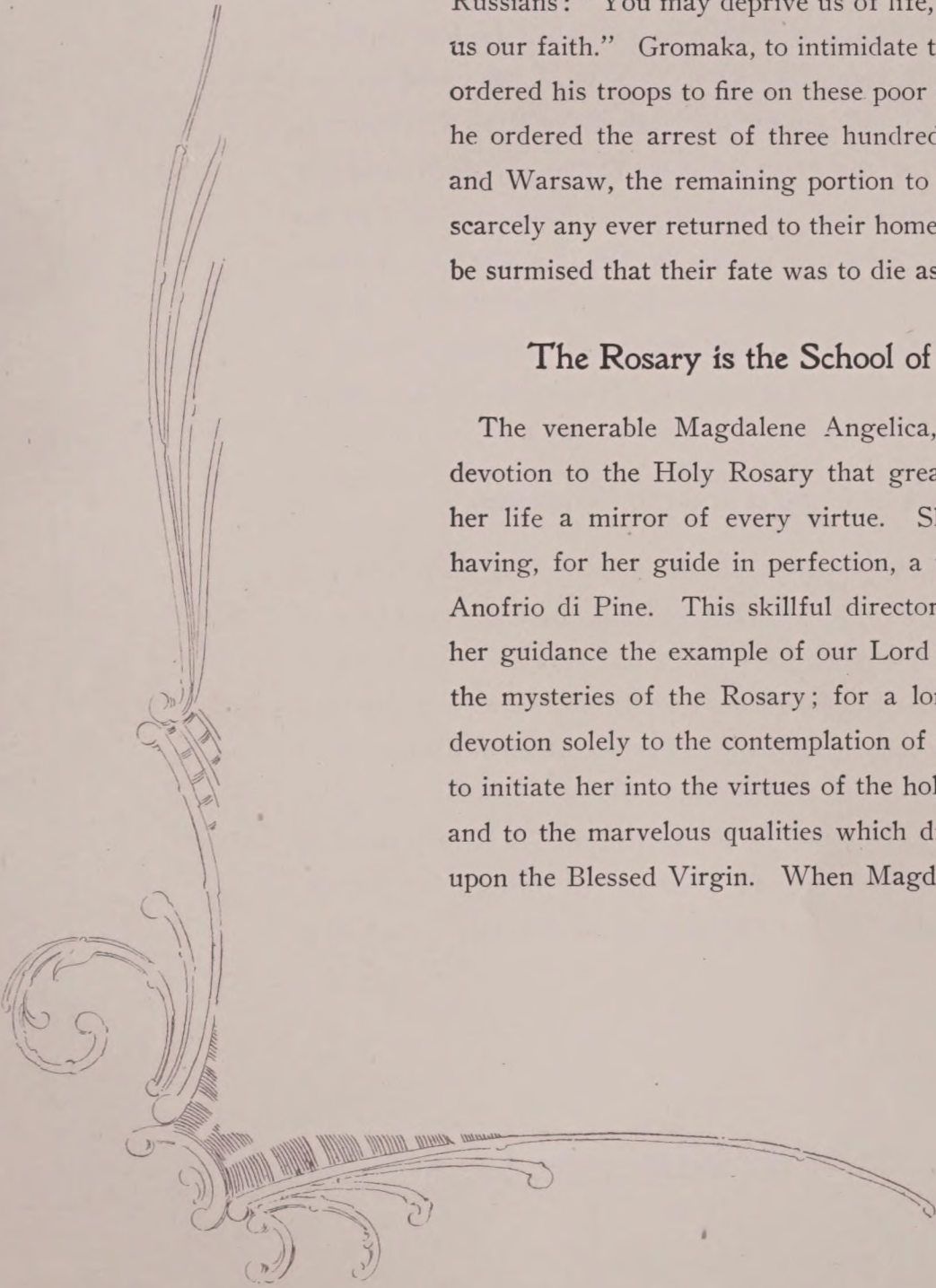
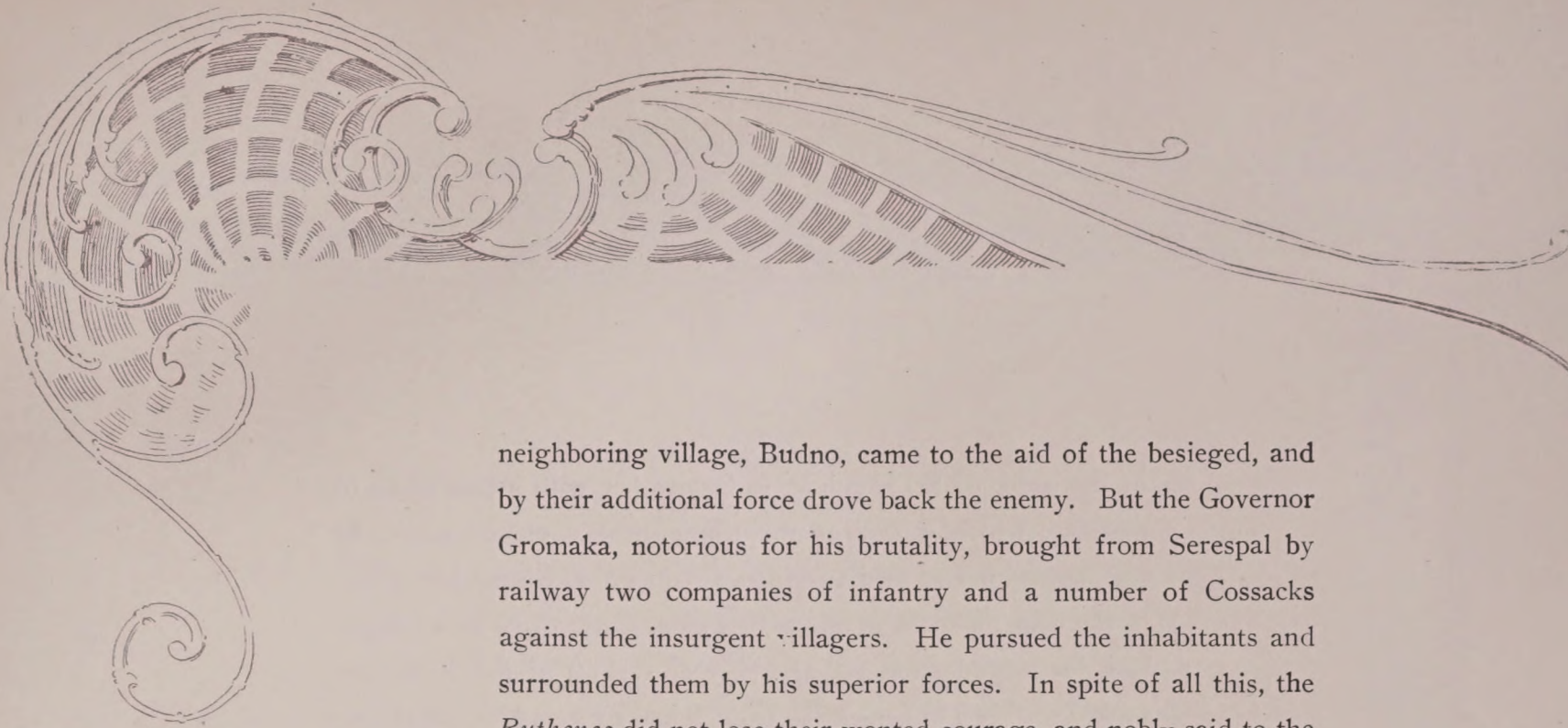


manner of life; but his cupidity was stronger than his correspondence with grace, and he delayed making restitution. Sickness at length brought him to the gate of death, yet he would not make the amends which his conscience required. He had a dream at this time which was the means of his conversion. He saw himself in spirit transported to God's tribunal. The Arch-angel, Saint Michael, held in his hand a balance in which he weighed all his merits and demerits. The left scale in which were placed his frauds, cupidities and thefts, far outweighed all his good works, and, before Almighty God had pronounced his sentence, Jacob had regarded himself as lost. Fear deprived him of all courage, and he had not even the thought of recommending himself to the most Holy Mother of God; but she whom he had invoked daily remembered these words, "Pray for us sinners now and at the hour of our death." She, who has never been vainly invoked, hastened to the succor of her servant, and placed in the right-hand scale a Rosary with all her merits and those of her divine Son, which infinitely outweighed his evil deeds. Jacob instantly awoke, light entered his hitherto darkened soul; he made a division of his goods, giving one part to those victims of his injustice, and the other to the poor.

Consoled and fortified by this act of justice, he slept piously in the peace of the Lord.

The Martyrs of the Rosary in 1868.

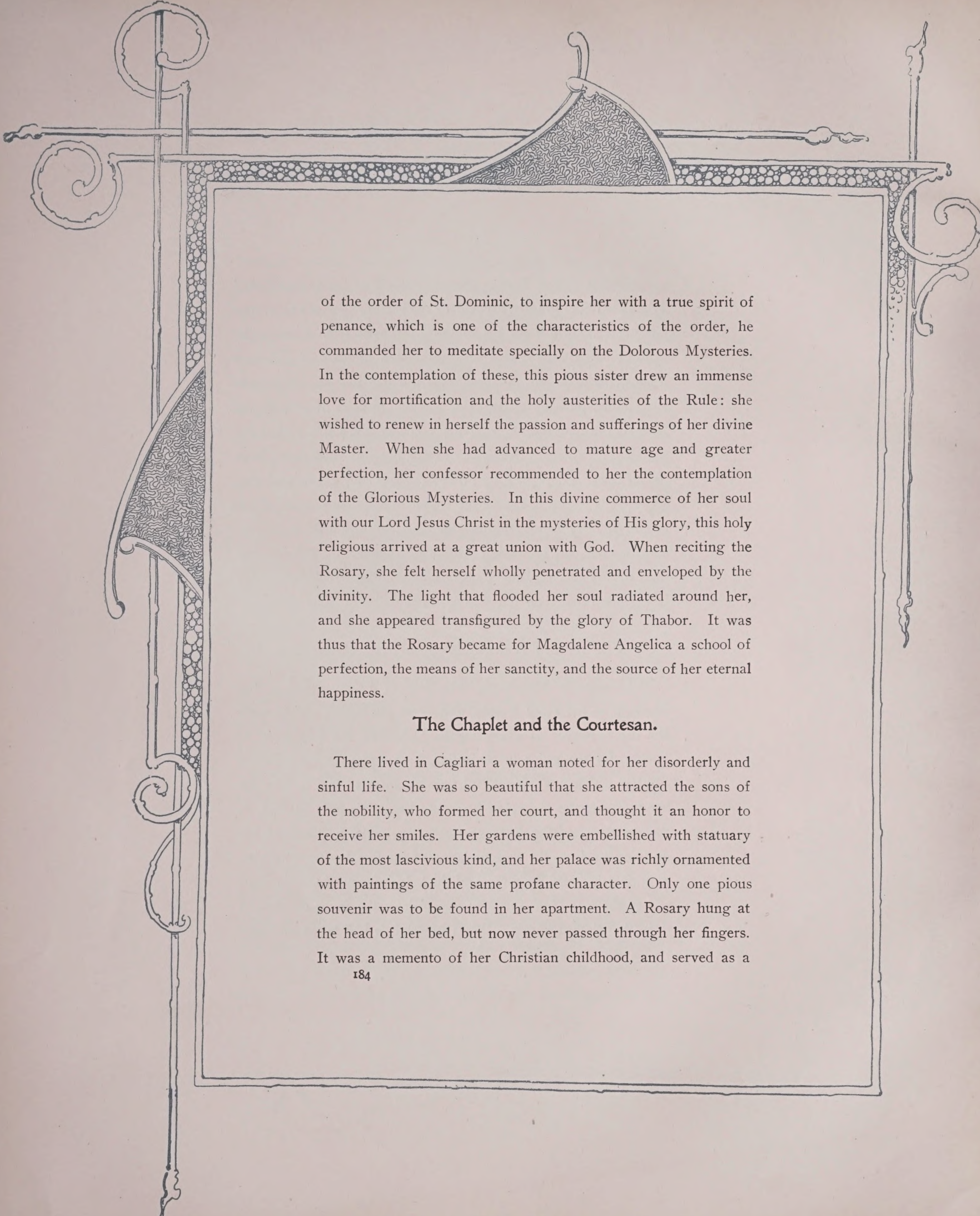
The recital of the Rosary in Russia is so abhorred that it is looked upon as an act of high treason, and a heresy against the Greek schism. One evening, when the villagers of Pragacliuz were assembled in the church to recite the Rosary, the chief caitiff caused the church to be surrounded by the Cossacks, who laid siege to it. Hearing of this assault, the inhabitants of the



neighboring village, Budno, came to the aid of the besieged, and by their additional force drove back the enemy. But the Governor Gromaka, notorious for his brutality, brought from Serespal by railway two companies of infantry and a number of Cossacks against the insurgent villagers. He pursued the inhabitants and surrounded them by his superior forces. In spite of all this, the *Ruthenes* did not lose their wonted courage, and nobly said to the Russians: "You may deprive us of life, but you cannot take from us our faith." Gromaka, to intimidate these courageous peasants, ordered his troops to fire on these poor defenceless people. Then he ordered the arrest of three hundred; he sent half to Bryesz and Warsaw, the remaining portion to Siedlce. Of this number scarcely any ever returned to their homes; from which fact it may be surmised that their fate was to die as exiles in Siberia.

The Rosary is the School of True Perfection.

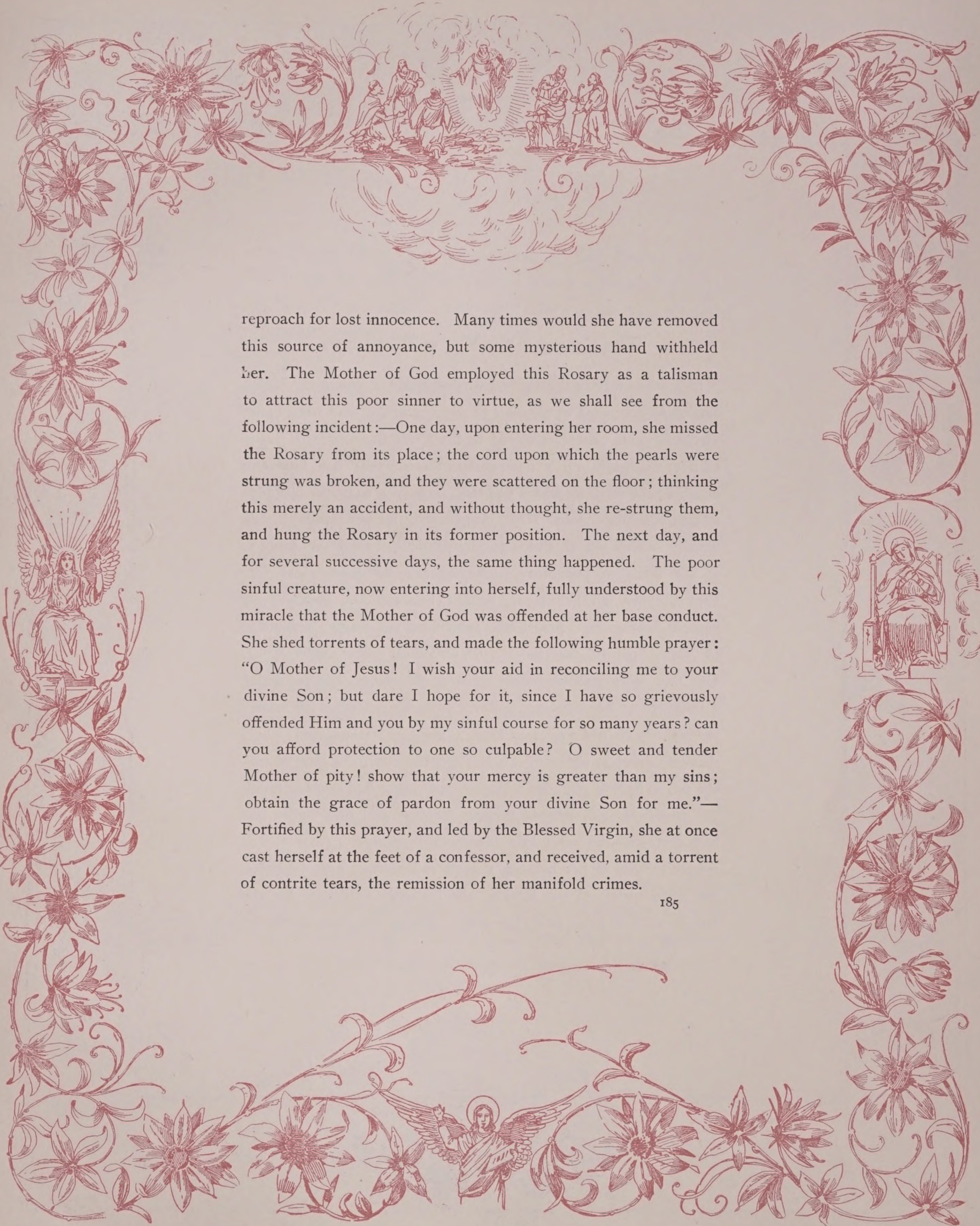
The venerable Magdalene Angelica, of Lorca, owed to her devotion to the Holy Rosary that great perfection which made her life a mirror of every virtue. She had the happiness of having, for her guide in perfection, a true man of God, Father Anofrio di Pine. This skillful director inspired her to take for her guidance the example of our Lord and His holy Mother, in the mysteries of the Rosary; for a long time, he confined her devotion solely to the contemplation of the five Joyful Mysteries, to initiate her into the virtues of the holy infancy of the Saviour, and to the marvelous qualities which drew the favor of Heaven upon the Blessed Virgin. When Magdalene had taken the habit



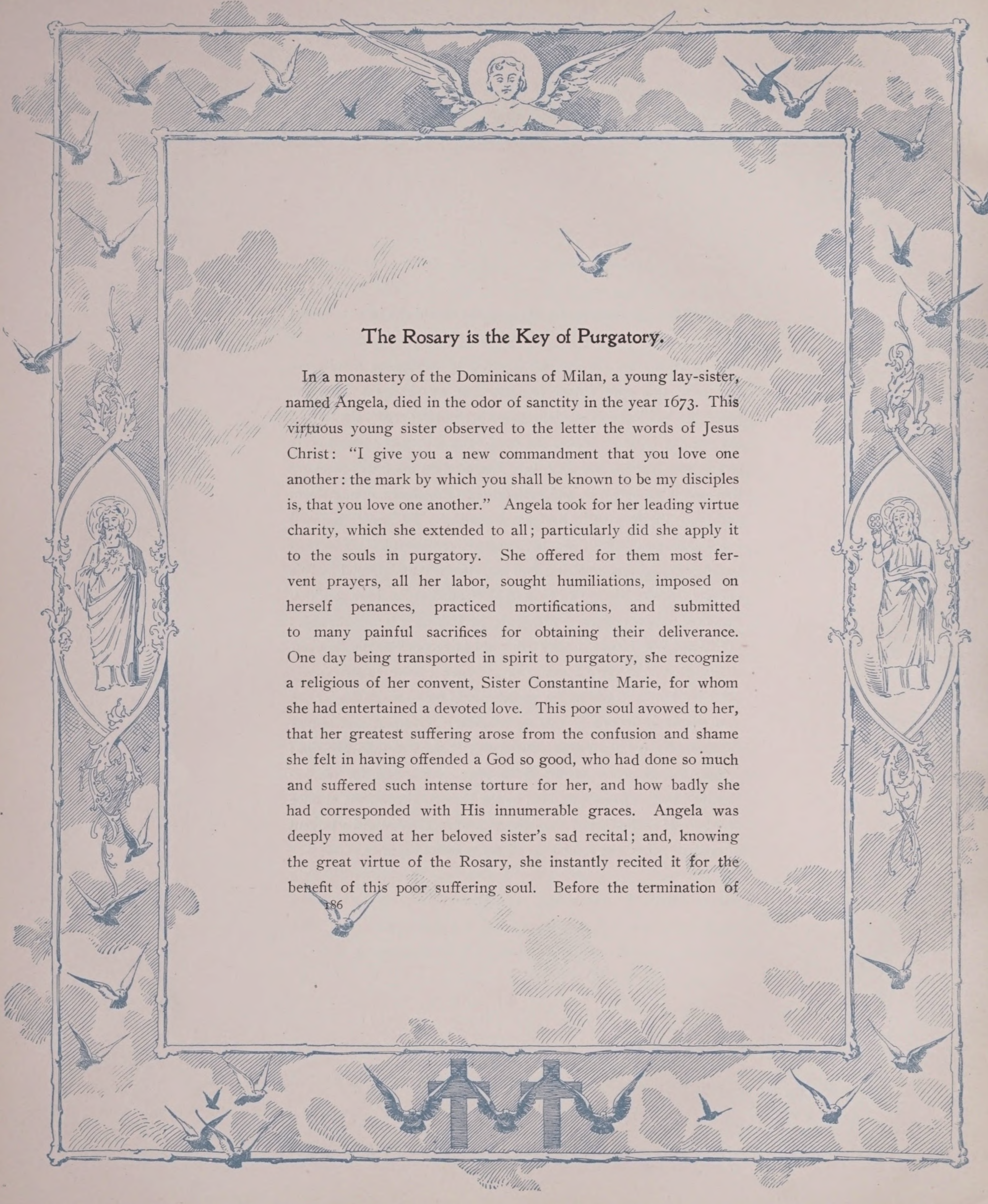
of the order of St. Dominic, to inspire her with a true spirit of penance, which is one of the characteristics of the order, he commanded her to meditate specially on the Dolorous Mysteries. In the contemplation of these, this pious sister drew an immense love for mortification and the holy austerities of the Rule: she wished to renew in herself the passion and sufferings of her divine Master. When she had advanced to mature age and greater perfection, her confessor recommended to her the contemplation of the Glorious Mysteries. In this divine commerce of her soul with our Lord Jesus Christ in the mysteries of His glory, this holy religious arrived at a great union with God. When reciting the Rosary, she felt herself wholly penetrated and enveloped by the divinity. The light that flooded her soul radiated around her, and she appeared transfigured by the glory of Thabor. It was thus that the Rosary became for Magdalene Angelica a school of perfection, the means of her sanctity, and the source of her eternal happiness.

The Chaplet and the Courtesan.

There lived in Cagliari a woman noted for her disorderly and sinful life. She was so beautiful that she attracted the sons of the nobility, who formed her court, and thought it an honor to receive her smiles. Her gardens were embellished with statuary of the most lascivious kind, and her palace was richly ornamented with paintings of the same profane character. Only one pious souvenir was to be found in her apartment. A Rosary hung at the head of her bed, but now never passed through her fingers. It was a memento of her Christian childhood, and served as a



reproach for lost innocence. Many times would she have removed this source of annoyance, but some mysterious hand withheld her. The Mother of God employed this Rosary as a talisman to attract this poor sinner to virtue, as we shall see from the following incident:—One day, upon entering her room, she missed the Rosary from its place; the cord upon which the pearls were strung was broken, and they were scattered on the floor; thinking this merely an accident, and without thought, she re-strung them, and hung the Rosary in its former position. The next day, and for several successive days, the same thing happened. The poor sinful creature, now entering into herself, fully understood by this miracle that the Mother of God was offended at her base conduct. She shed torrents of tears, and made the following humble prayer: “O Mother of Jesus! I wish your aid in reconciling me to your divine Son; but dare I hope for it, since I have so grievously offended Him and you by my sinful course for so many years? can you afford protection to one so culpable? O sweet and tender Mother of pity! show that your mercy is greater than my sins; obtain the grace of pardon from your divine Son for me.”—Fortified by this prayer, and led by the Blessed Virgin, she at once cast herself at the feet of a confessor, and received, amid a torrent of contrite tears, the remission of her manifold crimes.



The Rosary is the Key of Purgatory.

In a monastery of the Dominicans of Milan, a young lay-sister, named Angela, died in the odor of sanctity in the year 1673. This virtuous young sister observed to the letter the words of Jesus Christ: "I give you a new commandment that you love one another: the mark by which you shall be known to be my disciples is, that you love one another." Angela took for her leading virtue charity, which she extended to all; particularly did she apply it to the souls in purgatory. She offered for them most fervent prayers, all her labor, sought humiliations, imposed on herself penances, practiced mortifications, and submitted to many painful sacrifices for obtaining their deliverance. One day being transported in spirit to purgatory, she recognize a religious of her convent, Sister Constantine Marie, for whom she had entertained a devoted love. This poor soul avowed to her, that her greatest suffering arose from the confusion and shame she felt in having offended a God so good, who had done so much and suffered such intense torture for her, and how badly she had corresponded with His innumerable graces. Angela was deeply moved at her beloved sister's sad recital; and, knowing the great virtue of the Rosary, she instantly recited it for the benefit of this poor suffering soul. Before the termination of

the Rosary this holy sister was ravished into ecstasy, and she perceived the soul of Constantine Marie quitting her dreary prison all resplendent in glory, and taking a seat on a throne of light in the midst of angels and saints.

The Broken Compact.

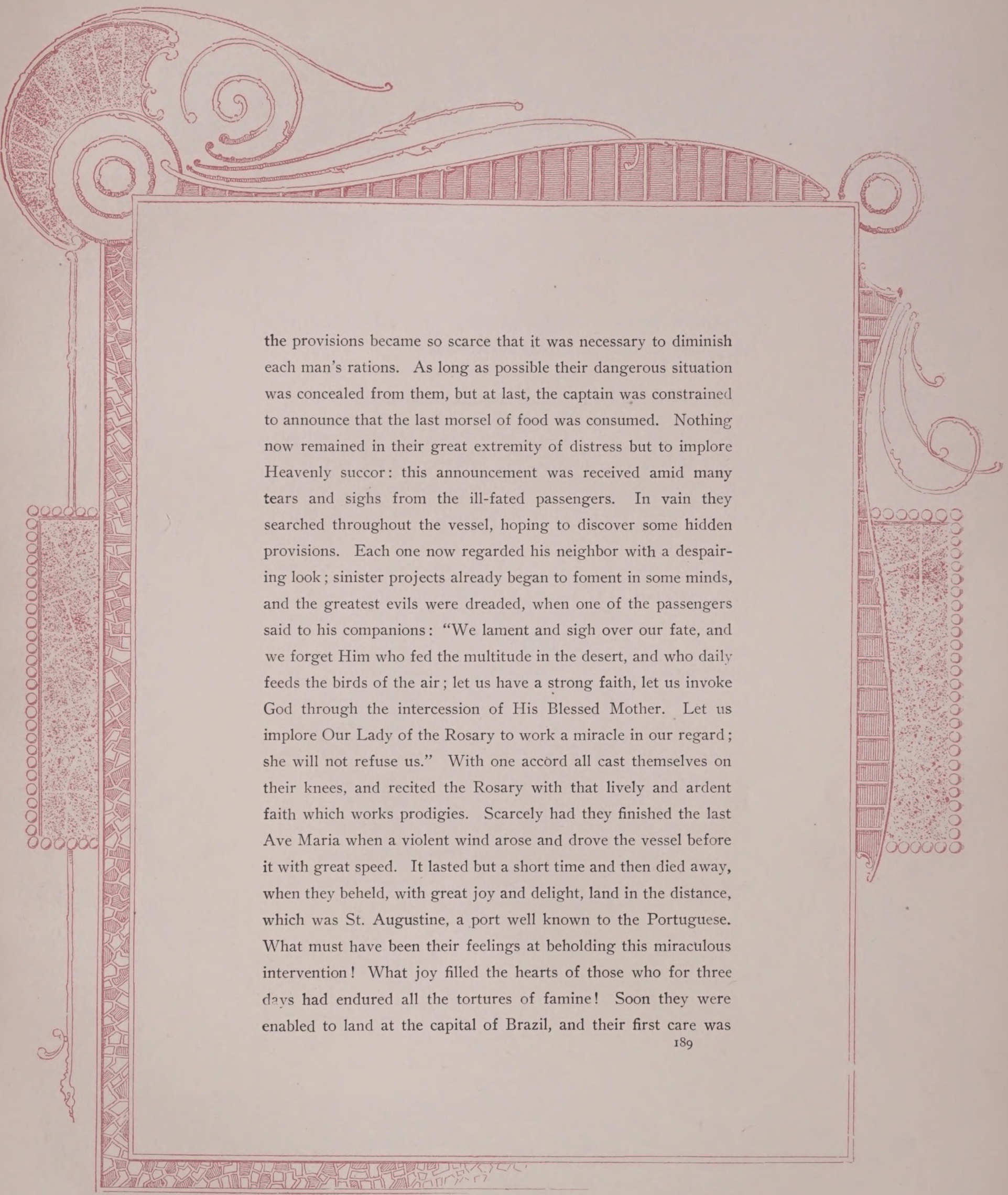
A man who did not understand that mediocrity often gives more happiness than wealth, and who did not know that true joy had its source in the soul, continually deplored the poverty to which he was reduced, and his heart was soon open to all his dreams of ambition towards acquiring wealth. The Devil knew that with gold he could master such a man: he appeared one day and promised him more wealth than ever he had desired, if he would but comply with three things: "Renounce your baptism, deny God, and sign with your blood a compact that you shall always belong to me." The unfortunate man complied with the wishes of the fiend, who instantly disappeared, carrying the deed with him, and leaving in exchange a princely fortune. But wealth does not always create happiness, for in the midst of all his splendor, this unfortunate man became more unhappy than when in poverty; and he now for the first time realized that true happiness has its source in duty well performed, and in the testimony of a good conscience. Having entered a church on the festival of the Rosary, he heard the preacher affirm that the greatest sinners found grace through means of the Rosary. Suddenly, a ray of hope entered his soul; he felt he would obtain pardon, so he began to practice this devotion with great fervor. At times, while



reciting it, the Devil would appear and say to him: "Why take such pains? thou belongest to me, and nothing can withdraw thee from my power. Thou thyself hast signed the deed of thy damnation." And thus saying, he would endeavor to snatch the chaplet from the hands of the unfortunate man. The repentant sinner nevertheless persisted in his prayer to the Holy Virgin; and while reciting it one day before her image, begging her to obtain for him mercy, a mysterious paper fell before his eyes, which he immediately recognized to be his own handwriting. It was that very compact which he had signed that the Mother of God returned to him. Touched by a lively gratitude, for the remainder of his days he practiced, with still more zeal, the devotion of the Rosary to which he attributed his conversion and the salvation of his soul.

Famine on Board a Ship.

A vessel bound for the West Indies had on board three hundred mariners and soldiers, also six hundred Moorish slaves. Their voyage was greatly retarded by contrary winds, and, consequently,



the provisions became so scarce that it was necessary to diminish each man's rations. As long as possible their dangerous situation was concealed from them, but at last, the captain was constrained to announce that the last morsel of food was consumed. Nothing now remained in their great extremity of distress but to implore Heavenly succor: this announcement was received amid many tears and sighs from the ill-fated passengers. In vain they searched throughout the vessel, hoping to discover some hidden provisions. Each one now regarded his neighbor with a despairing look; sinister projects already began to foment in some minds, and the greatest evils were dreaded, when one of the passengers said to his companions: "We lament and sigh over our fate, and we forget Him who fed the multitude in the desert, and who daily feeds the birds of the air; let us have a strong faith, let us invoke God through the intercession of His Blessed Mother. Let us implore Our Lady of the Rosary to work a miracle in our regard; she will not refuse us." With one accord all cast themselves on their knees, and recited the Rosary with that lively and ardent faith which works prodigies. Scarcely had they finished the last Ave Maria when a violent wind arose and drove the vessel before it with great speed. It lasted but a short time and then died away, when they beheld, with great joy and delight, land in the distance, which was St. Augustine, a port well known to the Portuguese. What must have been their feelings at beholding this miraculous intervention! What joy filled the hearts of those who for three days had endured all the tortures of famine! Soon they were enabled to land at the capital of Brazil, and their first care was



to repair to the temple of God, and thank Him and our Lady of the Rosary for their miraculous intervention.

Slaves Delivered Through the Rosary.

Several years ago Prince Lucien Bonaparte, since cardinal of the Holy Roman Church, was preparing for the sacerdotal office, by practicing works of mercy in visiting the poor, the sick, and prisoners. The prison of St. Michael, which contains those who are guilty of political offences, was the one he most frequently visited; and frequently did he carry consolation to those unfortunate men whose hearts are too often embittered by feelings of hate and revenge. The evening of the first of May, he presented a beautiful statue of our Lady, and asked as a favor to be permitted to perform with the prisoners the month of Mary. He assured them that the Mother of God would reward them for their good will, and would shorten the time of their captivity. During the month, the prince lectured them daily on one of the mysteries of the Holy Rosary. At the close of the month, on the eve of his departure for France, he paid them a farewell visit, and asked each of them how long he had yet to remain in prison. "I," said a young man, "have to remain eighteen months. "I," said another who had shown great signs of piety during the

exercises, "I shall perhaps never leave it; I have yet eighteen years of confinement to expiate." "Hope! hope!" said the prince; "the Madonna is good, persevere in prayer:" so he departed.

Some time after this interview, a stranger presented himself at the hotel of Prince Lucien in Paris: he bore from the Roman prisoners a mosaic, a token of gratitude to the prince. It was the same man mentioned above that expected to be a prisoner for eighteen years.

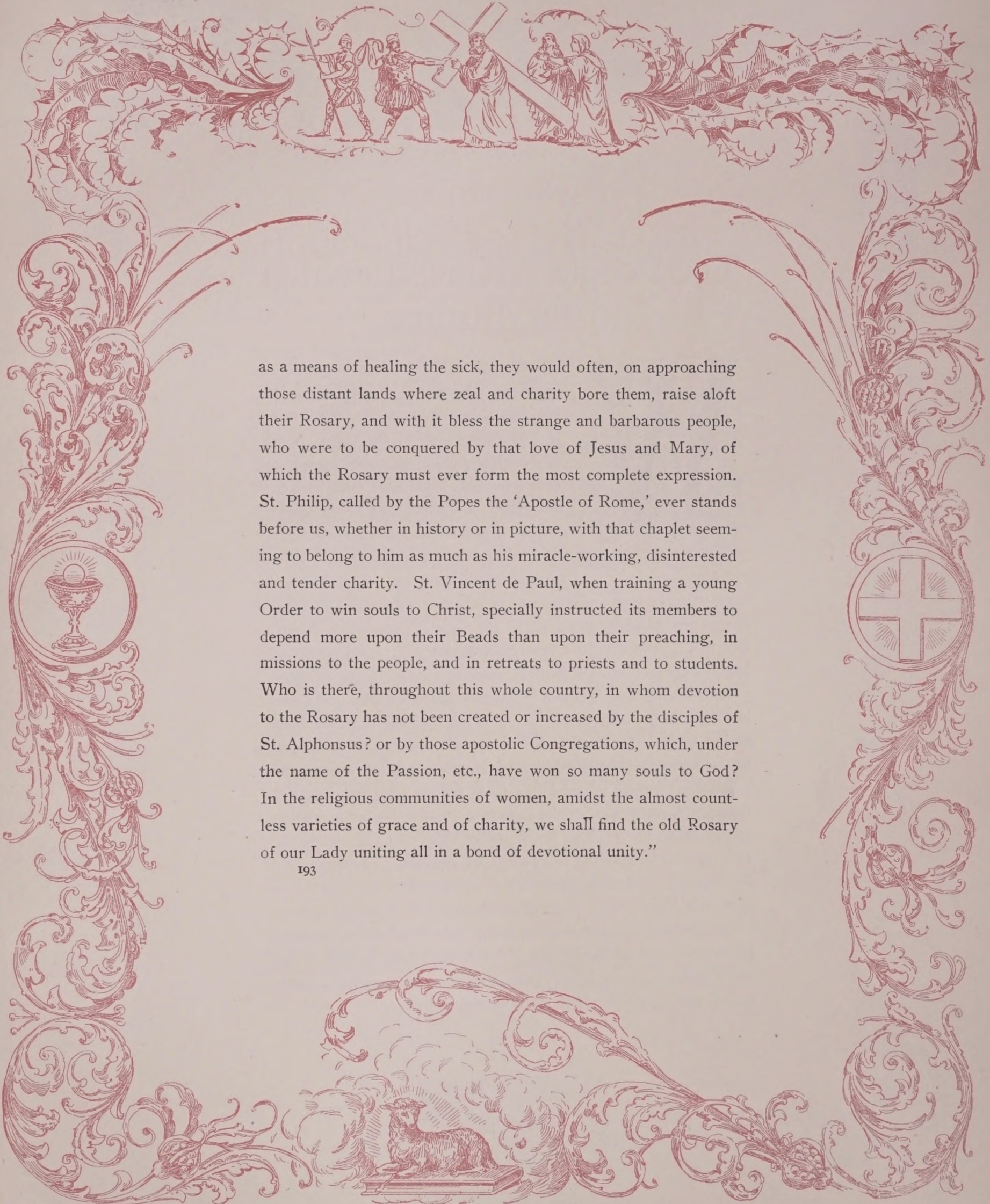
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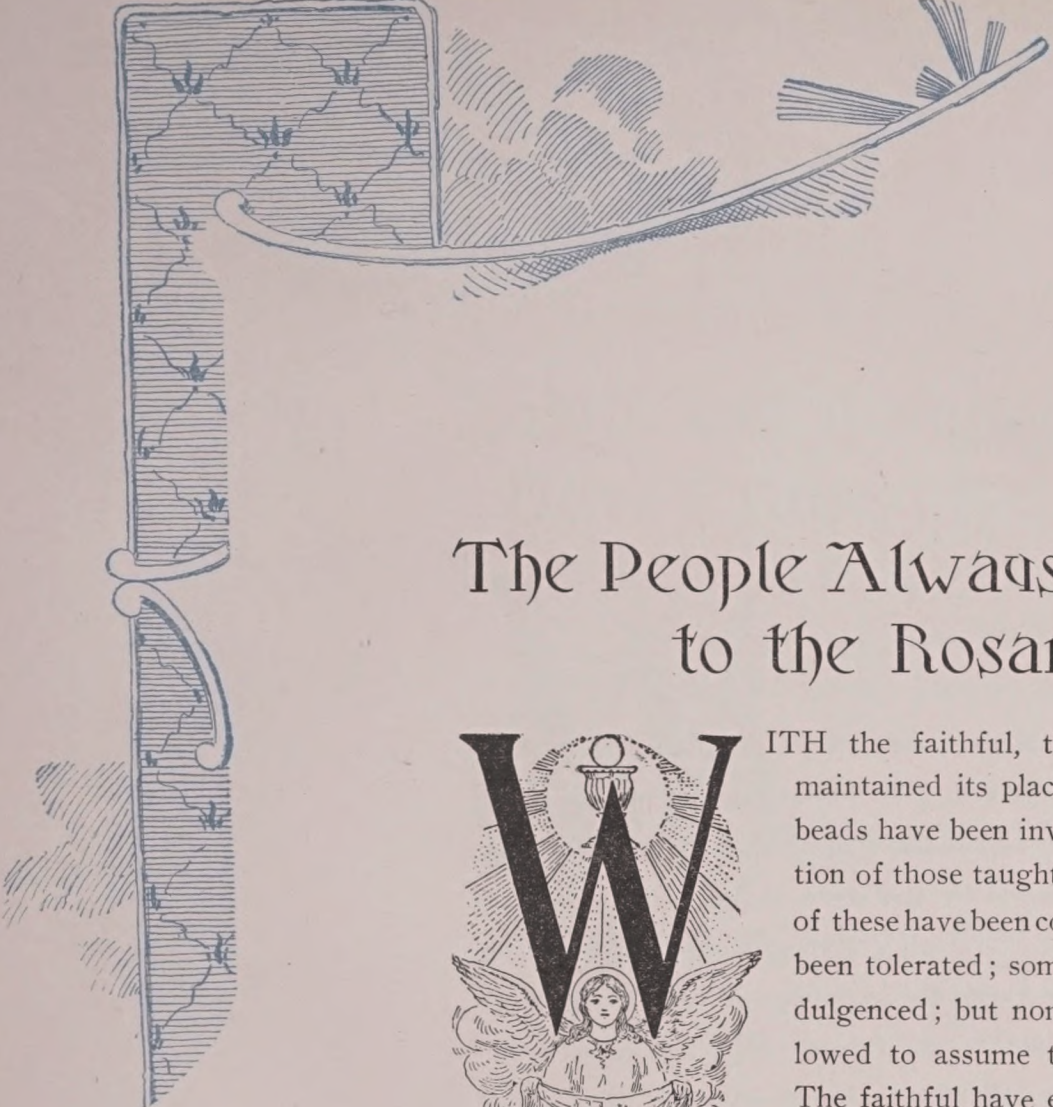
Saints and Religious Orders Have Praised the Rosary.



WE quote from the writings of an English Dominican: "St. Charles said, 'I depend on the Rosary almost entirely for the conversion and sanctification of my diocese.' Bishops and parish priests have emulated one another in promoting the Rosary among the faithful committed to their charge. Founders of Religious Orders have, almost without exception, either commanded or earnestly recommended the daily recital of the Rosary. The Benedictines, represented by men venerable even amidst an Order so glorious in its traditional sanctity and learning, speedily adopted this devotion in their ancient cloisters. The Carmelites delighted to repeat that they had received from the Dominican Order both their later rules and their Rosary; thus uniting in a double bond the cloistered and the Apostolic Orders of our Lady. The Franciscans, ever ardent in their love for Jesus Christ, made their rough-hewn wooden chaplets, and preached over the world, poverty and the Beads of their Immaculate Mother. Inspired by similar motives, the Servites, according to the testimony of one of their venerable writers, wore the Beads as the best badge of that servitude which is the only true liberty. The first Fathers of the illustrious Society of Jesus, taught at once by the word and example of their Founder, invariably propagated everywhere the devotion of the Rosary, and like St. Francis Xavier, who generally used the touch of his chaplet



as a means of healing the sick, they would often, on approaching those distant lands where zeal and charity bore them, raise aloft their Rosary, and with it bless the strange and barbarous people, who were to be conquered by that love of Jesus and Mary, of which the Rosary must ever form the most complete expression. St. Philip, called by the Popes the 'Apostle of Rome,' ever stands before us, whether in history or in picture, with that chaplet seeming to belong to him as much as his miracle-working, disinterested and tender charity. St. Vincent de Paul, when training a young Order to win souls to Christ, specially instructed its members to depend more upon their Beads than upon their preaching, in missions to the people, and in retreats to priests and to students. Who is there, throughout this whole country, in whom devotion to the Rosary has not been created or increased by the disciples of St. Alphonsus? or by those apostolic Congregations, which, under the name of the Passion, etc., have won so many souls to God? In the religious communities of women, amidst the almost countless varieties of grace and of charity, we shall find the old Rosary of our Lady uniting all in a bond of devotional unity."



The People Always Devoted to the Rosary.



WITH the faithful, the Rosary has ever maintained its place. Other rosaries or beads have been invented, in pious imitation of those taught by our Lady. Some of these have been condemned; some have been tolerated; some have even been indulged; but none have ever been allowed to assume the name of Rosary. The faithful have ever caught the spirit of the Church, and clung with traditional reverence and love to that devotion, which, coming from Heaven, alone presents to the mind and to the heart the sum of the Christian life. Who does not remember in early days old-fashioned beads treasured amidst faithful families as memorials of times of danger and of persecution? A venerable priest who lately died in Rome, in the odor of sanctity, declared that the faith had been preserved in Ireland, solely by the devotion of its faithful people to the Rosary. During the dark days of persecution, when there was not a Catholic school in the three British Isles; when it was felony to teach even Catholic Catechism, and death for the Priest to say Mass, the Irish mothers, taking their Crucifix and beads, told their little ones the story of Jesus and Mary, and thus kept the Faith of our fathers green in the hearts of their children. The vénéral Curé D'Ars declared emphatically that in this century it was the Rosary which restored religion in France; and we know by the testimony of Saints, and of our Blessed Lady herself, it was the preaching of the Rosary which at two terrible epochs reanimated and saved the faith of Southern Europe.



How to Become a Rosarian.

1. Have your name enrolled by a Priest authorized to receive you. If the Confraternity be not established where you reside, you may send your name to the Director of the Rosary Confraternity, St. Joseph's Priory, Somerset, Ohio, and he will enroll it. Be sure to give the baptismal name and the family name. No abbreviations of baptismal names may be used.

2. *Have your beads blessed with the Dominican blessing.*—To accommodate those who may not have an opportunity of receiving this blessing otherwise, the Director of the Rosary Confraternity, St. Joseph's Priory, Somerset, Ohio, will bless all rosaries sent to him, and will return them. Postage for this must be enclosed.

3. *The fifteen decades must be said during the course of the week—from Sunday to Sunday.*—These decades may be divided in any way found convenient, provided that at least one decade at a time be said. It is a pious practice of Rosarians to say five decades each day.

In the usual "make up" of rosaries we find one large bead and three smaller beads immediately following the crucifix or cross. It is a practice of some to recite on the cross or crucifix the *Apostles' Creed*; on the large bead, an *Our Father*; and on the small beads, three *Hail Marys*. In reality they do not belong to the Rosary. They are merely a custom, but are not required by the Church. The method of saying the Rosary practiced by the Dominicans is as follows:

In the name of the Father, etc.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou among women, and blessed is the fruit of thy womb—Jesus.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce Thy praise.

V. Incline unto my aid, O God;

R. O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.

(*From Septuagesima to Easter, instead of Alleluia, say Praise be to Thee, O Lord, King of eternal glory.*)

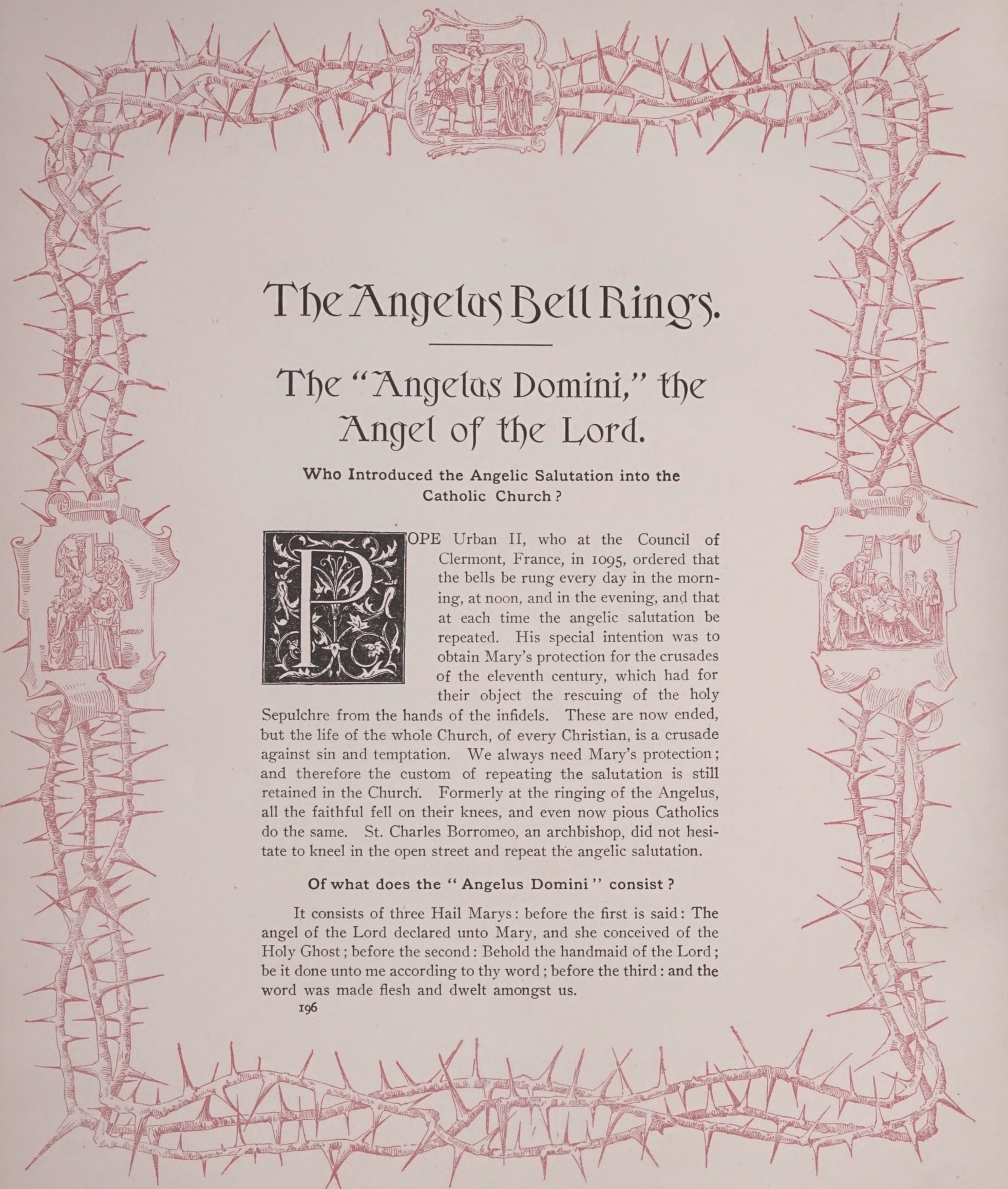
Then announce either "the first part of the holy Rosary, the five joyful mysteries," or "the second part of the holy Rosary, the five sorrowful mysteries," or "the third part of the holy Rosary, the five glorious mysteries." Then the first mystery, "the Annunciation," etc., and "*Our Father*" once, "*Hail Mary*" ten times, "*Glory be to the Father*" once; in the mean time meditating on the mystery. After reciting five decades, the *Hail, holy Queen*, is said, followed by

V. Queen of the most holy Rosary, pray for us.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O God, whose only begotten Son, by His life, death and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise. Through the same Christ our Lord. Amen.



The Angelus Bell Rings.

The "Angelus Domini," the Angel of the Lord.

Who Introduced the Angelic Salutation into the
Catholic Church?



POPE Urban II, who at the Council of Clermont, France, in 1095, ordered that the bells be rung every day in the morning, at noon, and in the evening, and that at each time the angelic salutation be repeated. His special intention was to obtain Mary's protection for the crusades of the eleventh century, which had for their object the rescuing of the holy Sepulchre from the hands of the infidels. These are now ended, but the life of the whole Church, of every Christian, is a crusade against sin and temptation. We always need Mary's protection; and therefore the custom of repeating the salutation is still retained in the Church. Formerly at the ringing of the Angelus, all the faithful fell on their knees, and even now pious Catholics do the same. St. Charles Borromeo, an archbishop, did not hesitate to kneel in the open street and repeat the angelic salutation.

Of what does the "Angelus Domini" consist?

It consists of three Hail Marys: before the first is said: The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost; before the second: Behold the handmaid of the Lord; be it done unto me according to thy word; before the third: and the word was made flesh and dwelt amongst us.

Why and how often is the "Angelus Domini" said?

It is said in order to remind us of Christ's Incarnation and in thanks for it; to ask the Blessed Virgin's maternal protection against all enemies visible and invisible; to recollect at least three times in the day, morning, noon and evening, like David, to give praise to God, and take a little time expressly for prayer, for which purpose the bells are rung three times a day.

How should we say the "Angelus Domini"?

With respect, that is, slowly and kneeling (except on Saturday evenings and Sundays, and during the time of Easter, when it is said standing); contritely, since Christ became man because of our sins; devoutly, that is, heart and lips should be in accord.

Salutation to Mary.

Hail Mary, full of grace! I rejoice and congratulate thee, because thou wert chosen to be the Mother of the Most High and Queen of heaven and earth. With thee is the Father who from all eternity begot Him whom thou didst bear; with thee is the Son whom thou didst carry in thy virginal womb; with thee is the Holy Ghost, overshadowed by whose power thou didst become the Mother of God. Thou art blessed amongst women, thou art the joy of heaven and the ornament of the Church of God, pray for us now and at the hour of our death. Amen.

Explanation of the Hail Mary or the Angelic Salutation.

Why is the "Hail Mary" called the Angelic Salutation?



BECAUSE it commences with the words addressed to Mary by the Archangel Gabriel, when he brought her the message that she was to be the Mother of God.

Of what does the Hail Mary consist?

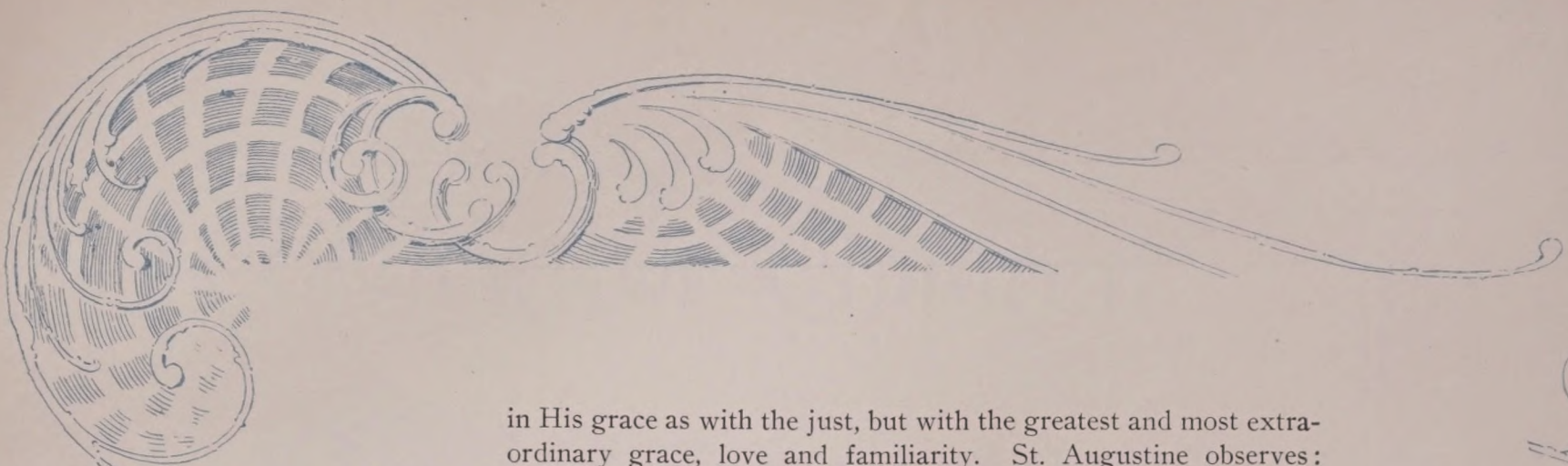
Of the words of the Archangel Gabriel; of St. Elizabeth's salutation, when she was visited by Mary; and of words added by the Catholic Church.

What words did the Angel say to Mary?

Hail, full of grace, the Lord is with thee, blessed art thou amongst women!

What is meant by these words?

The word Hail, that is, Salutation to thee! Peace with thee! or, Joy to thee! expresses the reverence which the angel had for the Blessed Virgin, and which we should also cherish. The words: full of grace, remind us that God bestowed more graces upon the Blessed Virgin than upon all men and angels together. We should for this reason always pray with confidence to her to obtain for us, by her powerful intercession, those graces which are most necessary for our salvation. By the words: the Lord is with thee, the angel intended to express, that the Lord was with this maiden not only in His reality, presence, and omnipotence as with all men, not only



in His grace as with the just, but with the greatest and most extraordinary grace, love and familiarity. St. Augustine observes: "The angel wished to say: The Lord is with thee more than with me; the Lord is with thee, so that He may be in thy heart, in thy body, may fill thy spirit, may fill thy flesh." "Could God raise her higher!" St. Bernard here exclaims. Ah, that the Lord might be with us also, and Mary by her intercession obtain graces for us! Finally, the words: Blessed art thou amongst women, mean: thou art the happiest of women, for thou of all thy sex art chosen to be the Mother of God, at the same time Mother and Maid. How much is contained in the salutation which one of the highest spirits surrounding the throne of God, addressed to Mary, and how much it behooves us to love and daily salute Mary, our most tender Mother!

What were the words used by St. Elizabeth, and what is their signification?

Elizabeth repeated the words of the angel: Blessed art thou amongst women, adding "and blessed is the fruit of thy womb," which signified that Jesus should be glorified, because through Him God bestowed all spiritual and heavenly blessings upon us.

Which are the words added by the Church?

They are: "Jesus," who is the fruit of her womb, by which she wishes us to offer this prayer to God in the name of Christ; and then she adds the invocation to Mary: Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

What do these words mean?

When we say Holy Mary, we mean to express that Mary is God's holy and wonderful work, Daughter of the Heavenly Father, Mother of the Son, and Bride of the Holy Ghost, and has all her sanctity, beauty, and that great veneration from the fruit of her womb, Jesus Christ. The glorious title of Mother of God is given her because Mary bore not an ordinary man, but Jesus Christ who is both God and Man. Therefore from her was born the Son of God, the incarnate God, not a man who appeared like God,

but God in flesh. She is, then, really and truly the Mother of God, our Lord's Mother. The Fathers who had assembled in the holy Council of Chalcedon, to refute Nestorius, who sought to deprive Mary of the title of Mother of God, called her "Holy Mary, Mother of God." Of herself Mary is not holy, and cannot of herself help us, therefore we say: pray for us, by which we ask for her powerful intercession; and conscious of our poverty and sinfulness, call ourselves poor sinners, who turn to Mary, the Mother of mercy, because we feel ourselves too unworthy to pray to Christ Himself, and, therefore, entreat this loving mother to obtain for us amendment of life, remission of sin, consolation in affliction, remedy in sickness, assistance in need, increase of grace, preservation, perseverance, and the crown; and may Mary pray for us now and at the hour of our death. Now, that is, while the divine mercy is given us, and especially in the hour of death, when the weapons for battle against the enemy fall from our hands, and the evil one tempts us the more violently because he knows that his time is short, (Apoc. xii. 12.) in that hour on which depends our eternal welfare or grief. By the word Amen we affirm that we remain true venerators of the Virgin Mother of God, and at all times expect grace from God through her intercession. "Yes," says St. Bernard, "let us venerate Mary as sincerely, heartily, and confidently as we can, for such is His will who desired that we should have all (salvation and redemption in Christ) through Mary." The Son will assuredly hear the Mother, and the Father the Son. Let us, then, strive to rise by her to Him who by her came down to us!

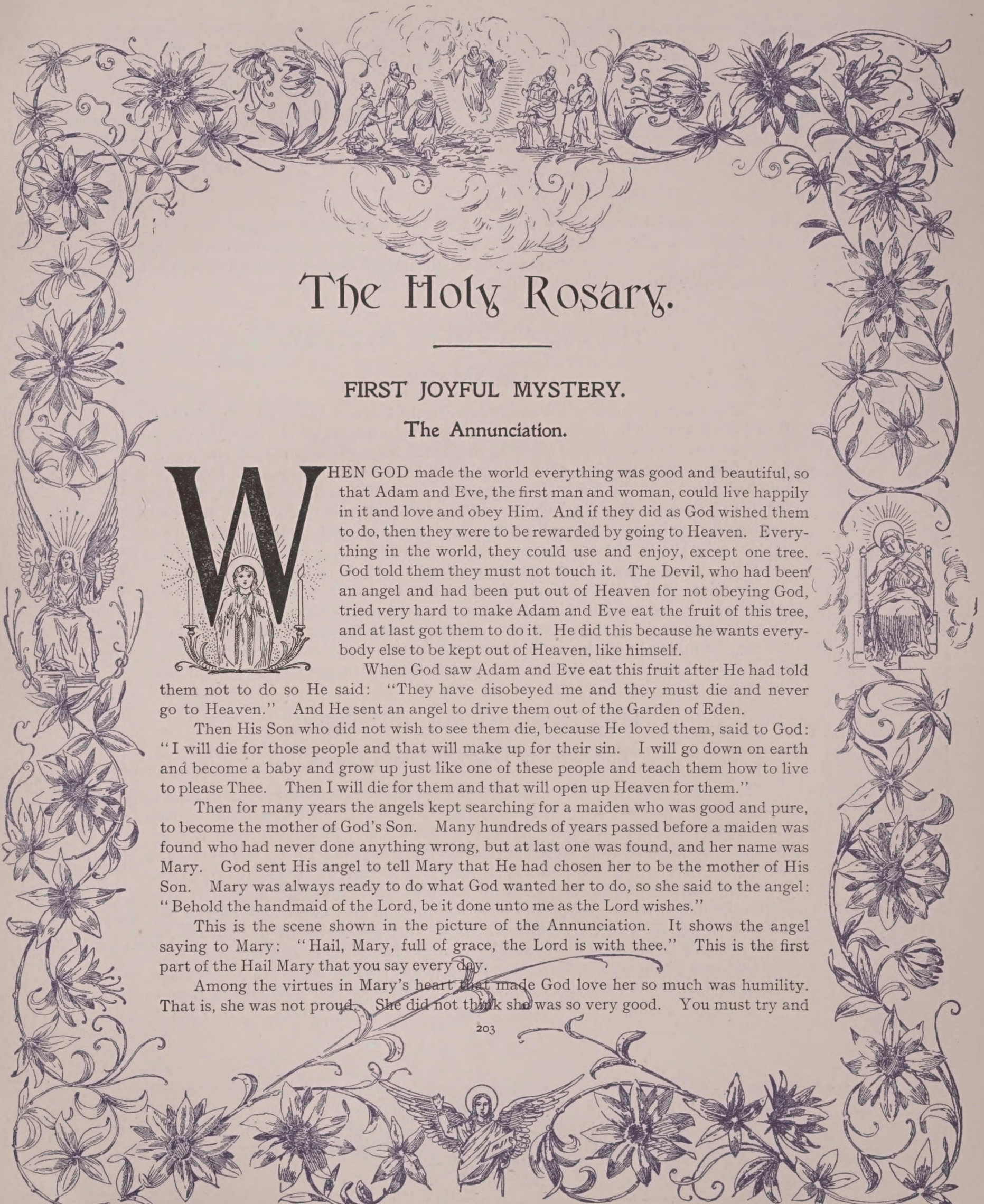
Through thee, who hast found grace with God, Mother of life! Mother of salvation! we have access to the Son, who accepts us from thee, who has given us by thee—to Jesus Christ, eternally blessed.



... THE ...
Rosary for Children



— Simple Explanations of the Mysteries adapted to the
understanding of the young



The Holy Rosary.

FIRST JOYFUL MYSTERY.

The Annunciation.

WHEN GOD made the world everything was good and beautiful, so that Adam and Eve, the first man and woman, could live happily in it and love and obey Him. And if they did as God wished them to do, then they were to be rewarded by going to Heaven. Everything in the world, they could use and enjoy, except one tree. God told them they must not touch it. The Devil, who had been an angel and had been put out of Heaven for not obeying God, tried very hard to make Adam and Eve eat the fruit of this tree, and at last got them to do it. He did this because he wants everybody else to be kept out of Heaven, like himself.

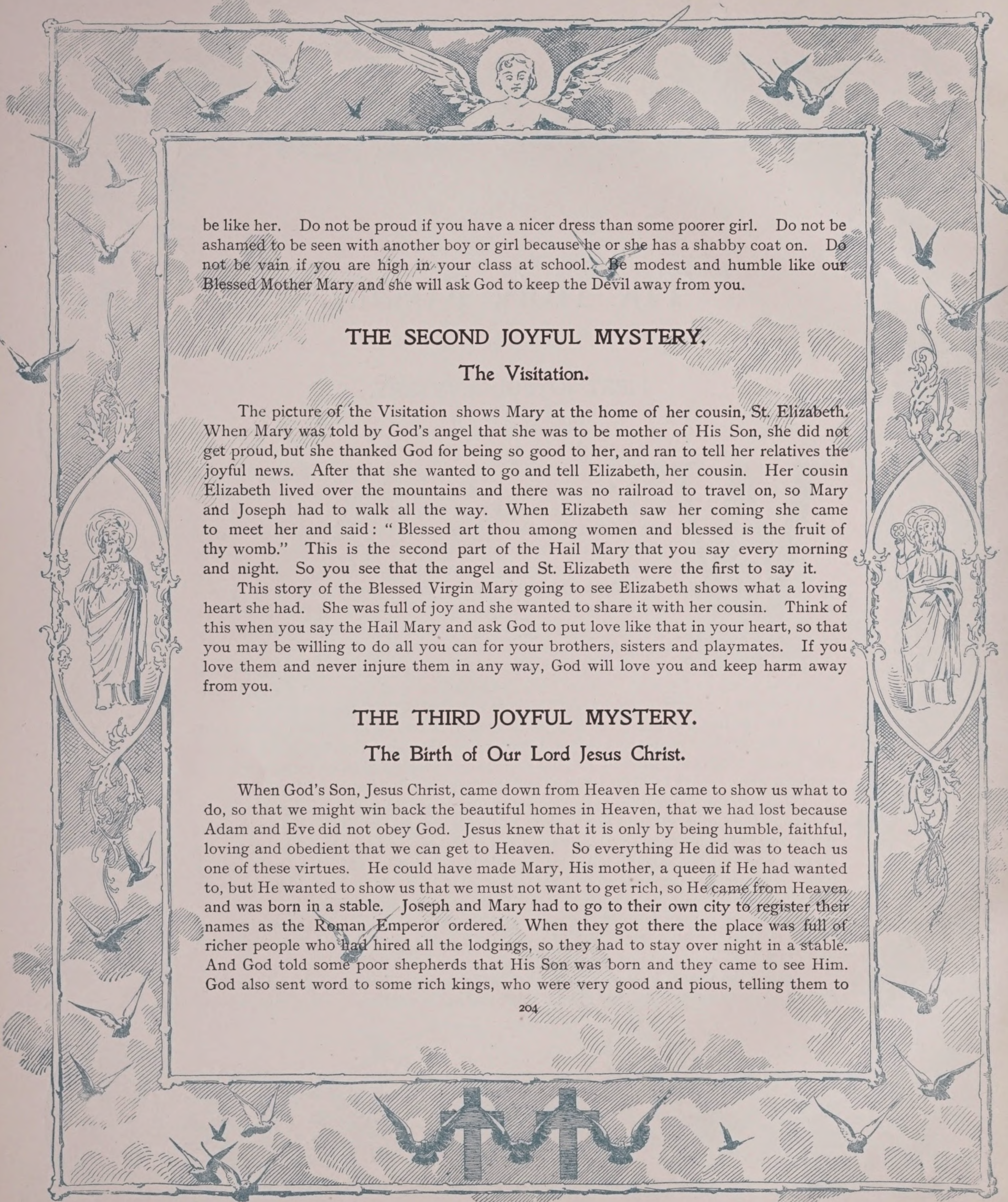
When God saw Adam and Eve eat this fruit after He had told them not to do so He said: "They have disobeyed me and they must die and never go to Heaven." And He sent an angel to drive them out of the Garden of Eden.

Then His Son who did not wish to see them die, because He loved them, said to God: "I will die for those people and that will make up for their sin. I will go down on earth and become a baby and grow up just like one of these people and teach them how to live to please Thee. Then I will die for them and that will open up Heaven for them."

Then for many years the angels kept searching for a maiden who was good and pure, to become the mother of God's Son. Many hundreds of years passed before a maiden was found who had never done anything wrong, but at last one was found, and her name was Mary. God sent His angel to tell Mary that He had chosen her to be the mother of His Son. Mary was always ready to do what God wanted her to do, so she said to the angel: "Behold the handmaid of the Lord, be it done unto me as the Lord wishes."

This is the scene shown in the picture of the Annunciation. It shows the angel saying to Mary: "Hail, Mary, full of grace, the Lord is with thee." This is the first part of the Hail Mary that you say every day.

Among the virtues in Mary's heart that made God love her so much was humility. That is, she was not proud. She did not think she was so very good. You must try and



be like her. Do not be proud if you have a nicer dress than some poorer girl. Do not be ashamed to be seen with another boy or girl because he or she has a shabby coat on. Do not be vain if you are high in your class at school. Be modest and humble like our Blessed Mother Mary and she will ask God to keep the Devil away from you.

THE SECOND JOYFUL MYSTERY.

The Visitation.

The picture of the Visitation shows Mary at the home of her cousin, St. Elizabeth. When Mary was told by God's angel that she was to be mother of His Son, she did not get proud, but she thanked God for being so good to her, and ran to tell her relatives the joyful news. After that she wanted to go and tell Elizabeth, her cousin. Her cousin Elizabeth lived over the mountains and there was no railroad to travel on, so Mary and Joseph had to walk all the way. When Elizabeth saw her coming she came to meet her and said: "Blessed art thou among women and blessed is the fruit of thy womb." This is the second part of the Hail Mary that you say every morning and night. So you see that the angel and St. Elizabeth were the first to say it.

This story of the Blessed Virgin Mary going to see Elizabeth shows what a loving heart she had. She was full of joy and she wanted to share it with her cousin. Think of this when you say the Hail Mary and ask God to put love like that in your heart, so that you may be willing to do all you can for your brothers, sisters and playmates. If you love them and never injure them in any way, God will love you and keep harm away from you.

THE THIRD JOYFUL MYSTERY.

The Birth of Our Lord Jesus Christ.

When God's Son, Jesus Christ, came down from Heaven He came to show us what to do, so that we might win back the beautiful homes in Heaven, that we had lost because Adam and Eve did not obey God. Jesus knew that it is only by being humble, faithful, loving and obedient that we can get to Heaven. So everything He did was to teach us one of these virtues. He could have made Mary, His mother, a queen if He had wanted to, but He wanted to show us that we must not want to get rich, so He came from Heaven and was born in a stable. Joseph and Mary had to go to their own city to register their names as the Roman Emperor ordered. When they got there the place was full of richer people who had hired all the lodgings, so they had to stay over night in a stable. And God told some poor shepherds that His Son was born and they came to see Him. God also sent word to some rich kings, who were very good and pious, telling them to



follow a new star in the sky that had never been seen before. They followed it and came to the stable to see Jesus. If you look at the picture of the Birth you will see the Infant Jesus, Mary and Joseph, the Kings, the Shepherds and the animals.

Jesus was born poor to teach us that to be poor helps us to get to Heaven. It is not a sin to be rich, but when we are rich we think too much of ourselves and forget God. So, dear child, if you are poor, pray to God every day, "Give us this day our daily bread," and be good. He will not let you be in need. If you have more than you really need think of those who have nothing and give them some of what God has given you. By doing this you will please Jesus who left His beautiful home in Heaven to come here and be poor for our sake.

THE FOURTH JOYFUL MYSTERY.

The Presentation in the Temple.



God makes many rules to help us think of Him and when we obey these rules we please Him very much. Among the rules that God made in the time before Jesus was born, was this one. He wanted every first born son to be given to Him, and the mother at the same time was to bathe her soul so that it would be clean.

Mary's soul had never been soiled by sin, because she had never been disobedient, proud, selfish or angry; she always did what was right towards God, her parents and her friends.

Even though Mary's soul was not soiled she went to have it cleaned, because God wanted every one to do so. And though her son was God's own Son, she took Him to the Temple to give Him to God.

See how Mary, who never sinned, wished to obey God in all things, and Jesus, God's only Son, to show us what God's law is, obeyed Mary and Joseph. So my dear child never think of disobeying your father or mother or the priests of God's Church, if you do you cannot go to Heaven.

THE FIFTH JOYFUL MYSTERY.

The Finding of the Child Jesus in the Temple



Once every year the people, in the time when Jesus was on earth, had to go to the City of Jerusalem, to promise God to be faithful to Him and obey His laws. So when this time came, when Jesus was about twelve years old, Mary and Joseph took Him with them to Jerusalem to the Temple of God. There they saw the priests who were God's servants and who were very wise and learned.



Jesus, though only a boy, was God's Son and knew everything. He was always thinking what He could do to make people good, and, in that way, win them back to God so that they could go to Heaven when they died.

When the great Feast was over Mary and Joseph started back home again. A great number of people were going their way and in those days they always were glad to have a big company because there were wild beasts and robbers in the country they had to pass through.

Jesus was not with Mary when she started, but as she knew that He could not do wrong, she thought He was with the other boys.

When they had gone a long ways she called Him but He was not there. She and Joseph were very much worried and went back to Jerusalem to find Him. They found Him at last, sitting with the wise men in the Temple talking to them. Mary said to Him: "Son, why have you done this?" and He said gently to her: "Why did you seek me? Didn't you know I should be about my Father's business?"

Even when He was only twelve years old He wanted to please His Father. This is to show us how we should do. Try to please Him by not talking in church, by saying your prayers every night and morning, and ask Him to show you what He wishes you to do.

THE FIRST SORROWFUL MYSTERY.

The Agony in the Garden.

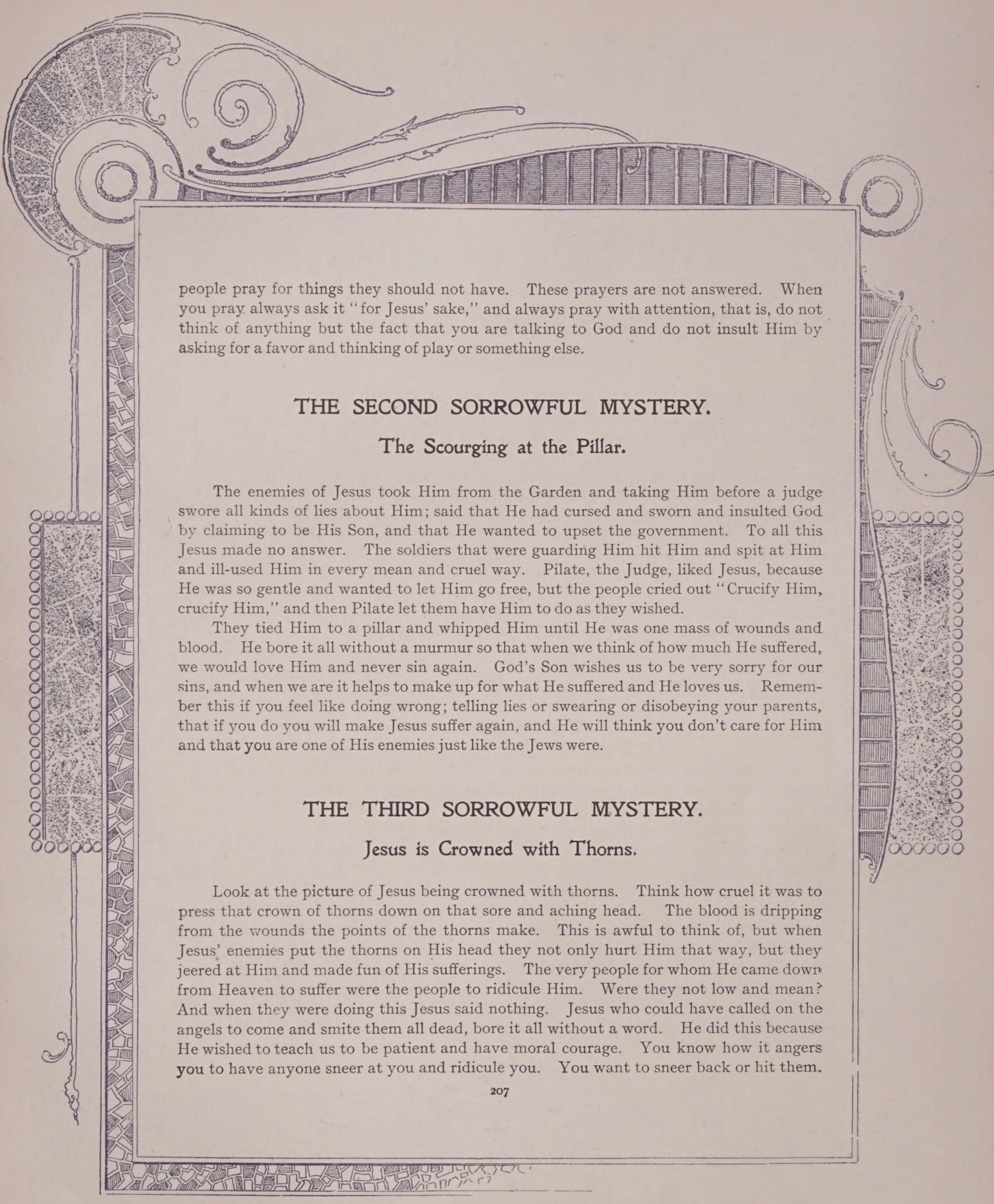
From the time that Jesus was found in the Temple, when twelve years old, until He was thirty years old He lived at Nazareth with Mary and Joseph and was obedient to them. When He became thirty years old, He went out to preach. He went about preaching and doing good for three years and in all that time He had no home. He slept in the fields or in a cave or in the house of any one who offered Him a night's lodging.

He cured sick people; made the blind see and the dumb speak. He even brought the dead back to life. He did this to prove that He was God's Son, that He was the one God had said would come and die for us that Heaven might be opened up again.

When the end of the three years was near He knew the time had come for Him to endure terrible sufferings and die an awful death before He could go to His Father again.

The picture of the first sorrowful mystery shows Him in the Garden of Gethsemane. He is kneeling praying to His Father. He knew what was going to happen. He saw that even after He died for us we would sin again, and the thought of it made Him suffer so that He broke out into a sweat of agony and drops of blood were falling from Him to the ground.

He prayed in the Garden that He might show us that it is God's will that we should pray. That is why you are taught to pray when you are very little children. When you want anything pray to God for it and if it is good for you, you will get it. Sometimes



people pray for things they should not have. These prayers are not answered. When you pray always ask it "for Jesus' sake," and always pray with attention, that is, do not think of anything but the fact that you are talking to God and do not insult Him by asking for a favor and thinking of play or something else.

THE SECOND SORROWFUL MYSTERY.

The Scourging at the Pillar.

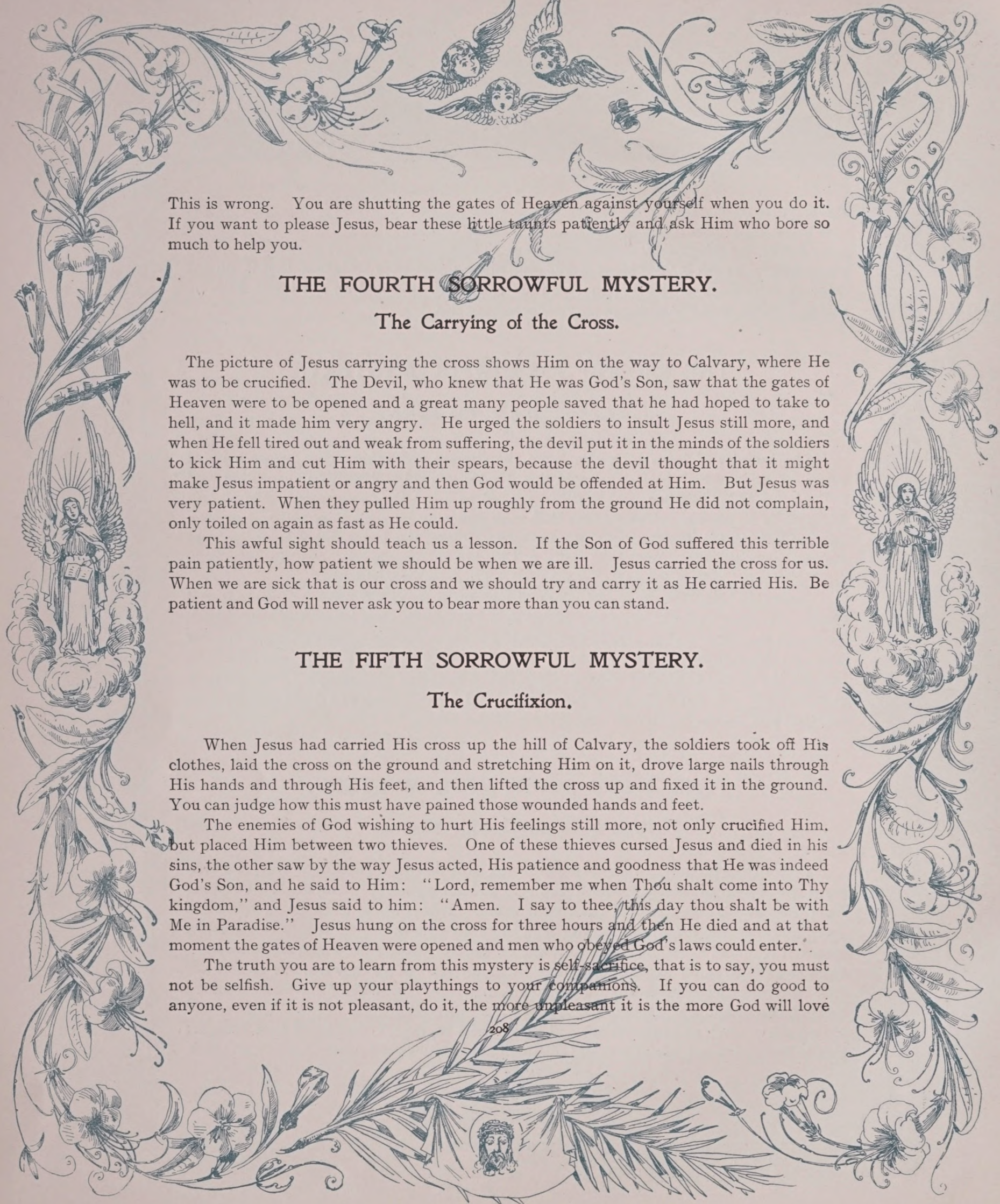
The enemies of Jesus took Him from the Garden and taking Him before a judge swore all kinds of lies about Him; said that He had cursed and sworn and insulted God by claiming to be His Son, and that He wanted to upset the government. To all this Jesus made no answer. The soldiers that were guarding Him hit Him and spit at Him and ill-used Him in every mean and cruel way. Pilate, the Judge, liked Jesus, because He was so gentle and wanted to let Him go free, but the people cried out "Crucify Him, crucify Him," and then Pilate let them have Him to do as they wished.

They tied Him to a pillar and whipped Him until He was one mass of wounds and blood. He bore it all without a murmur so that when we think of how much He suffered, we would love Him and never sin again. God's Son wishes us to be very sorry for our sins, and when we are it helps to make up for what He suffered and He loves us. Remember this if you feel like doing wrong; telling lies or swearing or disobeying your parents, that if you do you will make Jesus suffer again, and He will think you don't care for Him and that you are one of His enemies just like the Jews were.

THE THIRD SORROWFUL MYSTERY.

Jesus is Crowned with Thorns.

Look at the picture of Jesus being crowned with thorns. Think how cruel it was to press that crown of thorns down on that sore and aching head. The blood is dripping from the wounds the points of the thorns make. This is awful to think of, but when Jesus' enemies put the thorns on His head they not only hurt Him that way, but they jeered at Him and made fun of His sufferings. The very people for whom He came down from Heaven to suffer were the people to ridicule Him. Were they not low and mean? And when they were doing this Jesus said nothing. Jesus who could have called on the angels to come and smite them all dead, bore it all without a word. He did this because He wished to teach us to be patient and have moral courage. You know how it angers you to have anyone sneer at you and ridicule you. You want to sneer back or hit them.



This is wrong. You are shutting the gates of Heaven against yourself when you do it. If you want to please Jesus, bear these little taunts patiently and ask Him who bore so much to help you.

THE FOURTH SORROWFUL MYSTERY.

The Carrying of the Cross.

The picture of Jesus carrying the cross shows Him on the way to Calvary, where He was to be crucified. The Devil, who knew that He was God's Son, saw that the gates of Heaven were to be opened and a great many people saved that he had hoped to take to hell, and it made him very angry. He urged the soldiers to insult Jesus still more, and when He fell tired out and weak from suffering, the devil put it in the minds of the soldiers to kick Him and cut Him with their spears, because the devil thought that it might make Jesus impatient or angry and then God would be offended at Him. But Jesus was very patient. When they pulled Him up roughly from the ground He did not complain, only toiled on again as fast as He could.

This awful sight should teach us a lesson. If the Son of God suffered this terrible pain patiently, how patient we should be when we are ill. Jesus carried the cross for us. When we are sick that is our cross and we should try and carry it as He carried His. Be patient and God will never ask you to bear more than you can stand.

THE FIFTH SORROWFUL MYSTERY.

The Crucifixion.

When Jesus had carried His cross up the hill of Calvary, the soldiers took off His clothes, laid the cross on the ground and stretching Him on it, drove large nails through His hands and through His feet, and then lifted the cross up and fixed it in the ground. You can judge how this must have pained those wounded hands and feet.

The enemies of God wishing to hurt His feelings still more, not only crucified Him, but placed Him between two thieves. One of these thieves cursed Jesus and died in his sins, the other saw by the way Jesus acted, His patience and goodness that He was indeed God's Son, and he said to Him: "Lord, remember me when Thou shalt come into Thy kingdom," and Jesus said to him: "Amen. I say to thee, this day thou shalt be with Me in Paradise." Jesus hung on the cross for three hours and then He died and at that moment the gates of Heaven were opened and men who obeyed God's laws could enter.

The truth you are to learn from this mystery is self-sacrifice, that is to say, you must not be selfish. Give up your playthings to your companions. If you can do good to anyone, even if it is not pleasant, do it, the more unpleasant it is the more God will love

you for doing it. Every time you sacrifice your own pleasure for another you are storing up gold in Heaven and when you die God will make your crown out of this gold. The more good you do the larger and brighter will be your crown.

THE FIRST GLORIOUS MYSTERY.

The Resurrection.

After Jesus died, the Blessed Virgin Mary and her friend laid His body in a nice tomb. While they were doing this His enemies went to Pilate, the judge, and said: "That deceiver told us He would die and in three days rise again. Set a guard around His tomb so that His friends cannot steal His body and then say that He rose from the dead."

Pilate did so. The soldiers rolled a great stone against the door of the cave in which Jesus' body lay and sealed it with wax and guarded it.

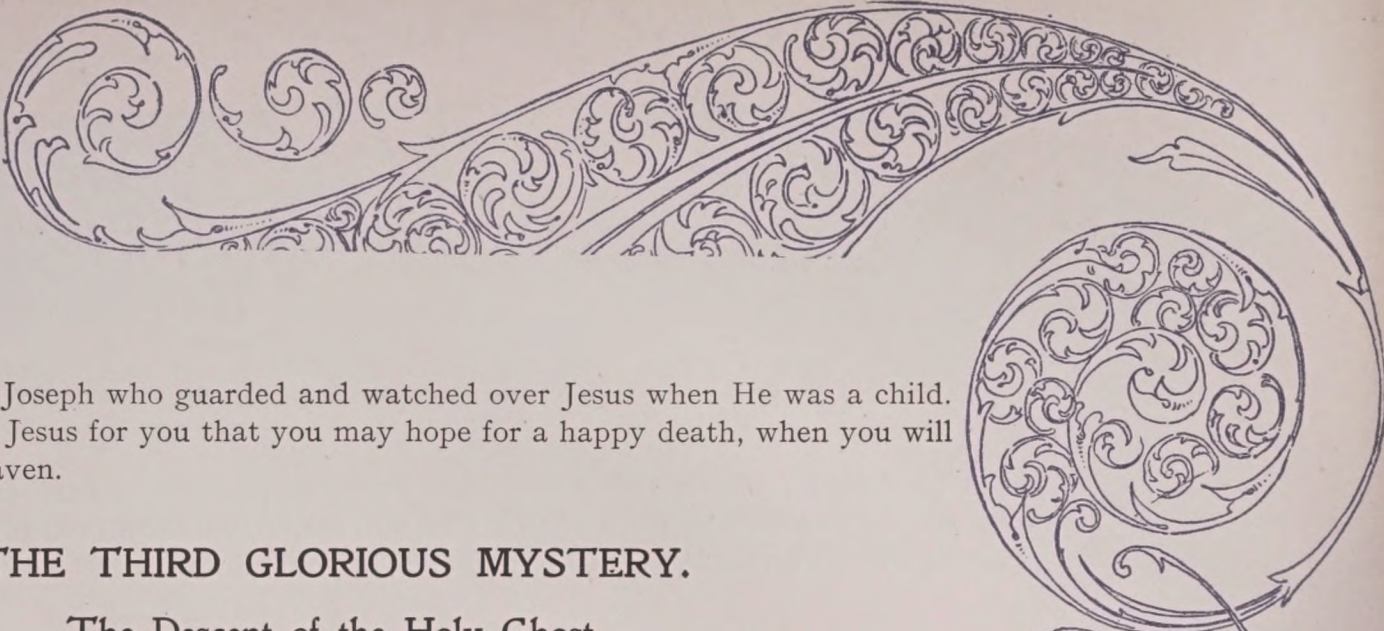
Mary and her friends came the third day after and brought sweet spices and fine linen to put on the body, as the custom was at that time. When they came to the tomb the big stone was rolled away and two angels all in white were there. The angels said to them: "You seek Jesus. He is not here. He has risen. Behold the place where they laid Him." When the enemies of God heard this, then they knew He was God. For no one had ever raised himself from the dead before.

Jesus wants us to have faith. That is why He rose from the dead so that we would know that He was God and believe in Him. You must believe in Him and have faith in His word and then after you die you will rise in Heaven with a beautiful white robe and a golden crown. Jesus who never told a lie has promised us this and so it must be true.

THE SECOND GLORIOUS MYSTERY.

The Ascension into Heaven.

After our dear Lord had risen from the dead He remained with his friends for forty days and then went to Heaven to take His seat at the right hand of God. When Mary saw Him after He rose from the dead and knew that He would suffer no more she was very, very happy. She knew He was going up to Heaven, but she was so unselfish that this did not make her sad, because she knew that He was better off up there than down here. She hoped to join Him there very soon. This is the lesson we are to learn from the Ascension into Heaven. Hope. All our lives here are spent in fighting sin. It is very hard to do right all the time, and sometimes we feel like doing things that we are told are sins and yet we do not see why. In such cases just pray to Jesus to guide you. Hope in Him. He has promised to help us if we but ask Him. Ask His Blessed Mother to



help you. Ask St. Joseph who guarded and watched over Jesus when He was a child. Ask him to pray to Jesus for you that you may hope for a happy death, when you will also ascend into Heaven.

THE THIRD GLORIOUS MYSTERY.

The Descent of the Holy Ghost.

After Jesus had gone to Heaven, His apostles had only the promise He gave them to comfort them and save their hearts from breaking. He had told them to wait and He would send the Holy Ghost, the spirit of truth, to teach them all things. So they stayed in the upper room of a house they had rented and prayed and hoped and waited. Another great feast day at Jerusalem came, and people were there from all over the world, wearing different kinds of clothes and speaking different languages, and as the apostles walked along the streets and heard all these different languages they got very timid, because you know they were only poor fishermen and clerks, and they did not know how they were going to preach to all these different kinds of people.

All at once, when they were together one day, there was a great noise as if a strong wind were rushing into the house and they saw tongues of fire come and sit on the heads of every one, and they were filled with the Spirit of God and began to speak with great wisdom and in every language. Then they went out to preach and save souls.

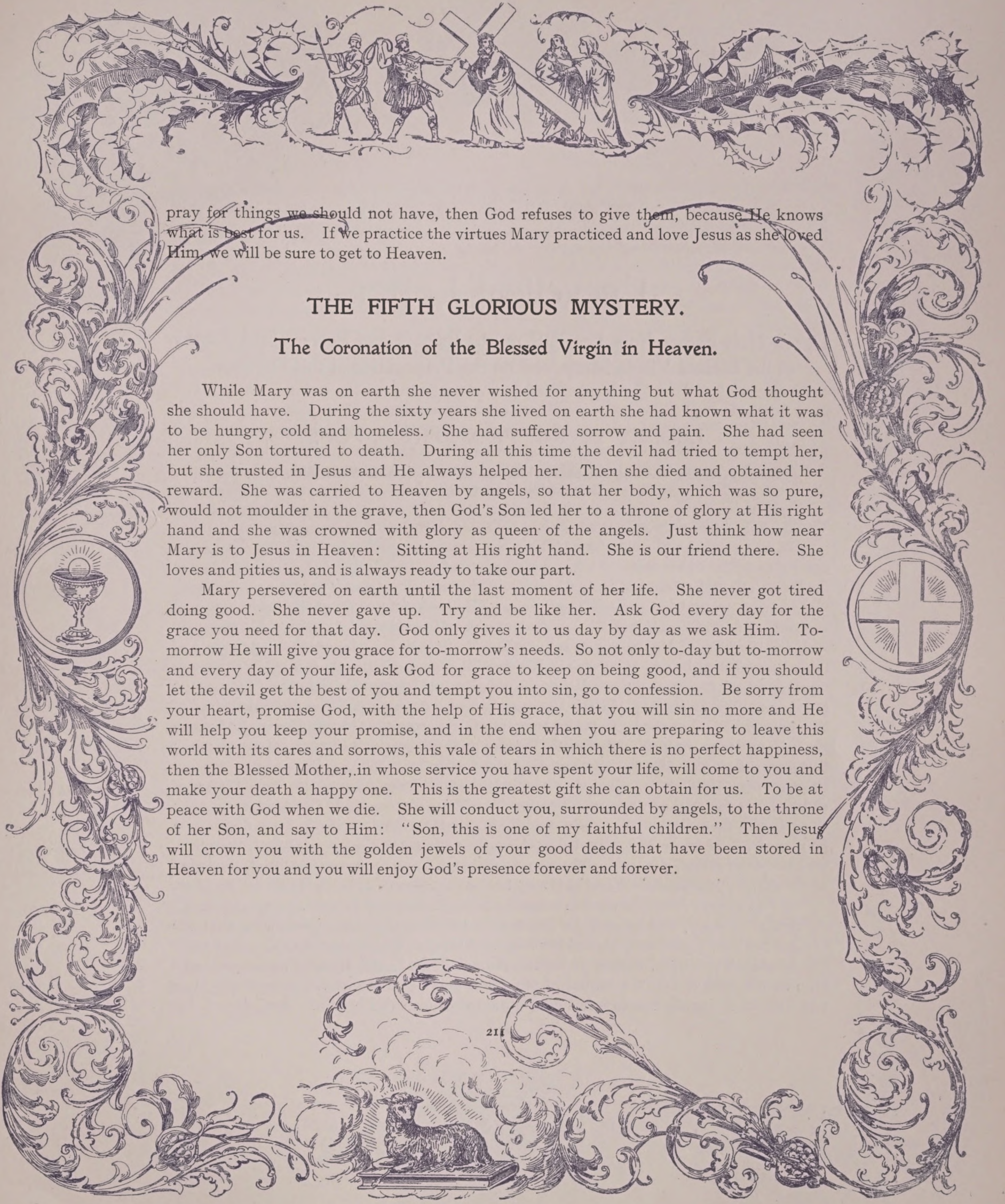
When you are confirmed you receive this same spirit of God, the Holy Ghost, and when you receive it, God wants you to save souls. How? By praying in Jesus' name for them, and by being good yourself. To give good example is the best way to serve God. Always be good, and when others see you, God will put it in their hearts to want to be good too.

THE FOURTH GLORIOUS MYSTERY.

The Assumption of the Blessed Virgin.

About twelve years after Jesus died Mary was called to join Him in Heaven. The Heavens opened and choirs of angels came down and took her in their arms, carried her up, and at Heaven's gate Jesus received her. And then she received the glory she had earned by being humble, patient and good on earth. When Jesus was dying on the cross He said to Mary and St. John: "Mother, behold thy son; son, behold thy mother." This means that she is the mother of all. Jesus gave her to us to love and guide us.

The best way to please Jesus is to do as His mother did, act like she acted. Pray to her and ask her to obtain from her Son for us the grace to be good. Mary has never been known to refuse to obtain for us any favor that we ought to have. Sometimes we



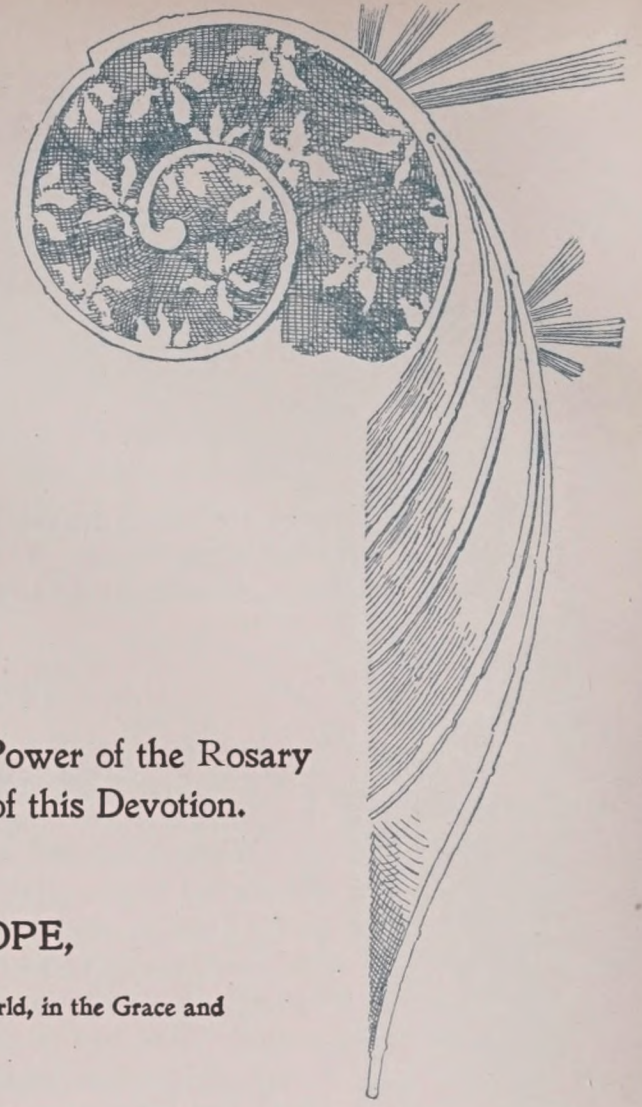
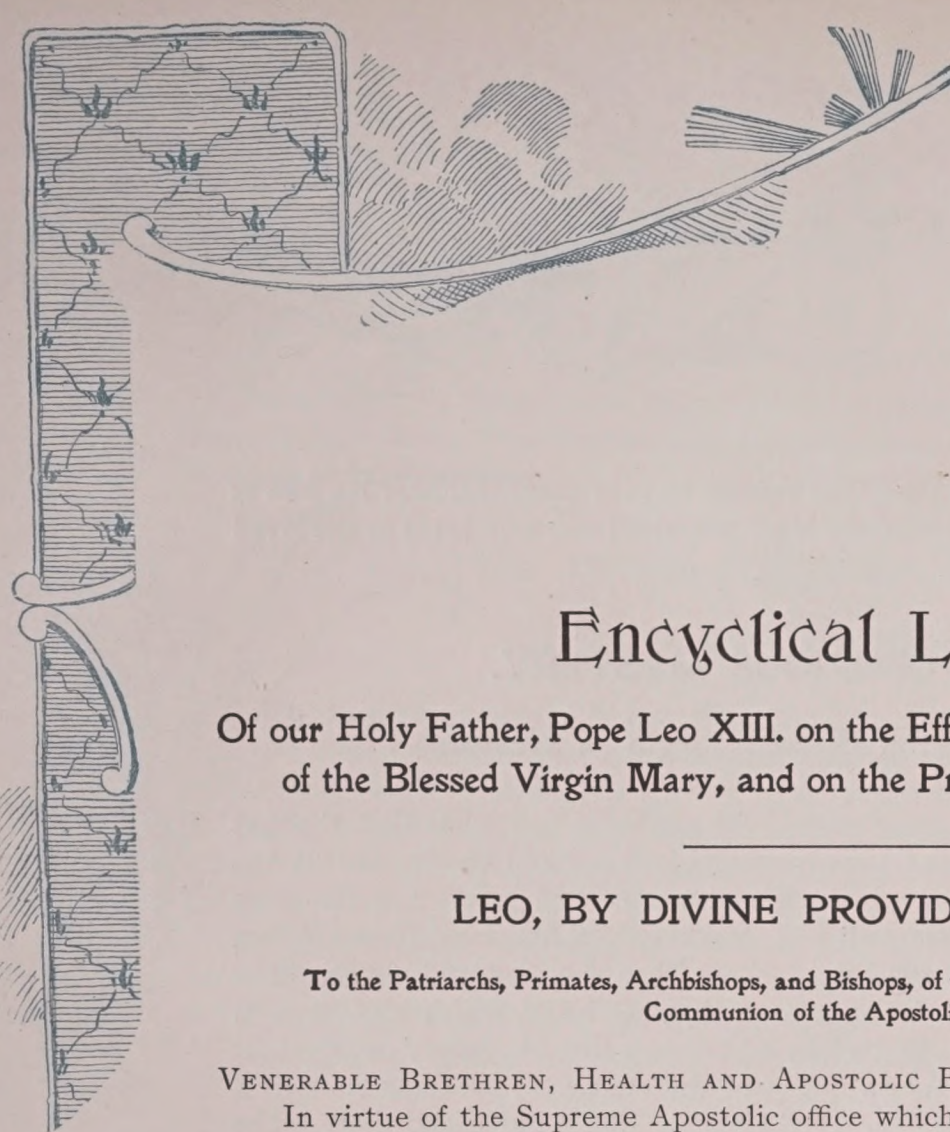
pray for things we should not have, then God refuses to give them, because He knows what is best for us. If we practice the virtues Mary practiced and love Jesus as she loved Him, we will be sure to get to Heaven.

THE FIFTH GLORIOUS MYSTERY.

The Coronation of the Blessed Virgin in Heaven.

While Mary was on earth she never wished for anything but what God thought she should have. During the sixty years she lived on earth she had known what it was to be hungry, cold and homeless. She had suffered sorrow and pain. She had seen her only Son tortured to death. During all this time the devil had tried to tempt her, but she trusted in Jesus and He always helped her. Then she died and obtained her reward. She was carried to Heaven by angels, so that her body, which was so pure, would not moulder in the grave, then God's Son led her to a throne of glory at His right hand and she was crowned with glory as queen of the angels. Just think how near Mary is to Jesus in Heaven: Sitting at His right hand. She is our friend there. She loves and pities us, and is always ready to take our part.

Mary persevered on earth until the last moment of her life. She never got tired doing good. She never gave up. Try and be like her. Ask God every day for the grace you need for that day. God only gives it to us day by day as we ask Him. Tomorrow He will give you grace for to-morrow's needs. So not only to-day but to-morrow and every day of your life, ask God for grace to keep on being good, and if you should let the devil get the best of you and tempt you into sin, go to confession. Be sorry from your heart, promise God, with the help of His grace, that you will sin no more and He will help you keep your promise, and in the end when you are preparing to leave this world with its cares and sorrows, this vale of tears in which there is no perfect happiness, then the Blessed Mother, in whose service you have spent your life, will come to you and make your death a happy one. This is the greatest gift she can obtain for us. To be at peace with God when we die. She will conduct you, surrounded by angels, to the throne of her Son, and say to Him: "Son, this is one of my faithful children." Then Jesus will crown you with the golden jewels of your good deeds that have been stored in Heaven for you and you will enjoy God's presence forever and forever.



Encyclical Letter

Of our Holy Father, Pope Leo XIII. on the Efficacy and Power of the Rosary
of the Blessed Virgin Mary, and on the Propagation of this Devotion.

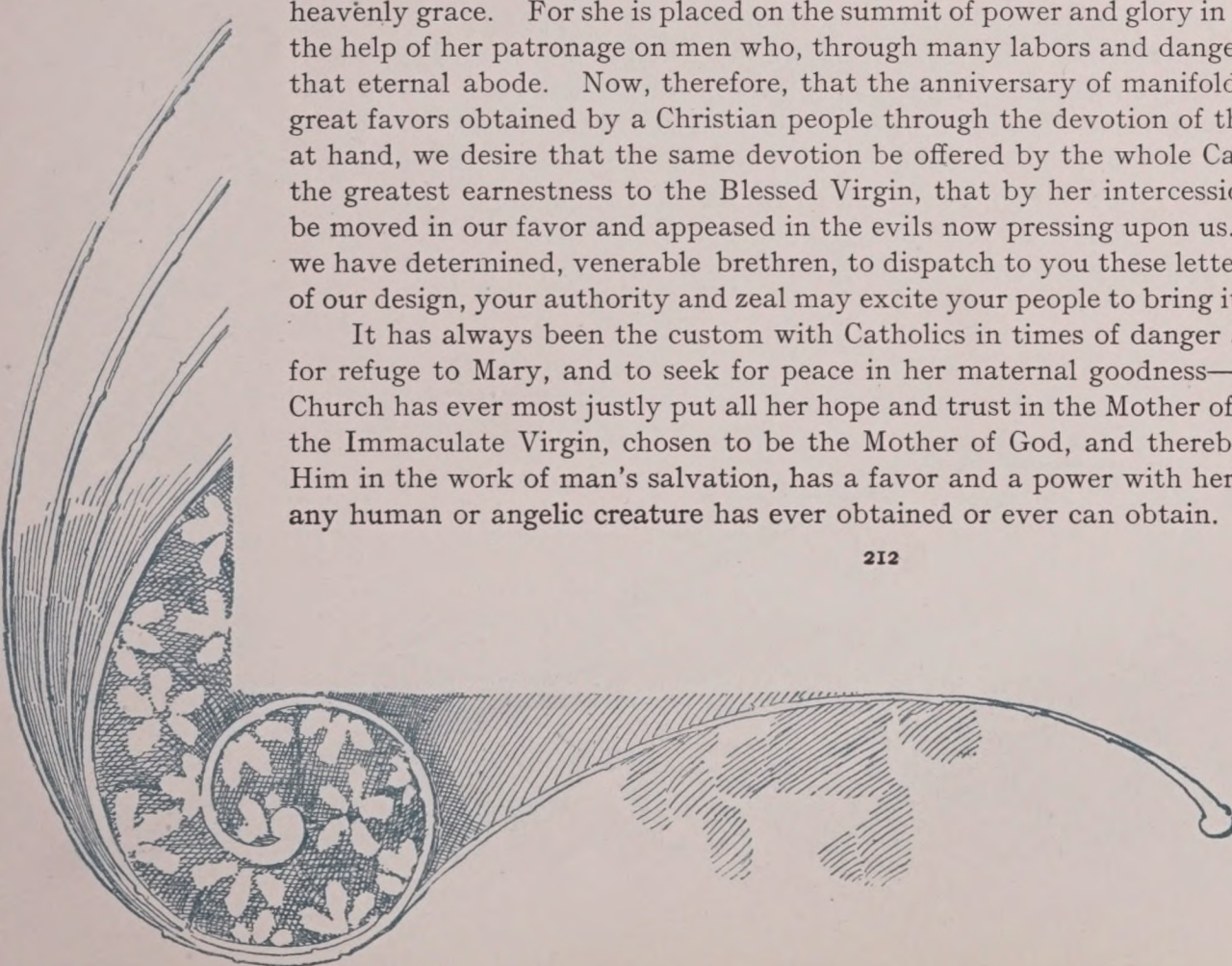
LEO, BY DIVINE PROVIDENCE, POPE,

To the Patriarchs, Primates, Archbishops, and Bishops, of the Catholic World, in the Grace and
Communion of the Apostolic See.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENEDICTION.

In virtue of the Supreme Apostolic office which we discharge, and considering the great difficulties of the present time, we are warned and well-nigh compelled to provide for the safety and defence of Holy Church all the more earnestly according as the calamities which surround her are more grievous. While, therefore, we endeavor to preserve the rights of the Church, and to obviate present and contingent dangers, we constantly seek for the help of Heaven—the sole means of effecting anything—that our care and labor may attain the end they seek. We deem it certain that there can be no surer and more effectual means to this end than by religion and piety to obtain the favor of the glorious and great Mother of God, the guardian of our peace and the administratrix of heavenly grace. For she is placed on the summit of power and glory in Heaven to bestow the help of her patronage on men who, through many labors and dangers, strive to reach that eternal abode. Now, therefore, that the anniversary of manifold and exceedingly great favors obtained by a Christian people through the devotion of the Holy Rosary is at hand, we desire that the same devotion be offered by the whole Catholic world with the greatest earnestness to the Blessed Virgin, that by her intercession her divine Son be moved in our favor and appeased in the evils now pressing upon us. And, therefore, we have determined, venerable brethren, to dispatch to you these letters, that, informed of our design, your authority and zeal may excite your people to bring it to a happy issue.

It has always been the custom with Catholics in times of danger and trouble to fly for refuge to Mary, and to seek for peace in her maternal goodness—showing that the Church has ever most justly put all her hope and trust in the Mother of God. And truly the Immaculate Virgin, chosen to be the Mother of God, and thereby associated with Him in the work of man's salvation, has a favor and a power with her Son greater than any human or angelic creature has ever obtained or ever can obtain. And, as it is her





greatest pleasure to assist and comfort those who seek her, it cannot be doubted that she will deign and even be anxious to receive the aspirations of the universal Church.

This devotion to the august Queen of Heaven, so great and so hope-inspiring, has never appeared in such brilliancy as when the Church militant seemed to be imperilled by the violence of heresy in its widening progress, or by intolerable corruption of morals, or by the attacks of powerful enemies. Ancient and modern history, as well as the more sacred records of the Church, bear witness to the fact that public and private supplications have been addressed to the Mother of God, and mention also the help she imparted in return; they proclaim in like manner the peace and tranquillity she so often obtained from God. Hence the illustrious titles of "Help of Christians," "Consoler," "Mighty in War," "Victorious," and "Peace-Giver," accorded to her in Christian annals. And principally among these may be counted that solemn title drawn from the Rosary, by which its signal benefits to the entire Christian world have been consecrated forever. No one among you, venerable brethren, is ignorant of the great calamities the Church of God suffered from the attacks of the Albigensian heretics, offspring of the later sects of Manicheans; who, towards the close of the twelfth century, filled southern France, and other regions of the Latin race, with their pestiferous errors. Through the terror of their arms they sought to found their domination by slaughter and ruin. Our merciful God, as you know, raised up against these direful enemies of His kingdom on earth a most holy man, the illustrious parent and founder of the Dominican Order. Great in the integrity of his doctrine, in his example of virtue, and by his apostolic labors, he proceeded undauntedly to attack the enemies of the Catholic Church, not by the force of arms, but trusting wholly to that devotion which he was the first to institute under the name of the Holy Rosary, which was disseminated through the length and breadth of the earth by him and his followers. Guided, in fact, by divine inspiration and grace, he foresaw that this devotion, like a most powerful warlike weapon, would be the means of putting the enemy to flight, and of confounding their audacity and mad impiety. Such was, indeed, its result. Thanks to this new method of prayer—when adopted and properly carried out as instituted by the holy father, St. Dominic—piety, faith and union began to return, and the projects and devices of the heretics to fall to pieces. Many wanderers also returned to the way of salvation, and the wrath of the impious was restrained by the arms of those Catholics who had determined to repel their violence.

The efficacy and power of this devotion was also wondrously exhibited in the sixteenth century, when the vast forces of the Turks threatened to impose on nearly the whole of Europe the yoke of superstition and barbarism. At that time the Supreme Pontiff, St. Pius V., after arousing the sentiments of a common defence among all the Christian princes, strove, above all, with the greatest zeal, to obtain for Christendom the favor of the Most powerful Mother of God. So noble an example offered to Heaven and earth in those times rallied around him all the minds and hearts of the age. And thus Christ's faithful warriors, prepared to sacrifice their life and blood for the salvation of their faith and their country, proceeded undauntedly to meet their foe near the Gulf





of Corinth;* while those who were unable to take part formed a pious band of supplicants, who called on Mary, and unitedly saluted her again and again in the words of the Rosary, imploring her to grant the victory to their companions engaged in battle. Our Sovereign Lady did grant her aid; for in the naval battle by the Echinades Islands, the Christian fleet gained a magnificent victory with no great loss to itself, in which the enemy were routed with great slaughter. And it was to preserve the memory of this great boon thus granted that the same Most Holy Pontiff desired that a feast in honor of Our Lady of Victories should celebrate the anniversary of so memorable a struggle, the feast which Gregory XIII. dedicated under the title of "The Holy Rosary." Similarly important successes were in the last century gained over the Turks at Temes, in Pannonia, and at Corfu; and, in both cases, these engagements coincided with feasts of the Blessed Virgin, and with the conclusion of public devotions of the Rosary. And this led our predecessor, Clement XI., in his gratitude to decree that the Blessed Mother of God should every year be especially honored in her Rosary by the whole Church.

Since, therefore, it is clearly evident that this form of prayer is particularly pleasing to the Blessed Virgin, and that it is especially suitable as a means of defence for the church, and all Christians, it is in no way wonderful that several others of our predecessors have made it their aim to favor and increase its spread by their high recommendations. Thus Urban IV. testified that "every day the Rosary obtained fresh benefits for Christianity." Sixtus IV. declared that this method of prayer "redounded to the honor of God and the Blessed Virgin, and was well suited to obviate impending dangers;" Leo X., that "it was instituted to oppose pernicious heresiarchs and heresies;" while Julius III. called it "the glory of the Church." So also St. Pius V., that "with the spread of this devotion the meditations of the faithful have begun to be more inflamed, their prayers more fervent, and they have suddenly become different men; the darkness of heresy has been dissipated, and the light of Catholic faith has broken forth again." Lastly, Gregory XIII. in his turn pronounced that the Rosary had been instituted by St. Dominic to appease the anger of God and to implore the intercession of the Blessed Virgin Mary.

Moved by these thoughts, and by the examples of our predecessors, we have deemed it most opportune, for similar reasons, to institute solemn prayers and to endeavor, by adopting those addressed to the Blessed Virgin in the recital of the Rosary, to obtain from her Son, Jesus Christ, a similar aid against present dangers. You have before your eyes, venerable Brethren, the trials to which the Church is daily exposed; Christian piety, public morality, nay, even faith itself, the supreme good and beginning of all the other virtues, are daily menaced with the greatest perils.

Nor are you only spectators of the difficulty of the situation, but your charity, like ours, is keenly wounded; for it is one of the most painful and grievous sights to see so many souls, redeemed by the blood of Christ, snatched from salvation by the whirlwind of an age of error, precipitated into the abyss of eternal death. Our need of divine help

* Sometimes called Lepanto.



is as great to-day as when St. Dominic introduced the use of the Rosary of Mary as a balm for the wounds of his contemporaries.

That great saint indeed, divinely enlightened, perceived that no remedy would be better adapted to the evils of his time than that men should return to Christ, who "is the Way, the Truth, and the Life," by frequent meditation on the salvation obtained for us by Him, and should seek the intercession with God of that Virgin to whom it is given to destroy all heresies. He, therefore, so composed the Rosary as to recall the mysteries of our salvation in succession, and the subject of meditation is mingled and, as it were, interlaced, with the angelic salutation and with the prayer addressed to God, the Father of our Lord Jesus Christ. We who seek a remedy for similar evils do not doubt, therefore, that the prayer introduced by that most blessed man, with so much advantage to the Catholic world, will have the greatest effect in removing the calamities of our times also. Not only do we earnestly exhort all Christians to give themselves to the recital of the pious devotion of the Rosary publicly or privately in their own houses and families, and that unceasingly, but we also desire that the whole month of October in this year should be consecrated to the Holy Queen of the Rosary. * * * We highly approve of the confraternities of the Holy Rosary of the Blessed Virgin going in procession, following the ancient custom, through the town as a public demonstration of their devotion. And in those places where this is not possible, let it be replaced by more assiduous visits to the churches, and let the fervor of piety display itself by a still greater diligence in the exercise of the Christian virtues. * * * We believe it to be part of the designs of Providence that, in these times of trial for the Church, that ancient devotion to the august Virgin should live and flourish amid the greatest part of the Christian world. May now the Christian nations, * * * seek the protection of Mary with an ardor growing greater day by day; let them cling more and more to the practice of the Rosary, to that devotion which our ancestors were in the habit of practicing, not only as an ever-ready remedy for their misfortunes, but as a badge of Christian piety. The heavenly patroness of the human race will receive with joy these prayers and supplications, and will easily obtain that the good shall grow in virtue, and that the erring shall return to salvation and repent; and that God, who is the avenger of crime, moved to mercy and pity, may deliver Christendom and civil society from all dangers and restore to them peace, so much desired.

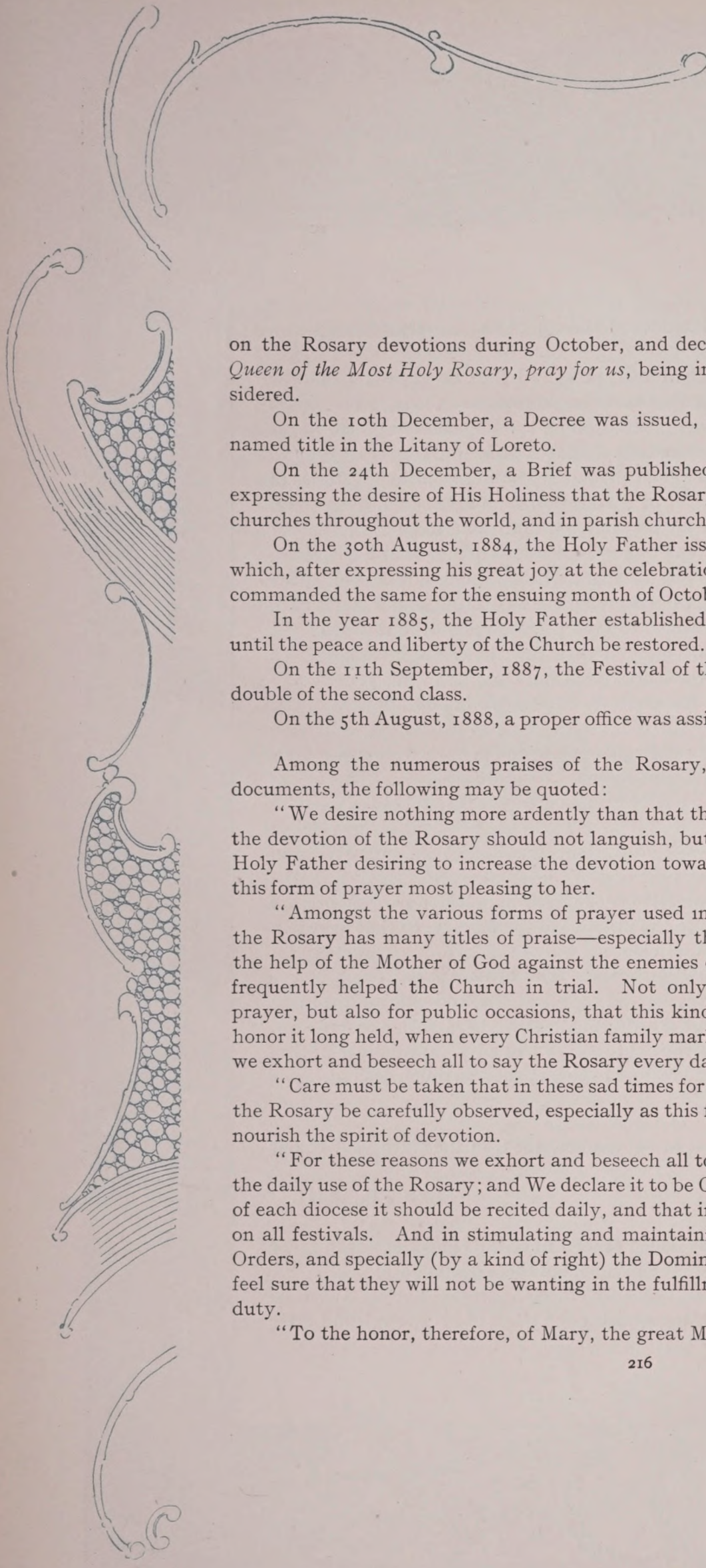
* * * * *

Given in Rome, at St. Peter's, the 1st of September, 1883, in the sixth year of our pontificate.

LEO PP., XIII.

The Holy Father, Pope Leo XIII., has issued other Encyclicals and Decrees in favor of the Rosary. The following list comprises the principal of these documents:

On the 20th November of the same year, the Holy Father addressed Letters Apostolic to the Father General of the Dominican Order, praising the effect of his Encyclical Letter



on the Rosary devotions during October, and declaring that the petition of the title, *Queen of the Most Holy Rosary, pray for us*, being inserted in the Litany, should be considered.

On the 10th December, a Decree was issued, ordering the insertion of the above-named title in the Litany of Loreto.

On the 24th December, a Brief was published, carrying out the same order, and expressing the desire of His Holiness that the Rosary should be recited daily in cathedral churches throughout the world, and in parish churches on all Sundays and Feast days.

On the 30th August, 1884, the Holy Father issued an Encyclical *Superiore anno*, in which, after expressing his great joy at the celebration of the preceding Rosary Month, he commanded the same for the ensuing month of October.

In the year 1885, the Holy Father established the Rosary Month, to be continued until the peace and liberty of the Church be restored.

On the 11th September, 1887, the Festival of the Most Holy Rosary was raised to a double of the second class.

On the 5th August, 1888, a proper office was assigned for Rosary Sunday.

Among the numerous praises of the Rosary, scattered through these Pontifical documents, the following may be quoted:

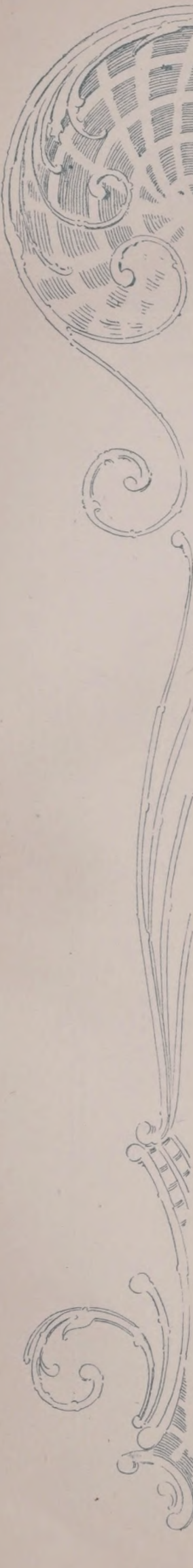
"We desire nothing more ardently than that the fervor of the faithful in performing the devotion of the Rosary should not languish, but should remain firm and perfect, the Holy Father desiring to increase the devotion towards the Mother of God, especially by this form of prayer most pleasing to her.

"Amongst the various forms of prayer used in the Church, piously and profitably, the Rosary has many titles of praise—especially this, that it was instituted to implore the help of the Mother of God against the enemies of the Faith; and, as all know, it has frequently helped the Church in trial. Not only, therefore, is it proper for private prayer, but also for public occasions, that this kind of prayer should be restored to the honor it long held, when every Christian family marked each day with its recital. Hence we exhort and beseech all to say the Rosary every day with constancy.

"Care must be taken that in these sad times for the Church the holy custom of saying the Rosary be carefully observed, especially as this form of prayer is excellently suited to nourish the spirit of devotion.

"For these reasons we exhort and beseech all to persist religiously and constantly in the daily use of the Rosary; and We declare it to be Our desire that in the principal church of each diocese it should be recited daily, and that in all parish churches it should be said on all festivals. And in stimulating and maintaining this pious exercise, the Religious Orders, and specially (by a kind of right) the Dominicans, can be of great service; and we feel sure that they will not be wanting in the fulfillment of so beneficial and honorable a duty.

"To the honor, therefore, of Mary, the great Mother of God, for a perpetual remem-



brance of Her patronage implored by all nations, throughout the month of October to her most Pure Heart; as lasting witness of the unbounded hope which we repose in our most loving Mother, and to obtain day by day more and more Her favorable aid, We ordain and decree that in the Litany of Loreto, after the invocation *Regina sine labe originali concepta*, there should be added the title *Regina Sacratissimi Rosarii, ora pro nobis*.

"We will, moreover, that these Our Letters shall remain of force in the future as at this present time; and We declare null and void whatever may be attempted against their effect; all things whatsoever to the contrary notwithstanding.

"Given in Rome, at St. Peter's, under the Ring of the Fisherman, on the XXIVth day of December, MDCCCLXXXIII, the sixth year of our Pontificate.

"POPE LEO XIII."

From the Decree of 1888.

"Wherefore, in thanksgiving for benefits received, and in more earnest prayer for future favors, the Most Holy Father commands, and emphatically repeats, all that he has laid down in Encyclicals in former years, and in Decrees of the sacred Congregation of Rites (August 20, 1885; August 26, 1886; September 11, 1887), with regard to the recitation of the Holy Rosary, particularly in the month of October. And having in times past made many efforts towards the increase of liturgical devotion to the Blessed Virgin, under the invocation of the Rosary, wishing to make another addition to this object, he has instituted for the feast of the Solemnity of the Rosary, on the first Sunday of October, a *Proper Office and Mass*, to be recited in future by the clergy, regular and secular, according to the rules, which by his approval and design he has ordered to be issued on this day by the Sacred Congregation of Rites.

"August 5, Feast of Our Lady *ad nives*, 1888.

"A. CARDINAL BIANCHE, *S. R. C.*, *Prefect*.

"LAWRENCE SALVIATI, *S. R. C.*, *Secretary*."

Encyclicals in favor of the Rosary were also issued by Leo XIII. in 1891, 1892, 1893, 1895, and 1896, all manifesting the ardent desire of the Holy Father to see the Rosary practised and elevated.

Other Popes Praised the Rosary.

We here give a few selections from the many words of praise uttered by preceding Popes in honor of the Rosary. Without exception the Sovereign Pontiffs have shown their love for the Beads, enriching the devotion with many proofs of their fostering care. Pope Urban calls the Rosary "the propagator of Christianity." And truly the preaching of the Rosary spreads the Kingdom of Christ, by spreading the knowledge and love of

Jesus and Mary. We have proof of this in the flourishing Christianity of Tonquin, and of those parts of China, America, and of the West Indies, where the Rosary, preached by the "White Fathers," as the natives called the sons of St. Dominic, converted so great a number of idolators, and kept them constant in the faith.

Pope Clement VIII. calls the Rosary, "the protection and security of the faithful," and alludes to the victories which have been obtained, and the miracles which have been wrought, through the Holy Rosary. Indeed, successive ages have united in a grand chorus to testify how the Rosary has been instrumental in delivering devout Rosarians from many terrible dangers; in banishing evils from body and from soul; in healing the sick, and in raising the dead; as the Holy Virgin revealed to the blessed Alan, "immense volumes would have to be written, if all the miracles of my Holy Rosary were to be recorded."

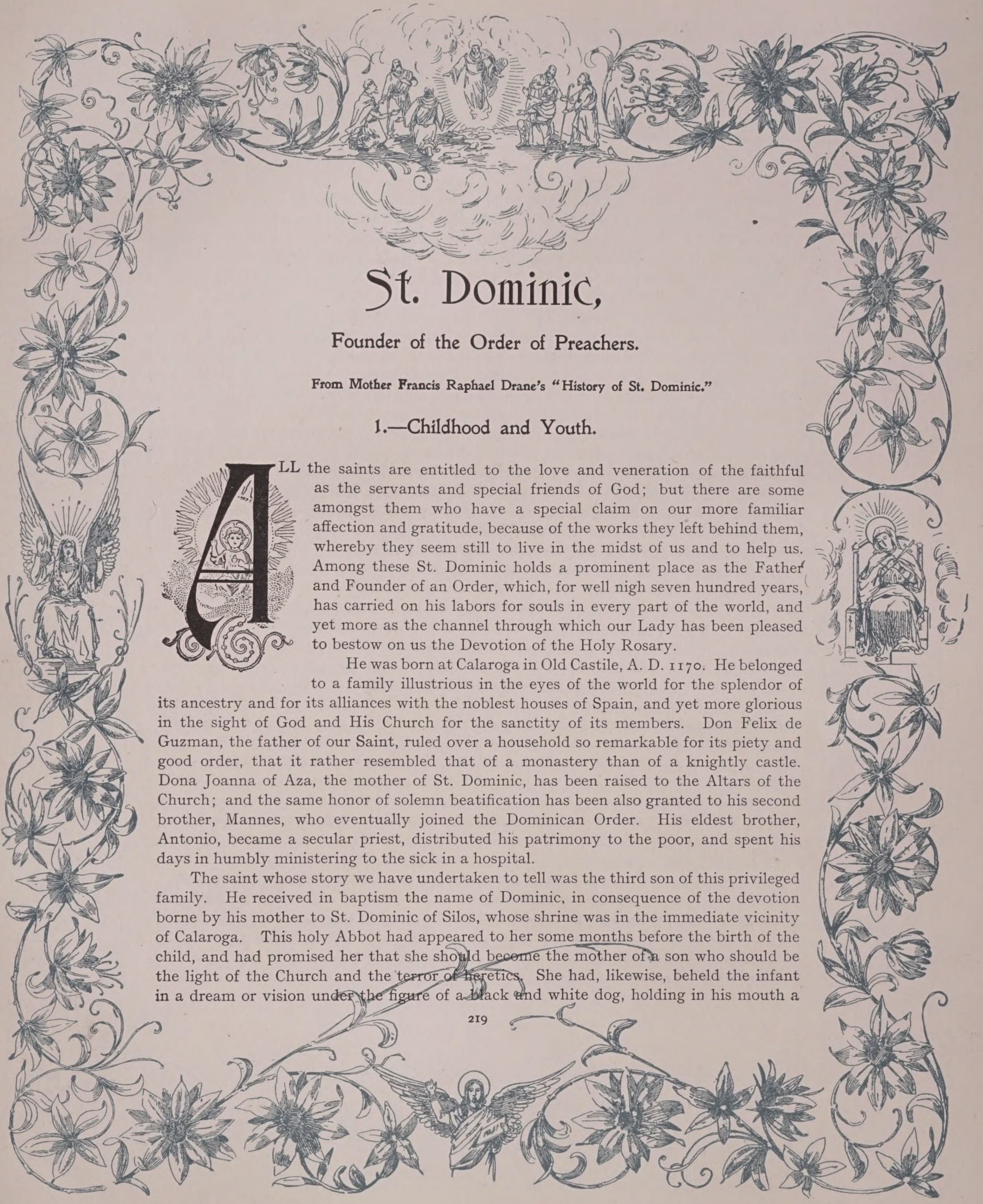
Pope Gregory XIII. calls the Rosary, "the appeaser of the anger of God, the rainbow of peace, uniting angered Heaven with guilty earth," and speaks of the hands armed with that holy sign of the Rosary, as "shielded by heavenly armor."

Pope Gregory XIV. calls the Holy Rosary, "the destroyer of sin." How often has the soul, abandoned to sin, been, by the recital of this prayer, saved from the abyss of vice; and when sincere lovers of souls seek the conversion of others, to what remedy do they apply so constantly, and so efficaciously, as to the recital of the Holy Rosary?

Pope Paul V. describes the Rosary as the "Treasury of all graces;" in it "sinners find life, the just find it more abundantly;" the contemplation of the sacred mysteries of our Saviour's life inflames the heart with love of God, and raises it easily to the exercise of the sublimest virtues. Devotion to the Rosary is a pledge of perseverance in good, of a happy death, and of a blessed predestination.

Pope Julius III. proclaims the Holy Rosary to be "a most illustrious ornament of the Roman Church, offering to us, with a sublime reality, those precious and mysterious stones named in Holy Writ, as decorating the vestments of the Spouse of Christ."

Nor can we be surprised at such commendations, when we consider how powerful the heart is affected by frequent meditation on the Incarnation, the Childhood, the Passion, and the Risen Glory of our Lord; how great must be the benefit to the soul, when such practical meditations are offered up under the invocation of our Queen and our Mother, and joined with the recital of prayers so precious as the Our Father and the Hail Mary.



St. Dominic,

Founder of the Order of Preachers.

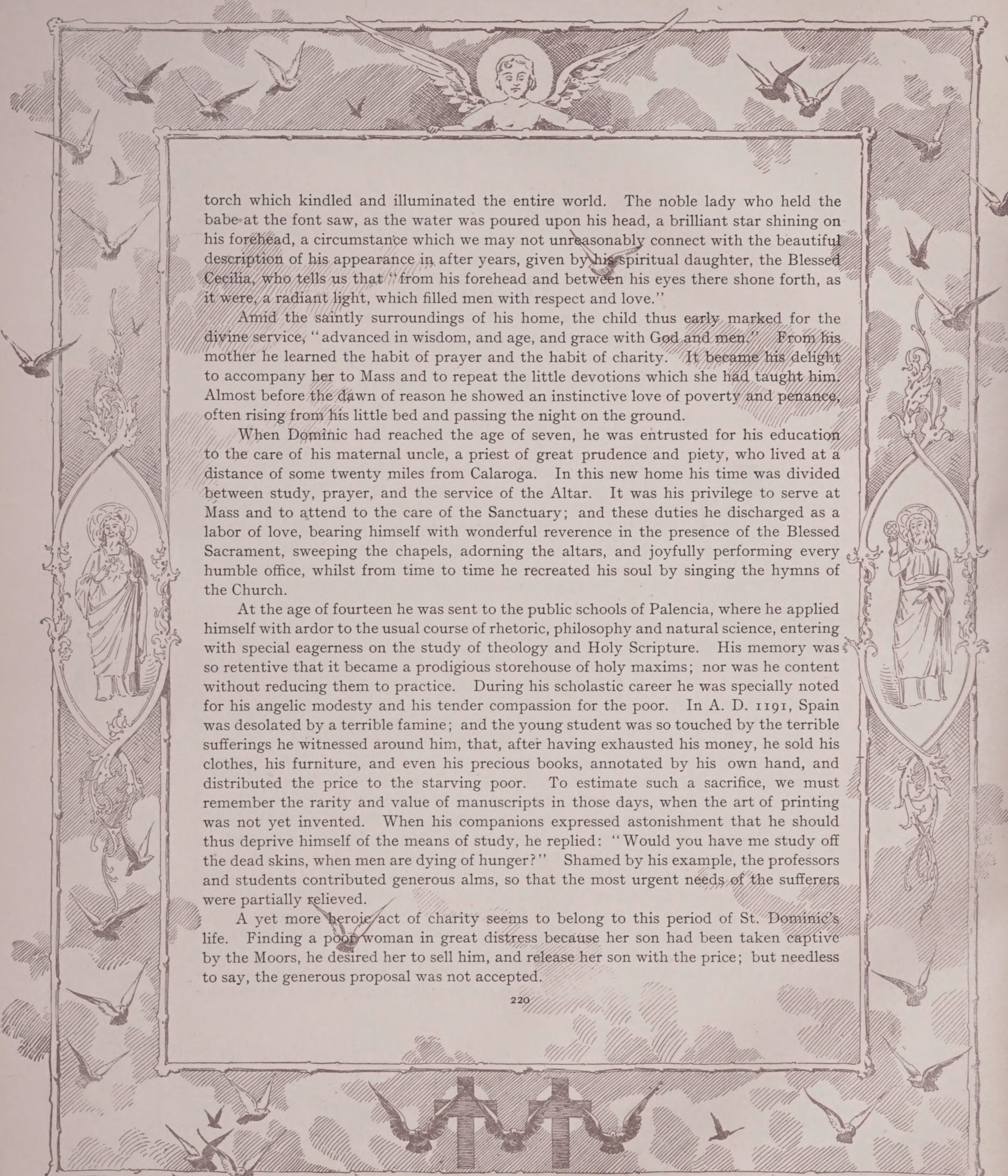
From Mother Francis Raphael Drane's "History of St. Dominic."

1.—Childhood and Youth.

ALL the saints are entitled to the love and veneration of the faithful as the servants and special friends of God; but there are some amongst them who have a special claim on our more familiar affection and gratitude, because of the works they left behind them, whereby they seem still to live in the midst of us and to help us. Among these St. Dominic holds a prominent place as the Father and Founder of an Order, which, for well nigh seven hundred years, has carried on his labors for souls in every part of the world, and yet more as the channel through which our Lady has been pleased to bestow on us the Devotion of the Holy Rosary.

He was born at Calaroga in Old Castile, A. D. 1170. He belonged to a family illustrious in the eyes of the world for the splendor of its ancestry and for its alliances with the noblest houses of Spain, and yet more glorious in the sight of God and His Church for the sanctity of its members. Don Felix de Guzman, the father of our Saint, ruled over a household so remarkable for its piety and good order, that it rather resembled that of a monastery than of a knightly castle. Dona Joanna of Aza, the mother of St. Dominic, has been raised to the Altars of the Church; and the same honor of solemn beatification has been also granted to his second brother, Mannes, who eventually joined the Dominican Order. His eldest brother, Antonio, became a secular priest, distributed his patrimony to the poor, and spent his days in humbly ministering to the sick in a hospital.

The saint whose story we have undertaken to tell was the third son of this privileged family. He received in baptism the name of Dominic, in consequence of the devotion borne by his mother to St. Dominic of Silos, whose shrine was in the immediate vicinity of Calaroga. This holy Abbot had appeared to her some months before the birth of the child, and had promised her that she should become the mother of a son who should be the light of the Church and the terror of heretics. She had, likewise, beheld the infant in a dream or vision under the figure of a black and white dog, holding in his mouth a



torch which kindled and illuminated the entire world. The noble lady who held the babe at the font saw, as the water was poured upon his head, a brilliant star shining on his forehead, a circumstance which we may not unreasonably connect with the beautiful description of his appearance in, after years, given by his spiritual daughter, the Blessed Cecilia, who tells us that "from his forehead and between his eyes there shone forth, as it were, a radiant light, which filled men with respect and love."

Amid the saintly surroundings of his home, the child thus early marked for the divine service, "advanced in wisdom, and age, and grace with God and men." From his mother he learned the habit of prayer and the habit of charity. It became his delight to accompany her to Mass and to repeat the little devotions which she had taught him. Almost before the dawn of reason he showed an instinctive love of poverty and penance, often rising from his little bed and passing the night on the ground.

When Dominic had reached the age of seven, he was entrusted for his education to the care of his maternal uncle, a priest of great prudence and piety, who lived at a distance of some twenty miles from Calaroga. In this new home his time was divided between study, prayer, and the service of the Altar. It was his privilege to serve at Mass and to attend to the care of the Sanctuary; and these duties he discharged as a labor of love, bearing himself with wonderful reverence in the presence of the Blessed Sacrament, sweeping the chapels, adorning the altars, and joyfully performing every humble office, whilst from time to time he recreated his soul by singing the hymns of the Church.

At the age of fourteen he was sent to the public schools of Palencia, where he applied himself with ardor to the usual course of rhetoric, philosophy and natural science, entering with special eagerness on the study of theology and Holy Scripture. His memory was so retentive that it became a prodigious storehouse of holy maxims; nor was he content without reducing them to practice. During his scholastic career he was specially noted for his angelic modesty and his tender compassion for the poor. In A. D. 1191, Spain was desolated by a terrible famine; and the young student was so touched by the terrible sufferings he witnessed around him, that, after having exhausted his money, he sold his clothes, his furniture, and even his precious books, annotated by his own hand, and distributed the price to the starving poor. To estimate such a sacrifice, we must remember the rarity and value of manuscripts in those days, when the art of printing was not yet invented. When his companions expressed astonishment that he should thus deprive himself of the means of study, he replied: "Would you have me study off the dead skins, when men are dying of hunger?" Shamed by his example, the professors and students contributed generous alms, so that the most urgent needs of the sufferers were partially relieved.

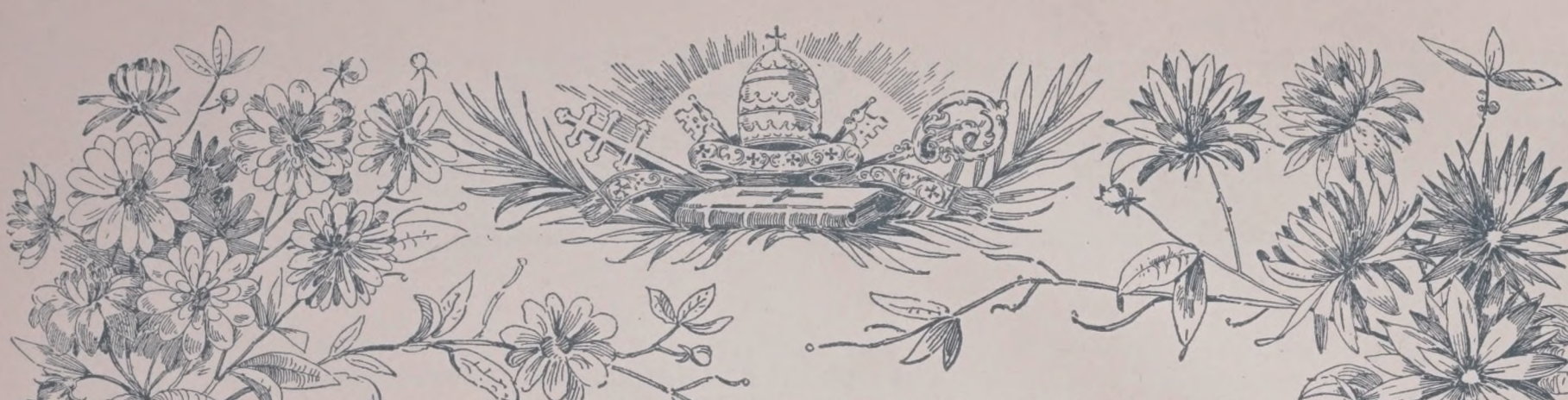
A yet more heroic act of charity seems to belong to this period of St. Dominic's life. Finding a poor woman in great distress because her son had been taken captive by the Moors, he desired her to sell him, and release her son with the price; but needless to say, the generous proposal was not accepted.

II.—The Sub-Prior of Osma.

When Dominic's ten years' course of studies at Palencia had come to a close, he was invited to join a newly-formed community of Canons Regular, living under the rule of St. Augustine, at Osma. The influence of his character was so soon felt and appreciated by his brethren, that, though the youngest among them, he was elected Sub-prior, an office which included the duties of Archdeacon. In this position he applied himself earnestly to acquire the virtues proper to his state, that he might himself follow the way of perfection he was required to teach others. In humility of heart he esteemed all his companions better than himself, and lavished on them every mark of veneration and respect, showing himself ever ready to take the lowest place. It was his custom to spend the night in prayer, his one constant petition to God being for the gift of a true charity; for he was persuaded that he could not be really a member of Christ, unless he consecrated himself wholly to the work of gaining souls, after the pattern of Him who sacrificed Himself without reserve for our redemption. His fervent prayers were accompanied by practices of penance so severe that they had to be moderated by his superiors.

In A. D. 1203, Don Diego of Azevedo, who from being Prior of the Canons had been raised to the dignity of Bishop of Osma, was selected by the King of Castile to negotiate a marriage for his eldest son with a foreign princess, probably a daughter of the powerful Count de la Marche. The Bishop chose as his traveling companion his Sub-prior, Dominic, between whom and himself there had grown up that tender friendship which is based on an intimate sympathy, the links of which are made fast by the union in God. The route of the travelers led them through the south of France, at that time laid desolate by the Albigensian heretics; and they felt their hearts wrung with sorrow on beholding the fair plains of Languedoc reduced to the condition of a desert and covered with the ruins of churches and abbeys, and on seeing how in many districts the faith had all but disappeared, the Sacraments of the Church were despised and rejected, and a horrible corruption of manners everywhere prevailed. They stopped for a night at Toulouse, the stronghold of the Albigenses, and, discovering that their host was himself a heretic, Dominic devoted himself to the task of rescuing at least this one soul. His winning eloquence was irresistible; and before the travelers left the house, they had the happiness of receiving the poor wanderer back into the bosom of the Church.

Having brought the negotiations with which they had been entrusted to a happy issue, Don Diego and his companion returned to Castile and reported to the King the success of their mission. They were then once more dispatched to the same place, accompanied this time by a numerous retinue, to escort the bride to Spain. But they found that the princess had died in the interval; and, being thus released from their charge, they determined to undertake a pilgrimage to Rome. Don Diego hoped to obtain from the Pope leave to resign his bishopric, and to carry out the plan long cherished by himself and his companion of preaching the Faith to the pagan nations of the North. The petition was not granted, the Holy Father being too well aware of his worth to

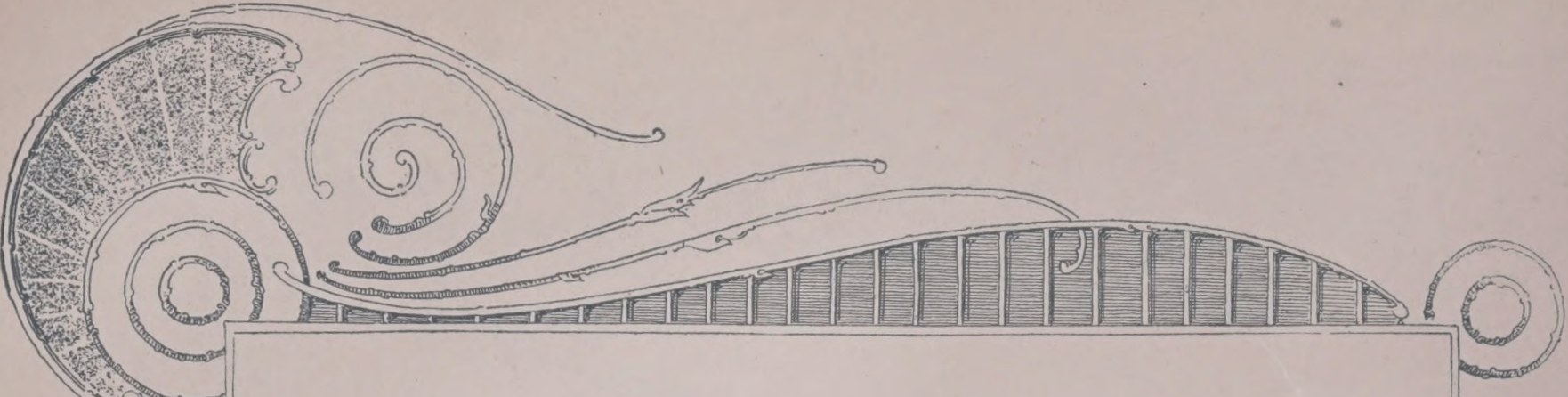


deprive the Church of so zealous a pastor, so, after a brief stay in the Eternal City, the pilgrims turned their steps homeward, reaching Montpellier in the south of France, in the summer of A. D. 1206. They found the will of God awaiting them in unlooked-for circumstances, which were destined clearly to reveal to our Saint his sublime and apostolic vocation.

III.—Labors Among the Albigenses.



It is impossible in this brief biography to give any detailed account of the sect which at the opening of the thirteenth century was sapping the very foundation of Christianity in the south of France and the north of Italy. Suffice it to say that its hideous blasphemous doctrines were the complete and radical negation of all Christian dogma; that its condemnation of the institution of marriage struck at the root of all social morality; and that its theoretic contempt of authority issued in the practice of a lawlessness which made its existence no less dangerous to the State than it was hostile to the Church. So early as A. D. 1178, the Kings of France and England had offered to proceed in person to drive out the heretics from the infected provinces; but, before unsheathing the temporal sword, it was agreed, at the earnest request of the Pope, Alexander III., to try the effect of gentler measures; and Papal Legates were appointed to bring about, if possible, the return of the population to the bosom of the Church. Unhappily, the Albigenses had found the way prepared for them by the grievous decay of manners long prevalent in those provinces, which became the principal seat of the heresy. The majority of the nobility had openly embraced the Albigensian error; and (alas! that it should have been so) the reigning vices of effeminacy and sloth had invaded the ranks of the clergy and even of the episcopate. Hence the Papal Envoys found themselves baffled on all sides; and so disheartened had they become, that, when in A. D. 1206, they met in conference at Montpellier, it was unanimously decided to petition the Sovereign Pontiff for relief from labors which had proved thus painful and fruitless. Such was the aspect of affairs when the two Spanish pilgrims arrived and were invited to take part in the deliberations of the assembled prelates. The quick eye of Diego soon detected that one cause of the want of success of the Legates lay in the pomp and circumstance with which they were surrounded. "It is not thus," he said, "my brethren, that you must act. The heretics seduce simple souls by the pretence of poverty and mortification; by presenting the contrary spectacle you will scarcely edify them. Oppose their feigned sanctity by true religion; nothing but humility will ever triumph over falsehood." Then he commanded his own followers to return to Spain with all his equipage, and, retaining Dominic as his sole companion, he declared his intention of remaining in the country and devoting himself to the preaching of the Gospel. The Legates instantly followed his example and placed themselves under his leadership; and the Pope, on learning what had passed, authorized him to remain two years in the French provinces. Retaining only the books necessary for the Divine Office and for



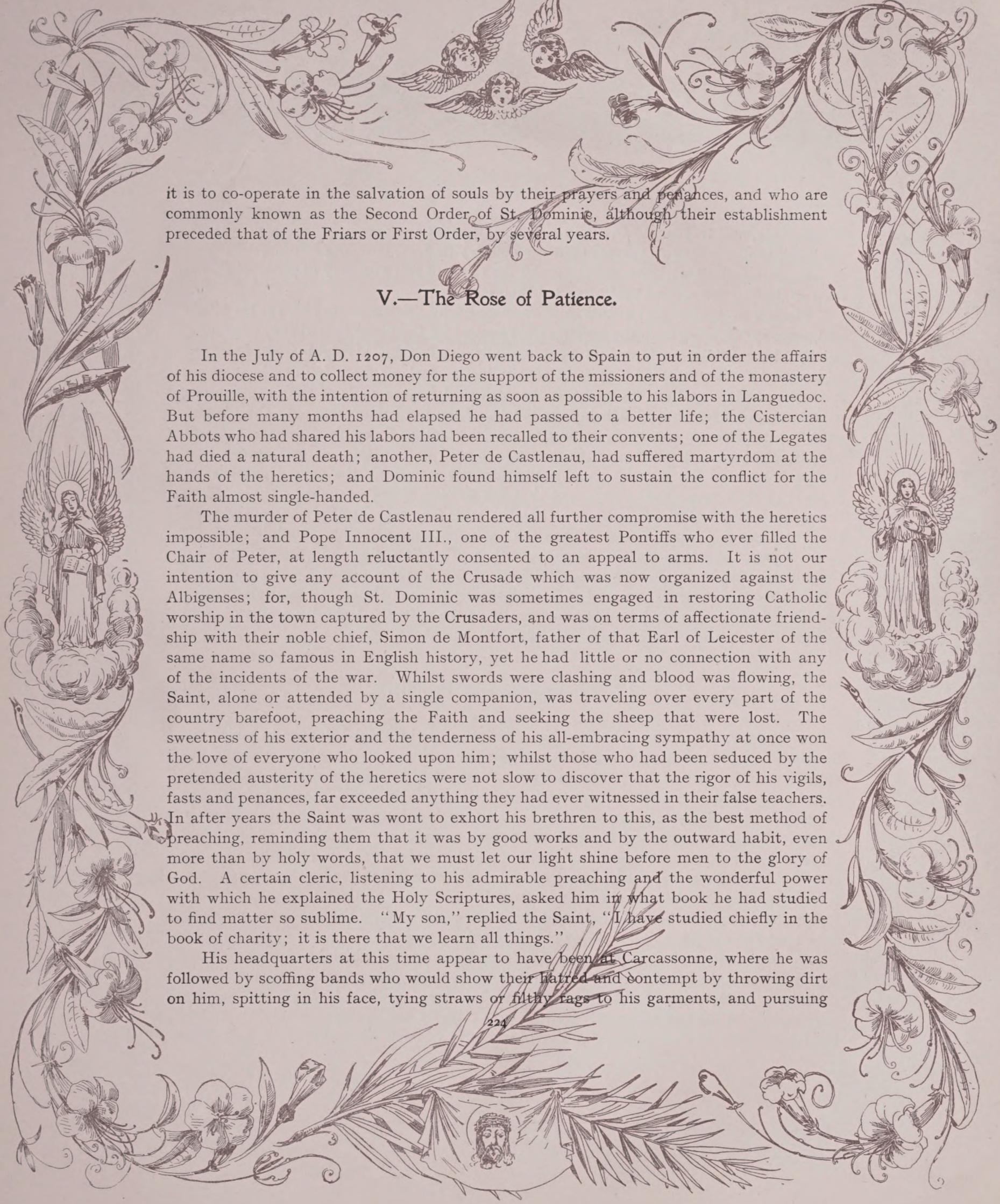
controversy, and trusting to God's Providence alone for the supply of their daily wants, the Legates now began to travel about the country on foot, stopping at different places to hold disputations with the heretics; and the effect of this new way of proceeding was soon evident in the success that attended their labors.

Though Dominic's part at this time was necessarily a subordinate one, yet his power and value in disputing with the heretics were proved by the bitter hatred they conceived against him. Whilst his days were spent in public disputations, his nights were consumed in interviews with those who secretly sought his counsel, or more frequently in those prayers and tears and strong intercessions with God for the souls of the people which were more powerful arms in fighting the battles of the Lord than were even the wisdom and eloquence of his words. Nor were miracles wanting to confirm the truth of his preaching. On occasion of a public conference held at Fanjeaux, it was agreed that the Catholics and the heretics should alike commit to writing the chief arguments in support of their respective creeds, and that the writing of both should be subjected to the ordeal of fire. The writings of the heretics were first cast into the flames, and were entirely consumed in an instant. Then the book containing Brother Dominic's defence of the Catholic doctrine was in like manner thrown into the fire; and, immediately on touching the burning logs, it was tossed out to a considerable distance. A second and a third time it was thrown in, and each time sprang out as before, thus testifying to the truth of the orthodox faith and to the sanctity of the writer. A similar prodigy is said to have taken place a short time previously at Montreal.

IV.—Foundation of Prouille.

It was not long before Dominic became aware of the special danger to which the daughters of Catholics were exposed through the artifices of the Albigenses and the culpable indifference of their own parents. Many of the Catholic gentry, reduced to ruin by the spoliation of their lands, did not hesitate for the bribe of a promised dowry to deliver their daughters into the hands of the sectaries, to be by them nurtured in heresy. The plan suggested itself to the Saint of founding a monastery which might serve as a refuge for young girls in danger of this kind of perversion, and where women reclaimed from heresy might be admitted and fully instructed in the Faith. A sign from heaven pointed out the chapel of our Lady at Prouille, near Fanjeaux, as the site of the foundation; and by the liberal alms of the Bishop of Toulouse the necessary buildings were speedily erected, and a sufficient endowment secured.

A community was soon formed, the first nine members of which had been converted from heresy by the Saint himself in a miraculous manner. They took possession of their new abode on November 22, A. D. 1206. Dominic drew up a rule for them and watched over their spiritual and temporal interests with fatherly tenderness; and thus were laid the foundations of that enclosed Order of religious women, whose high and holy office



it is to co-operate in the salvation of souls by their prayers and penances, and who are commonly known as the Second Order of St. Dominic, although their establishment preceded that of the Friars or First Order, by several years.

V.—The Rose of Patience.

In the July of A. D. 1207, Don Diego went back to Spain to put in order the affairs of his diocese and to collect money for the support of the missionaries and of the monastery of Prouille, with the intention of returning as soon as possible to his labors in Languedoc. But before many months had elapsed he had passed to a better life; the Cistercian Abbots who had shared his labors had been recalled to their convents; one of the Legates had died a natural death; another, Peter de Castlenau, had suffered martyrdom at the hands of the heretics; and Dominic found himself left to sustain the conflict for the Faith almost single-handed.

The murder of Peter de Castlenau rendered all further compromise with the heretics impossible; and Pope Innocent III., one of the greatest Pontiffs who ever filled the Chair of Peter, at length reluctantly consented to an appeal to arms. It is not our intention to give any account of the Crusade which was now organized against the Albigenses; for, though St. Dominic was sometimes engaged in restoring Catholic worship in the town captured by the Crusaders, and was on terms of affectionate friendship with their noble chief, Simon de Montfort, father of that Earl of Leicester of the same name so famous in English history, yet he had little or no connection with any of the incidents of the war. Whilst swords were clashing and blood was flowing, the Saint, alone or attended by a single companion, was traveling over every part of the country barefoot, preaching the Faith and seeking the sheep that were lost. The sweetness of his exterior and the tenderness of his all-embracing sympathy at once won the love of everyone who looked upon him; whilst those who had been seduced by the pretended austerity of the heretics were not slow to discover that the rigor of his vigils, fasts and penances, far exceeded anything they had ever witnessed in their false teachers. In after years the Saint was wont to exhort his brethren to this, as the best method of preaching, reminding them that it was by good works and by the outward habit, even more than by holy words, that we must let our light shine before men to the glory of God. A certain cleric, listening to his admirable preaching and the wonderful power with which he explained the Holy Scriptures, asked him in what book he had studied to find matter so sublime. "My son," replied the Saint, "I have studied chiefly in the book of charity; it is there that we learn all things."

His headquarters at this time appear to have been at Carcassonne, where he was followed by scoffing bands who would show their hatred and contempt by throwing dirt on him, spitting in his face, tying straws or filthy rags to his garments, and pursuing

him with shouts of derisive laughter. But he would pass through the midst of them with a tranquil and joyous aspect, giving thanks to God that he should be counted worthy to suffer affronts for the name of Christ. "Why do you not live at Toulouse, rather than at Carcassonne?" he was one day asked. "I know many people at Toulouse," was the reply, "and they show me respect; but at Carcassonne every one is against me."

The heretics often threatened him with death. "I am not worthy of martyrdom," was his only answer. One day he was warned that a party of heretics were lying in ambush in a certain place to assassinate him. He treated the information with his usual indifference and passed by the place, singing hymns, with a joyful aspect. When asked by his enemies what he would have done if he had fallen into their hands: "I would have prayed you," he said, "not to have taken my life at a single blow, but little by little, cutting off each member of my body, one by one; and, when you had done that, you should have plucked out my eyes, and then have left me so, to prolong my torments and gain me a richer crown." This reply so confounded his enemies, that for some time afterwards they left him unmolested, being convinced that to persecute such a man was to give him the only consolation he desired.

Nor was he wanting in that love "than which no man hath greater, that a man should lay down his life for his friends," for once again, as formerly at Palencia, he offered to sell himself, and with the price to relieve the needs of a poor heretic, who was convinced of the Church's teachings, but was deterred from returning to her bosom because of the temporal losses which would have been the result of the step. The Saint would actually have carried out his heroic proposal, had not Providence supplied the requisite means in another way.

Dominic did not confine his ministrations to those of mature age; he loved to instruct in the Faith the children of the peasantry, teaching them how to make the Sign of the Cross, and to recite the Lord's Prayer, the Angelic Salutation and the Creed; and exhorting them to obey their parents and show respect to all men.

A remarkable miracle belonging to this period of the Saint's life must not be omitted. One day, when he was praying in a church on the banks of the river Garonne, and not far from the camp of the Crusaders, a boat, containing some forty English pilgrims on their way to the shrine of St. James of Compostella, chanced to be upset in mid-stream. The cries of the drowning men and of the soldiers who saw their danger roused Dominic from his devotions; but, when he reached the bank, not one of the pilgrims was to be seen. Prostrating with his arms extended in the form of a cross, he besought the Almighty to save His own pilgrims from death. Then, rising, he commanded them to come to the shore alive and unhurt. Instantly the bodies rose to the surface, and, with the help of the soldiers, all safely reached the bank, praising God and His servant Dominic. Amongst the pilgrims thus rescued was an Englishman by the name of Laurence, who from that time joined himself to the Saint and became one of the first brethren of his Order.



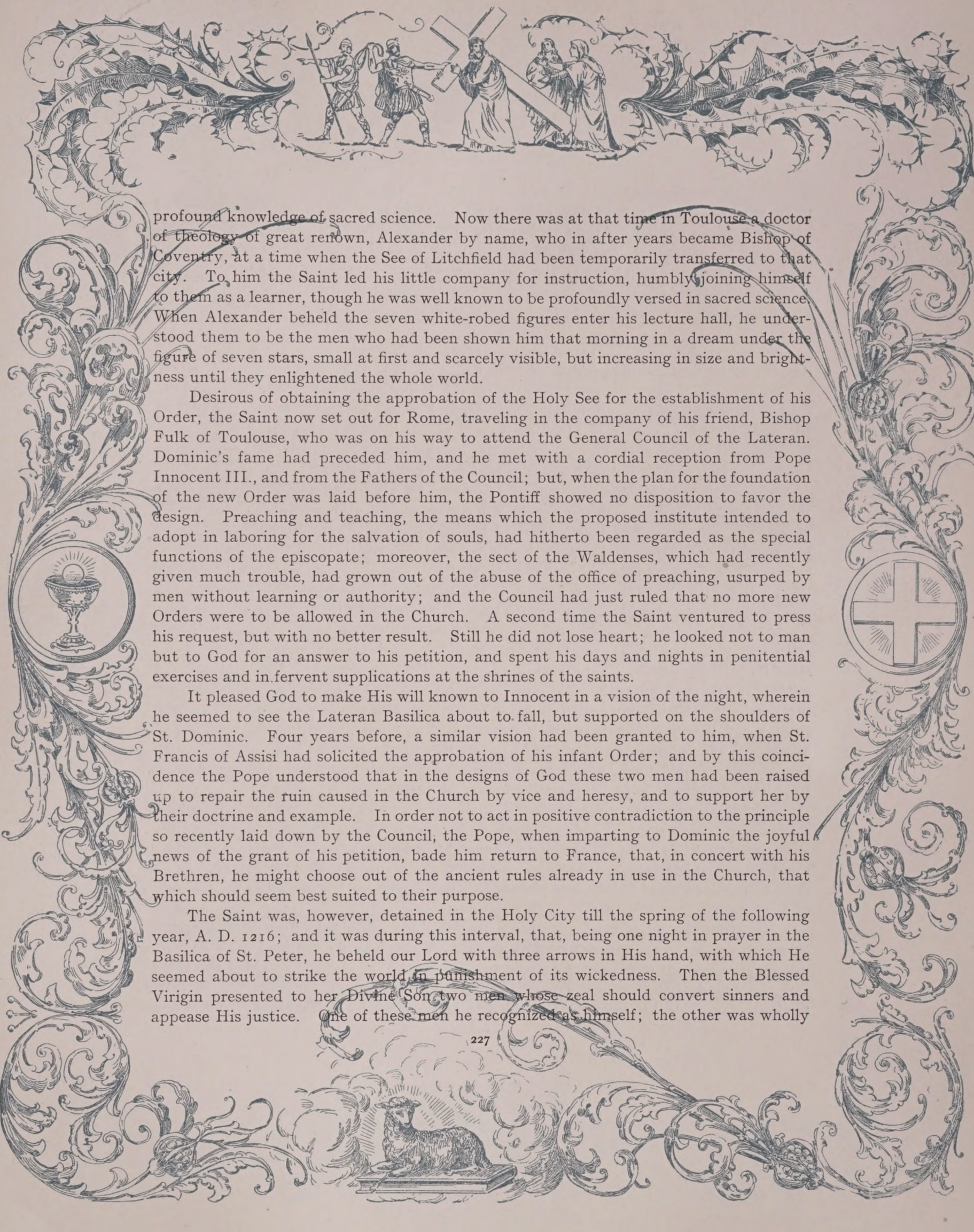
VI.—The Holy Rosary.

According to universal Catholic tradition, it was through the hands of St. Dominic that the Blessed Virgin delivered to her children the precious devotion of the Holy Rosary, though the exact details of the place, time and circumstance have unfortunately not been preserved. The chapel of our Lady at Prouille has, perhaps, the strongest claim to be regarded as the scene of the revelation; and the form in which it has come down to us will be best stated in the words of Father Cornelius de Snecka, a holy Dominican of the fifteenth century: "We read, that, at the time when St. Dominic was preaching to the Albigenses, he at first obtained but scanty success; and that one day, complaining of this in pious prayer to our Blessed Lady, she deigned to reply to him: "Wonder not that until now you have obtained so little fruit by your labors; you have spent them on a barren soil, not yet watered with the dew of Divine grace. When God willed to renew the face of the earth, He began by sending down on it the fertilizing rain of the Angelic Salutation. Therefore preach my Psalter, composed of one hundred and fifty Angelic Salutations and fifteen Our Fathers, and you will obtain an abundant harvest.' The servant of God in consequence, began to preach this devotion and make it known to the people, and from that time he won an immense harvest of souls."

The miraculous victory gained by the Crusaders at Muret, in A. D. 1213, when Simon de Montfort, at the head of only eight hundred horsemen, vanquished and put to flight an army of at least forty thousand, has always been regarded as one of the first triumphs of the Holy Rosary. An ancient crucifix pierced with arrows is still preserved at Toulouse, which St. Dominic is said to have held aloft on this occasion to animate the courage of the soldiers. Later on we find the Saint establishing the Confraternity of the Holy Rosary in various places, and working many marvelous conversions by means of the "Roses of Mary."

VII.—Foundation of the Order.

The victory of Muret lulled the storm of combat for a time; and Dominic, now in his forty-fourth year, prepared to lay the foundation of that Order which was to bear his name to future generations, as long as the world and the Church should last. In his apostolic journeys he had gathered a few disciples around him; and in the summer of A. D. 1214 he came with them to Toulouse, where a wealthy citizen named Peter Cellani, and one Thomas of like rank, supposed to be his brother, placed themselves and all they had at his disposal. The little company took up their abode in Peter's house; the Saint clothed them with the white habit and surplice of the Canons Regular, which he himself always wore, and began with them a life of poverty and prayer under the rules of religious discipline. But the life for which he destined his sons was not to consist solely of monastic observances and the solemn choral recitation of the Divine Office; they were to labor for the salvation of souls by the ministry of the word, based on a

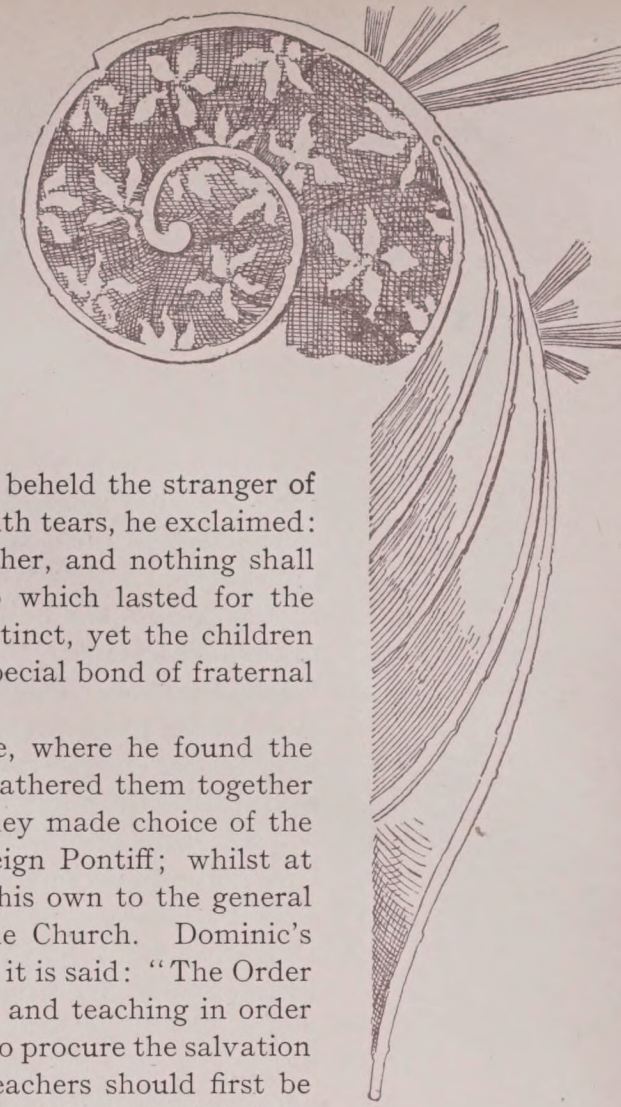
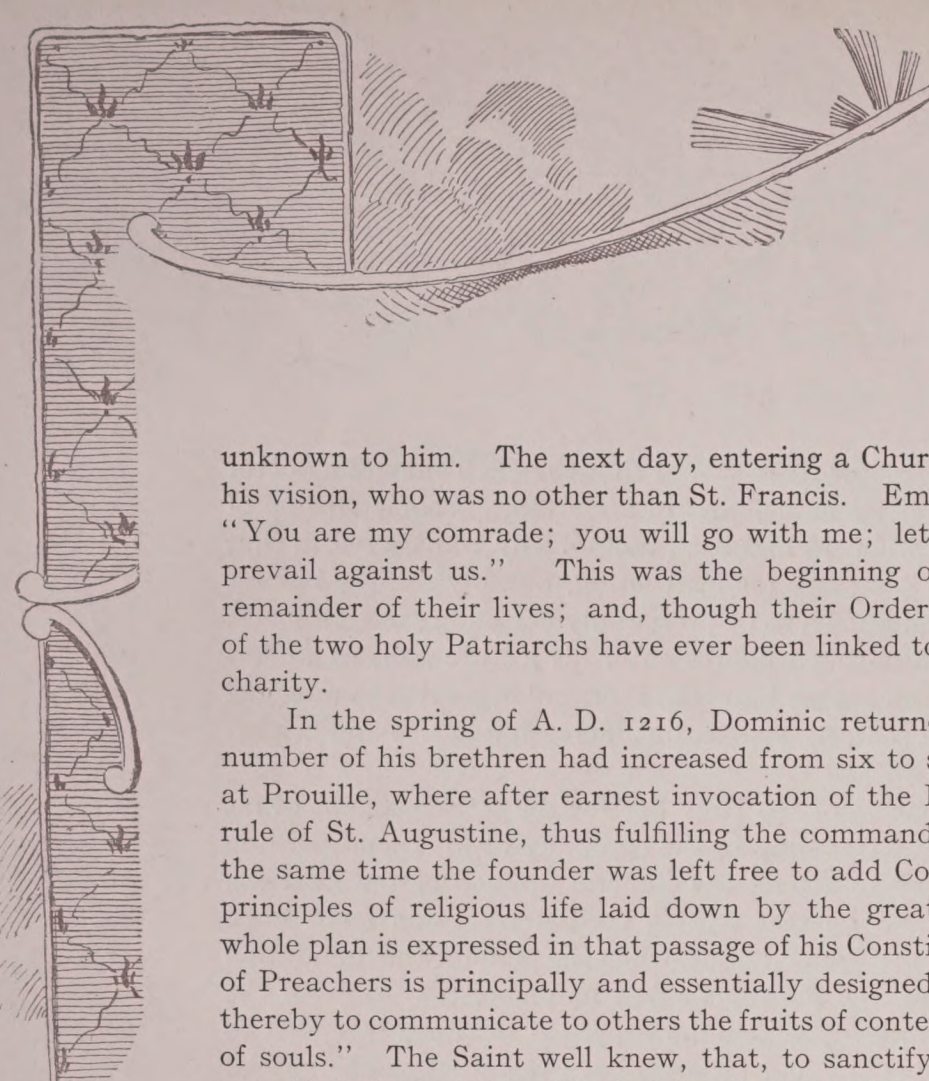


profound knowledge of sacred science. Now there was at that time in Toulouse a doctor of theology of great renown, Alexander by name, who in after years became Bishop of Coventry, at a time when the See of Litchfield had been temporarily transferred to that city. To him the Saint led his little company for instruction, humbly joining himself to them as a learner, though he was well known to be profoundly versed in sacred science. When Alexander beheld the seven white-robed figures enter his lecture hall, he understood them to be the men who had been shown him that morning in a dream under the figure of seven stars, small at first and scarcely visible, but increasing in size and brightness until they enlightened the whole world.

Desirous of obtaining the approbation of the Holy See for the establishment of his Order, the Saint now set out for Rome, traveling in the company of his friend, Bishop Fulk of Toulouse, who was on his way to attend the General Council of the Lateran. Dominic's fame had preceded him, and he met with a cordial reception from Pope Innocent III., and from the Fathers of the Council; but, when the plan for the foundation of the new Order was laid before him, the Pontiff showed no disposition to favor the design. Preaching and teaching, the means which the proposed institute intended to adopt in laboring for the salvation of souls, had hitherto been regarded as the special functions of the episcopate; moreover, the sect of the Waldenses, which had recently given much trouble, had grown out of the abuse of the office of preaching, usurped by men without learning or authority; and the Council had just ruled that no more new Orders were to be allowed in the Church. A second time the Saint ventured to press his request, but with no better result. Still he did not lose heart; he looked not to man but to God for an answer to his petition, and spent his days and nights in penitential exercises and fervent supplications at the shrines of the saints.

It pleased God to make His will known to Innocent in a vision of the night, wherein he seemed to see the Lateran Basilica about to fall, but supported on the shoulders of St. Dominic. Four years before, a similar vision had been granted to him, when St. Francis of Assisi had solicited the approbation of his infant Order; and by this coincidence the Pope understood that in the designs of God these two men had been raised up to repair the ruin caused in the Church by vice and heresy, and to support her by their doctrine and example. In order not to act in positive contradiction to the principle so recently laid down by the Council, the Pope, when imparting to Dominic the joyful news of the grant of his petition, bade him return to France, that, in concert with his Brethren, he might choose out of the ancient rules already in use in the Church, that which should seem best suited to their purpose.

The Saint was, however, detained in the Holy City till the spring of the following year, A. D. 1216; and it was during this interval, that, being one night in prayer in the Basilica of St. Peter, he beheld our Lord with three arrows in His hand, with which He seemed about to strike the world in punishment of its wickedness. Then the Blessed Virgin presented to her Divine Son two men whose zeal should convert sinners and appease His justice. One of these men he recognized as himself; the other was wholly



unknown to him. The next day, entering a Church to pray, he beheld the stranger of his vision, who was no other than St. Francis. Embracing him with tears, he exclaimed: "You are my comrade; you will go with me; let us keep together, and nothing shall prevail against us." This was the beginning of a friendship which lasted for the remainder of their lives; and, though their Orders remained distinct, yet the children of the two holy Patriarchs have ever been linked together by a special bond of fraternal charity.

In the spring of A. D. 1216, Dominic returned to Toulouse, where he found the number of his brethren had increased from six to sixteen. He gathered them together at Prouille, where after earnest invocation of the Holy Ghost, they made choice of the rule of St. Augustine, thus fulfilling the command of the Sovereign Pontiff; whilst at the same time the founder was left free to add Constitutions of his own to the general principles of religious life laid down by the great Doctor of the Church. Dominic's whole plan is expressed in that passage of his Constitutions, where it is said: "The Order of Preachers is principally and essentially designed for preaching and teaching in order thereby to communicate to others the fruits of contemplation and to procure the salvation of souls." The Saint well knew, that, to sanctify others, the teachers should first be sanctified themselves. He therefore included in his Constitutions all the essential characteristics of monastic life; the abstinence from meat and the long fast from Holy Cross until Easter; the observance of silence at the times and in the places appointed; the daily chapter; the strict law of poverty, and the rigorous practice of penance.

At the same time a certain freedom and expansiveness were mingled with the strictness of the discipline, which enabled the Order to bend and mold itself so as to meet its primary purpose, the salvation of souls. Certain powers of dispensation were granted, to be used when too rigid an adherence to the letter of the law would impede the Brethren in their more active duties. There were also enactments, regulating their studies and the management of such schools as they might open for the teaching of others. Contemplation, apostolic labor for souls, and the especial cultivation of theological science may, therefore, be regarded as the three objects which Dominic sought to unite and provide for in the Constitutions of his Order.

On his return to Toulouse, his friend, Bishop Fulk, who had already shown himself a munificent benefactor to the new-born Order, bestowed on him the Church of St. Romain in that city. As Peter Cellani's house had become too small for the increasing numbers of the Brethren, the Saint caused a very poor and humble little convent to be built attached to this Church; and thither the little community removed in the October of A. D. 1216.

Meanwhile he set himself out once more for Rome, to obtain from the Sovereign Pontiff the promised confirmation of his Order. On his way, he received the mournful tidings of the death of his faithful protector, Innocent III., and, on reaching the Holy City, he found that the new Pope, Honorius III., was absent at Perugia. Whilst anxiously awaiting his return, Dominic was encouraged by a heavenly vision when



praying at the tomb of the Apostles. St. Peter and St. Paul appeared to him; and the former gave him a staff and the latter a book, with the words: "Go and teach, for to this art thou called." Then he seemed to see his Brethren go forth, two by two, throughout the whole world, preaching the word of God to all nations. The Pope arrived in Rome towards the end of the year, and on December 23, issued two bulls confirming the new Order, on which he bestowed the name of the Order of Friars-Preachers. Dominic then made his solemn profession as the first Friar-Preacher, in the hands of the Sovereign Pontiff.

V III.—Dispersion of the Brethren.

Great was the joy of the Brethren at St. Romain's when their holy Father once more appeared in their midst in the May of A. D. 1217; but it was somewhat damped when they learned his intention of speedily dispersing the little community but just gathered together, that they might plant the Order far and wide. The Count de Montfort, many influential ecclesiastics, and even his own companions remonstrated with him on the imprudence of such a step. But the Saint, guided by the Spirit of God, remained unshaken; and the following Feast of the Assumption found all the Brethren assembled in the Church of our Lady at Prouille, to pronounce their vows, before departing on their respective missions. Dominic himself offered the Holy Sacrifice, in the presence of de Montfort and of a great multitude, who had gathered together to witness the ceremony. When the Mass was ended, the Saint, still clad in his sacred vestments, addressed his Brethren, reminding them of the end for which their Order was instituted, and of the duties to which they stood pledged. He exhorted them to courage and confidence in God, and bade them be ever ready to serve the Church in whatever way they might be called upon to work for the salvation of souls. Then they knelt before him and made their solemn vows in his hands. The nuns of Prouille in like manner all made their profession on the same day, adding also the vow of enclosure.

When the ceremony was over, the Saint declared to each of them the quarter for which he was destined. Two were to remain at Prouille and two at St. Romain; no fewer than seven of the little band were destined to establish the Order in Paris, where flourished the most famous university then existing; four were dispatched to Spain; whilst the Saint reserved one to return with himself to Rome. Then he sent them forth with his blessing, in truly apostolic guise, with no money for their journey. And when some Cistercians who were present expressed their surprise that he should send out "these unlettered boys" to preach and teach, the Saint gently replied: "I know, nay, I am certain, that these 'boys' of mine will go and return in safety; and that they will reap great fruit of souls."

IX.—Mode of Traveling.

In the October of A. D. 1217, Dominic again turned his steps towards Rome, observing in this journey the same rule which he followed in all his apostolic wanderings.



They were always made on foot, he and his companions depending on charity for their support, and preaching in all the places through which they passed. As soon as he was out of the town or villages, he would stop and take off his shoes, performing the rest of the journey barefoot, however rough the roads might be. He would never allow his companions to carry his bundle or his shoes, though they often begged him to do so. When they looked down from the heights they were descending over any country or city which they were about to enter, he would weep as he thought of the miseries men suffered there and of the offences they committed against God. Then, as he drew nearer, he would put on his shoes, and, kneeling down, would pray that his sins might not draw down on these places the chastisements of heaven.

His eyes were generally cast down, and he never seemed to notice anything curious or remarkable on the way. If it rained or any other discomfort befell him on the road, he blessed God for it, singing in a loud voice his favorite hymns, "Hail, Queen of Heaven," or, "Come, Holy Ghost." He inviolably observed the fasts and abstinences prescribed by his Constitutions, though he was indulgent in dispensing his Brethren from them when on a journey. He insisted on strict silence being observed by all from after Compline until after Prime; at other times he would beguile the way with spiritual reading or holy conversation. Sometimes he would say to his companions: "Go on before, and let us think a little of our Divine Lord." On these occasions they often had to turn back and look for him, and would find him kneeling in some lonely place, absorbed in prayer.

The fatigues of the journey never prevented him from saying Mass daily, whenever there was a church to be found; and most frequently he would not only say, but sing it; for he was one who never spared his voice or strength in the Divine Offices. He always stopped for the night at some religious house, whenever this was possible, giving as his reasons for doing so: "We shall be able to sing Matins to-night." The inmates made the most of the few hours of his stay; and, if any were suffering from trial or temptation, he never tired of comforting and advising them till he had restored to them the joy of their souls. If there were no such houses to receive him, he left the choice of the night's lodging to his companions, and was all the better pleased if it chanced to be incommo-
dious, only making it a rule, before entering, to spend some time in the nearest Church. Wherever he was, whether at home or on a journey, we are told "he ever spoke of God or to God"; and he desired that his Brethren should do the same.

As the Saint journeyed onwards, through France, Germany, Switzerland and Italy, he was continually joined by fresh disciples and received earnest requests for the establishments of Convents of the Order, which he promised to satisfy as soon as possible.

X.—Establishment of the Order in Rome.

On arriving in the Eternal City, Dominic was received with much affection by Pope Honorius, who bestowed upon him the ancient Church of St. Sixtus, together with some

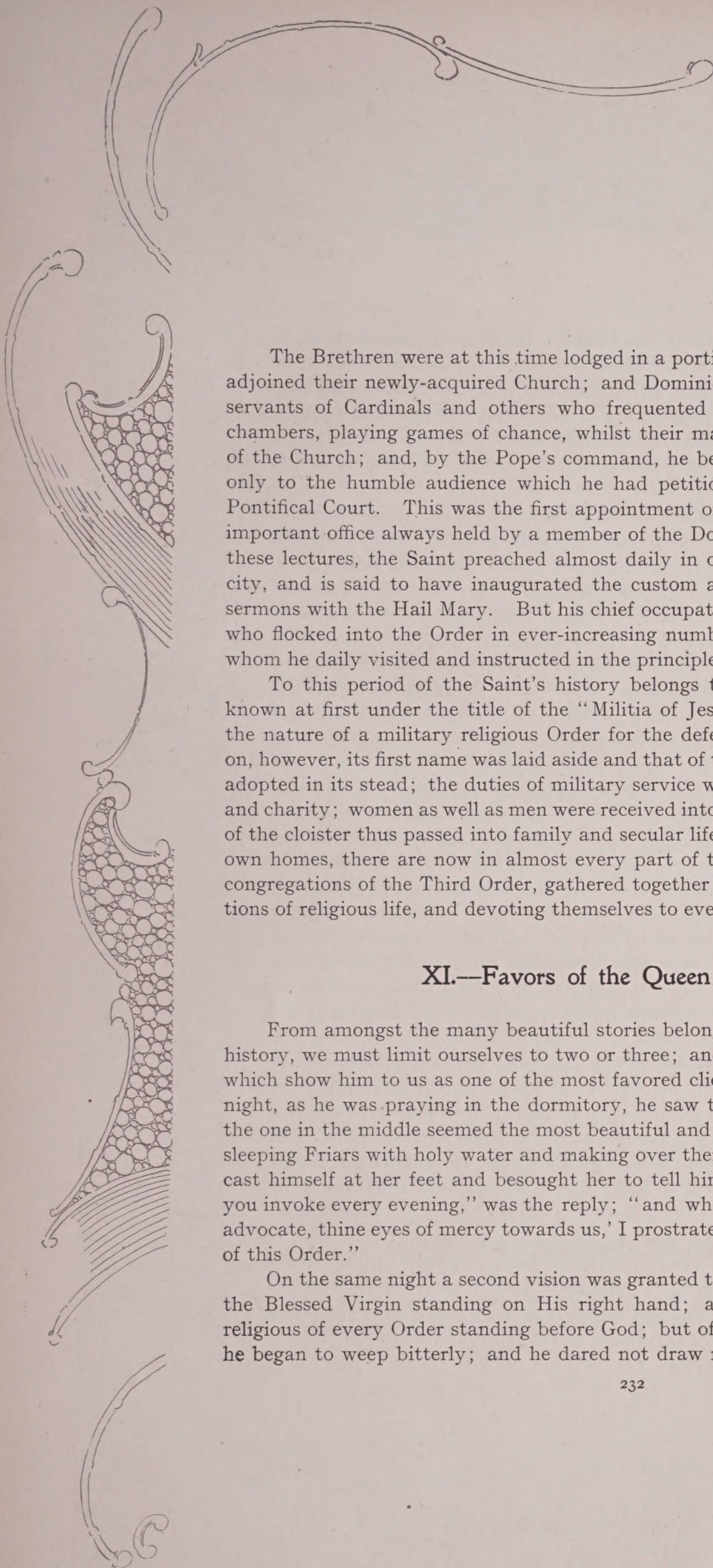


adjoining buildings. Assisted by the alms of the faithful, the Saint enlarged these, so as to render them capable of receiving a considerable number of Brethren. Within three months he had assembled around him in Rome more than a hundred religious; and, faithful to his principle that "the grain must be scattered, not hoarded up," he summoned his favorite companion, Blessed Bertrand of Garrigua, from Paris, to begin a new foundation at Bologna, then the seat of one of the most renowned universities of the world.

God was pleased at this time to confirm the teaching and authority of the Saint by many and notable miracles. A heart-broken mother laid her dead child at his feet and received it back alive and well; and a poor mason, crushed beneath a falling wall, was restored to life. The renown of these miracles was so great that the people followed him about wherever he went, as though he were an angel, cutting off pieces of his habit to keep as relics. The community of St. Sixtus was wholly dependent for subsistence on the alms of the faithful. On one occasion, when there was no food in the house, the Saint bade the Brethren sit down to the table as usual. Then he began to pray; lo! there appeared in the midst of the refectory two angels in the form of beautiful young men, who placed before each Brother one whole loaf of admirable whiteness; after which they bowed their heads and disappeared. And Dominic said to his Brethren: "Eat the bread which the Lord has sent you." Then he told the servers to bring some wine; and, on hearing that there was none, he bade them go again to the vessel and pour out the wine which the Lord had sent. And going, they found the vessel filled even to the brim with excellent wine. Similar miracles recur several times in the life of the Saint.

About this time, the Pope entrusted Dominic with the delicate task of gathering together a number of religious women then living in Rome without enclosure or regular discipline. With that admirable union of patience, prudence and firmness, tempered with the charm of a sweet and tranquil gaiety, which rendered his powers of persuasion irresistible, the Saint accomplished the difficult work. The nuns, to the number of forty-four, begged to receive the habit of his Order, and renewed their profession in his hands. They, together with two Cardinals and a number of other persons, were the witnesses of one of the Saint's greatest miracles, the raising to life of a young man of the name of Napoleon, who had been killed by a fall from his horse. After offering the Holy Sacrifice, at the elevation in which he was seen to be raised in ecstasy, he thrice touched the face and mangled limbs of the deceased to put them in their place, and thrice prostrated himself. Then he made the sign of the Cross; and, with his hands extended towards heaven and his body raised more than a palm above the ground, he cried with a loud voice: "O young man, Napoleon, in the name of our Lord Jesus Christ I say to thee arise." Immediately he that was dead arose alive and unhurt.

The Saint gave up his own Church and Convent of St. Sixtus to the nuns, receiving from Pope Honorius in exchange, the Church of St. Sabina. Here it was that he admitted to the habit two Polish brothers, Hyacinth and Ceslaus, who were destined to plant the Order in northern Europe, and ultimately to be raised to the altars of the Church.



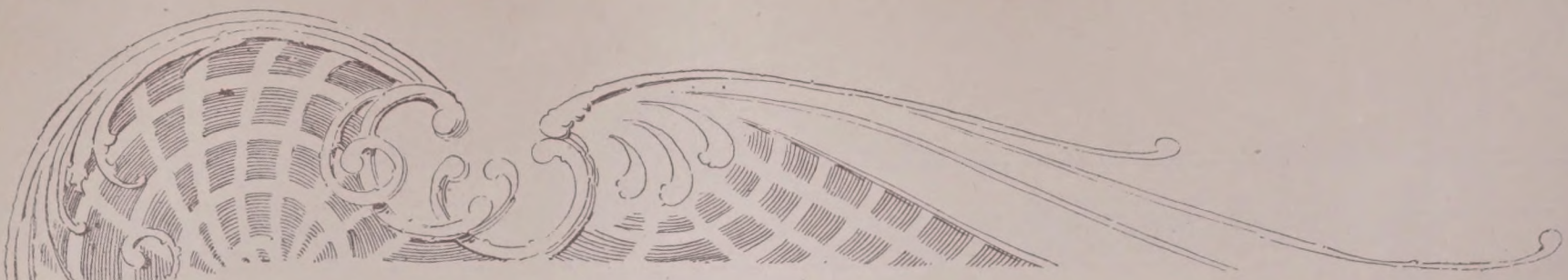
The Brethren were at this time lodged in a portion of the Pontifical residence which adjoined their newly-acquired Church; and Dominic was much distressed at seeing the servants of Cardinals and others who frequented the palace idling about the ante-chambers, playing games of chance, whilst their masters were engaged in the business of the Church; and, by the Pope's command, he began to explain Holy Scripture, not only to the humble audience which he had petitioned to instruct, but to the whole Pontifical Court. This was the first appointment of a Master of the Sacred Palace, an important office always held by a member of the Dominican Order. Besides delivering these lectures, the Saint preached almost daily in one or other of the Churches of the city, and is said to have inaugurated the custom among preachers of beginning their sermons with the Hail Mary. But his chief occupation was the training of the disciples who flocked into the Order in ever-increasing numbers, and of the nuns of St. Sixtus, whom he daily visited and instructed in the principles of the spiritual life.

To this period of the Saint's history belongs the foundation of his Third Order, known at first under the title of the "Militia of Jesus Christ." In its origin it was of the nature of a military religious Order for the defence of the Church. As time went on, however, its first name was laid aside and that of the Order of Penance of St. Dominic adopted in its stead; the duties of military service were exchanged for those of penance and charity; women as well as men were received into its ranks; and some of the sanctity of the cloister thus passed into family and secular life. Besides Tertiaries living in their own homes, there are now in almost every part of the world numerous and flourishing congregations of the Third Order, gathered together in community under all the obligations of religious life, and devoting themselves to every kind of charitable labor.

XI.—Favors of the Queen of Heaven.

From amongst the many beautiful stories belonging to this period of St. Dominic's history, we must limit ourselves to two or three; and these shall be chosen out of those which show him to us as one of the most favored clients of the Queen of Heaven. One night, as he was praying in the dormitory, he saw three ladies coming along, of whom the one in the middle seemed the most beautiful and venerable. She was sprinkling the sleeping Friars with holy water and making over them the sign of the Cross. The Saint cast himself at her feet and besought her to tell him who she was. "I am she whom you invoke every evening," was the reply; "and when you say: 'Turn then, O gracious advocate, thine eyes of mercy towards us,' I prostrate before my Son for the preservation of this Order."

On the same night a second vision was granted to the Saint. He saw the Lord with the Blessed Virgin standing on His right hand; and, looking about him, he beheld religious of every Order standing before God; but of his own he did not see one. Then he began to weep bitterly; and he dared not draw nigh to our Lord or His Mother till



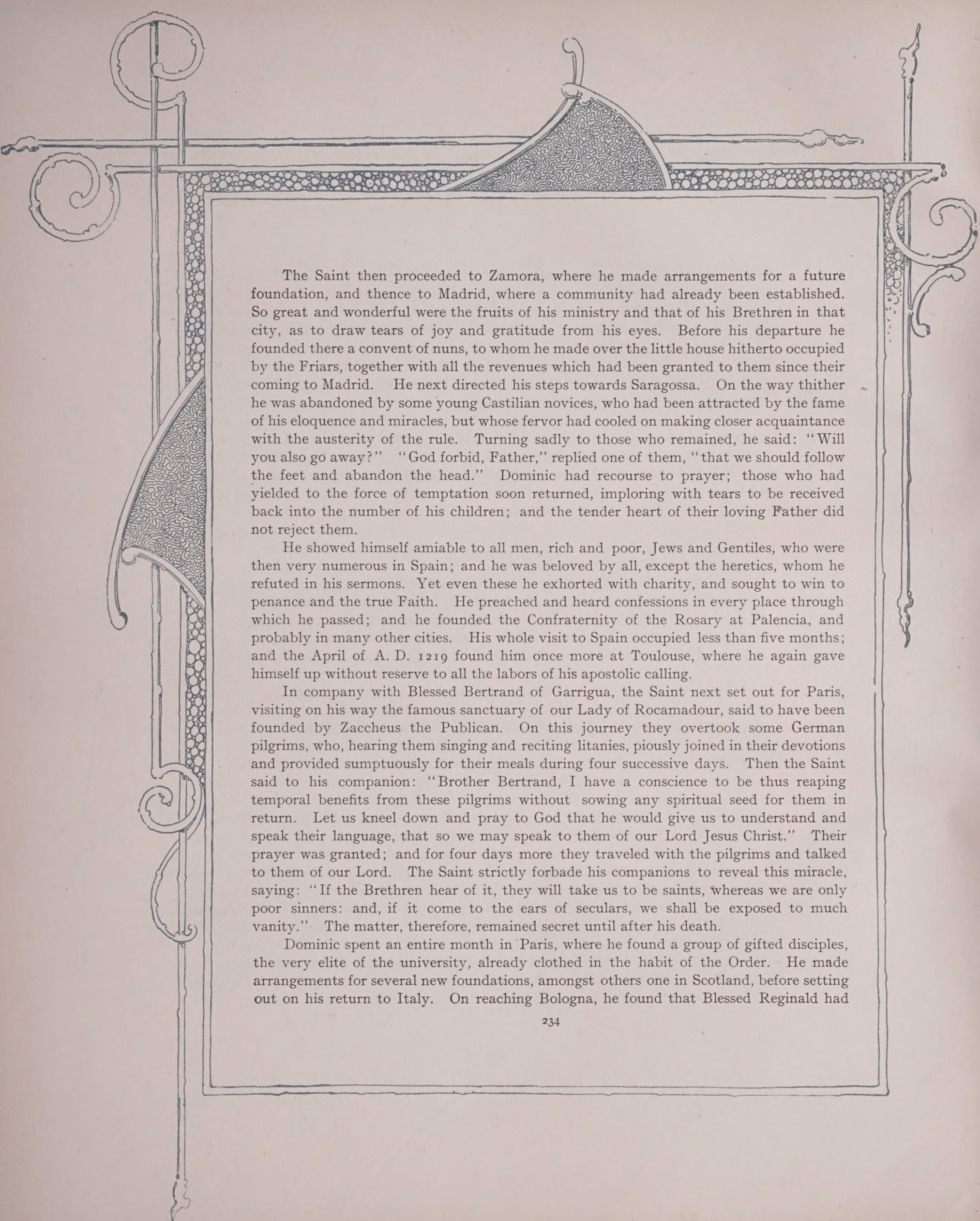
they made him a sign to do so. He came, still weeping bitterly. And, when our Lord asked the cause of his tears, he answered: "I weep because I see here religious of all Orders except my own." And the Lord said to him: "Wouldst thou see thine own?" And he, trembling, replied: "Yes, Lord." Then the Lord placed his hand on the shoulder of the Blessed Virgin and said: "I have given thine Order to my Mother." And the Blessed Virgin opened her mantle, and, extending it before the eyes of Dominic, so that its immensity covered all the space of the heavenly country, he saw under its folds a vast multitude of his children.

In the summer of A. D. 1218, the Saint received a disciple of unusual promise and distinction in the person of Blessed Reginald of Orleans, whom our Lady cured of a mortal sickness by anointing him with her own virginal hands, and to whom she showed the habit of the Order, appearing to him holding the scapular, and saying: "Behold the habit of thy Order." From that time the use of the surplice was laid aside and the scapular adopted in its place.

XII.—Journey to Spain.

Towards the close of A. D. 1218, the Saint set out to visit the various foundations of his Order which had been made during the past year, leaving Blessed Reginald to be his Vicar in Italy, and bidding him fix his residence at Bologna. At Faenza the Saint was invited to lodge in the Bishop's palace; and, rising at the hour of Matins, he went, according to his custom, to the nearest Church to assist at the Divine Office. The members of the household watched him secretly to observe how he was able to leave the palace without rousing the inmates; and they beheld two beautiful young men who stood at the door of his chamber with lighted torches, and so led the way for him and his companions, every door opening for them as they went along, and in this way they were every night conducted in safety to the Church of St. Andrew and brought back in like manner. The ground thus traversed still bears the name of "the Angels' field."

After brief visits to Bologna and Toulouse, the Saint crossed the Pyrenees and found himself once more on his native soil of Spain. At Segovia he laid the foundations of a convent; and a grotto is to be seen there, now converted into a chapel, the blood-stained walls of which still bear witness to the heroic constancy with which this true martyr of penance offered his scourged and bleeding body as a sacrifice to God. Here it was that St. Teresa came to pray in A. D. 1574, and that she was favored with a vision of the holy Patriarch. Asking him why he placed himself on her left side, she received the reply: "Because the right side belongs to my Master." At these words she turned and beheld our Lord standing on her right-hand side. He stayed there for some minutes, and, before withdrawing, He spoke to her these words: "Rejoice with My friend." St. Dominic remained with her for two hours, relating to her the sufferings he had endured and the great graces our Lord had bestowed on him in that grotto, and speaking to her many words of encouragement and consolation.

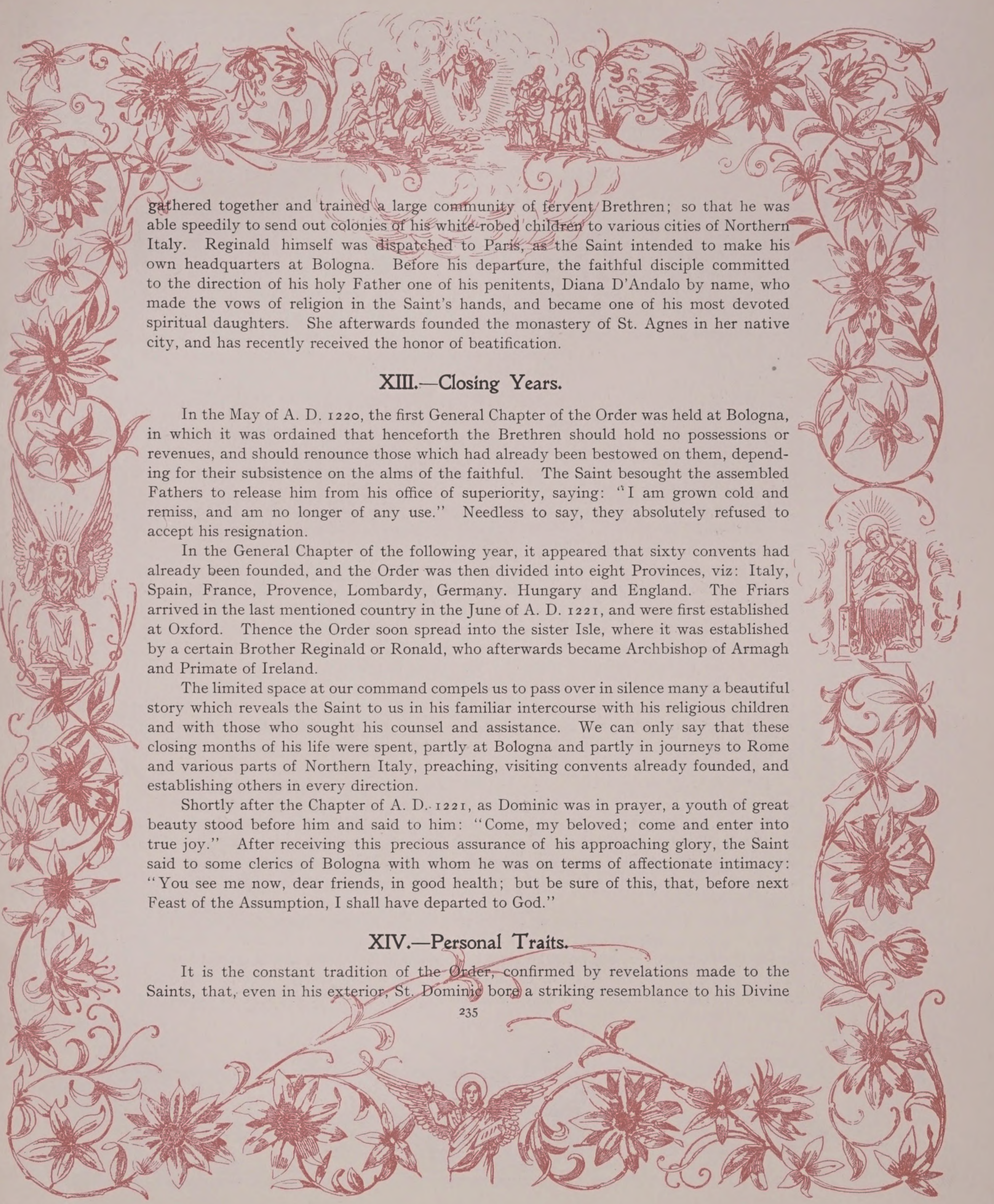


The Saint then proceeded to Zamora, where he made arrangements for a future foundation, and thence to Madrid, where a community had already been established. So great and wonderful were the fruits of his ministry and that of his Brethren in that city, as to draw tears of joy and gratitude from his eyes. Before his departure he founded there a convent of nuns, to whom he made over the little house hitherto occupied by the Friars, together with all the revenues which had been granted to them since their coming to Madrid. He next directed his steps towards Saragossa. On the way thither he was abandoned by some young Castilian novices, who had been attracted by the fame of his eloquence and miracles, but whose fervor had cooled on making closer acquaintance with the austerity of the rule. Turning sadly to those who remained, he said: "Will you also go away?" "God forbid, Father," replied one of them, "that we should follow the feet and abandon the head." Dominic had recourse to prayer; those who had yielded to the force of temptation soon returned, imploring with tears to be received back into the number of his children; and the tender heart of their loving Father did not reject them.

He showed himself amiable to all men, rich and poor, Jews and Gentiles, who were then very numerous in Spain; and he was beloved by all, except the heretics, whom he refuted in his sermons. Yet even these he exhorted with charity, and sought to win to penance and the true Faith. He preached and heard confessions in every place through which he passed; and he founded the Confraternity of the Rosary at Palencia, and probably in many other cities. His whole visit to Spain occupied less than five months; and the April of A. D. 1219 found him once more at Toulouse, where he again gave himself up without reserve to all the labors of his apostolic calling.

In company with Blessed Bertrand of Garrigua, the Saint next set out for Paris, visiting on his way the famous sanctuary of our Lady of Rocamadour, said to have been founded by Zaccheus the Publican. On this journey they overtook some German pilgrims, who, hearing them singing and reciting litanies, piously joined in their devotions and provided sumptuously for their meals during four successive days. Then the Saint said to his companion: "Brother Bertrand, I have a conscience to be thus reaping temporal benefits from these pilgrims without sowing any spiritual seed for them in return. Let us kneel down and pray to God that he would give us to understand and speak their language, that so we may speak to them of our Lord Jesus Christ." Their prayer was granted; and for four days more they traveled with the pilgrims and talked to them of our Lord. The Saint strictly forbade his companions to reveal this miracle, saying: "If the Brethren hear of it, they will take us to be saints, whereas we are only poor sinners: and, if it come to the ears of seculars, we shall be exposed to much vanity." The matter, therefore, remained secret until after his death.

Dominic spent an entire month in Paris, where he found a group of gifted disciples, the very elite of the university, already clothed in the habit of the Order. He made arrangements for several new foundations, amongst others one in Scotland, before setting out on his return to Italy. On reaching Bologna, he found that Blessed Reginald had



gathered together and trained a large community of fervent Brethren; so that he was able speedily to send out colonies of his white-robed children to various cities of Northern Italy. Reginald himself was dispatched to Paris, as the Saint intended to make his own headquarters at Bologna. Before his departure, the faithful disciple committed to the direction of his holy Father one of his penitents, Diana D'Andalo by name, who made the vows of religion in the Saint's hands, and became one of his most devoted spiritual daughters. She afterwards founded the monastery of St. Agnes in her native city, and has recently received the honor of beatification.

XIII.—Closing Years.

In the May of A. D. 1220, the first General Chapter of the Order was held at Bologna, in which it was ordained that henceforth the Brethren should hold no possessions or revenues, and should renounce those which had already been bestowed on them, depending for their subsistence on the alms of the faithful. The Saint besought the assembled Fathers to release him from his office of superiority, saying: "I am grown cold and remiss, and am no longer of any use." Needless to say, they absolutely refused to accept his resignation.

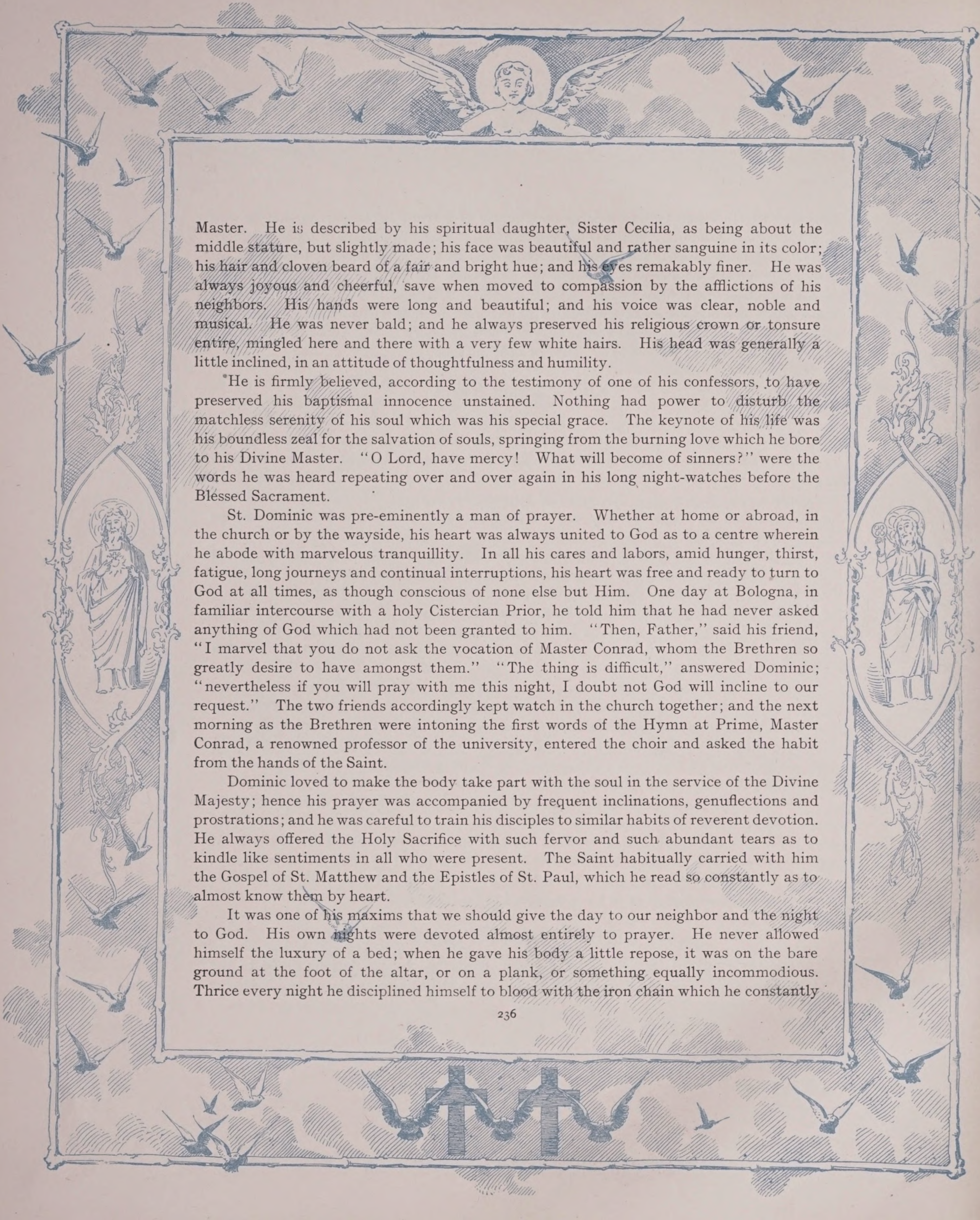
In the General Chapter of the following year, it appeared that sixty convents had already been founded, and the Order was then divided into eight Provinces, viz: Italy, Spain, France, Provence, Lombardy, Germany, Hungary and England. The Friars arrived in the last mentioned country in the June of A. D. 1221, and were first established at Oxford. Thence the Order soon spread into the sister Isle, where it was established by a certain Brother Reginald or Ronald, who afterwards became Archbishop of Armagh and Primate of Ireland.

The limited space at our command compels us to pass over in silence many a beautiful story which reveals the Saint to us in his familiar intercourse with his religious children and with those who sought his counsel and assistance. We can only say that these closing months of his life were spent, partly at Bologna and partly in journeys to Rome and various parts of Northern Italy, preaching, visiting convents already founded, and establishing others in every direction.

Shortly after the Chapter of A. D. 1221, as Dominic was in prayer, a youth of great beauty stood before him and said to him: "Come, my beloved; come and enter into true joy." After receiving this precious assurance of his approaching glory, the Saint said to some clerics of Bologna with whom he was on terms of affectionate intimacy: "You see me now, dear friends, in good health; but be sure of this, that, before next Feast of the Assumption, I shall have departed to God."

XIV.—Personal Traits.

It is the constant tradition of the Order, confirmed by revelations made to the Saints, that, even in his exterior, St. Dominic bore a striking resemblance to his Divine



Master. He is described by his spiritual daughter, Sister Cecilia, as being about the middle stature, but slightly made; his face was beautiful and rather sanguine in its color; his hair and cloven beard of a fair and bright hue; and his eyes remarkably finer. He was always joyous and cheerful, save when moved to compassion by the afflictions of his neighbors. His hands were long and beautiful; and his voice was clear, noble and musical. He was never bald; and he always preserved his religious crown or tonsure entire, mingled here and there with a very few white hairs. His head was generally a little inclined, in an attitude of thoughtfulness and humility.

He is firmly believed, according to the testimony of one of his confessors, to have preserved his baptismal innocence unstained. Nothing had power to disturb the matchless serenity of his soul which was his special grace. The keynote of his life was his boundless zeal for the salvation of souls, springing from the burning love which he bore to his Divine Master. "O Lord, have mercy! What will become of sinners?" were the words he was heard repeating over and over again in his long night-watches before the Blessed Sacrament.

St. Dominic was pre-eminently a man of prayer. Whether at home or abroad, in the church or by the wayside, his heart was always united to God as to a centre wherein he abode with marvelous tranquillity. In all his cares and labors, amid hunger, thirst, fatigue, long journeys and continual interruptions, his heart was free and ready to turn to God at all times, as though conscious of none else but Him. One day at Bologna, in familiar intercourse with a holy Cistercian Prior, he told him that he had never asked anything of God which had not been granted to him. "Then, Father," said his friend, "I marvel that you do not ask the vocation of Master Conrad, whom the Brethren so greatly desire to have amongst them." "The thing is difficult," answered Dominic; "nevertheless if you will pray with me this night, I doubt not God will incline to our request." The two friends accordingly kept watch in the church together; and the next morning as the Brethren were intoning the first words of the Hymn at Prime, Master Conrad, a renowned professor of the university, entered the choir and asked the habit from the hands of the Saint.

Dominic loved to make the body take part with the soul in the service of the Divine Majesty; hence his prayer was accompanied by frequent inclinations, genuflections and prostrations; and he was careful to train his disciples to similar habits of reverent devotion. He always offered the Holy Sacrifice with such fervor and such abundant tears as to kindle like sentiments in all who were present. The Saint habitually carried with him the Gospel of St. Matthew and the Epistles of St. Paul, which he read so constantly as to almost know them by heart.

It was one of his maxims that we should give the day to our neighbor and the night to God. His own nights were devoted almost entirely to prayer. He never allowed himself the luxury of a bed; when he gave his body a little repose, it was on the bare ground at the foot of the altar, or on a plank, or something equally incommodious. Thrice every night he disciplined himself to blood with the iron chain which he constantly

wore around his waist; the first time for his own sins, the second for the conversion of sinners, the third for the souls in Purgatory; and, the more to conform himself to the sufferings and humiliations of his Lord, he would sometimes receive this terrible chastisement from the hands of others.

All who gave their testimony concerning him affirm that never had they known a man so humble. His spirit of humility and compunction of heart showed itself in his prayers, in which he constantly made use of passages from Holy Scripture expressive of the most profound self-abasement; in his bearing towards others, thanking his benefactors on his knees when a whole loaf was given him on the quest; in the care with which he endeavored to conceal everything that could attract the praise and esteem of men.

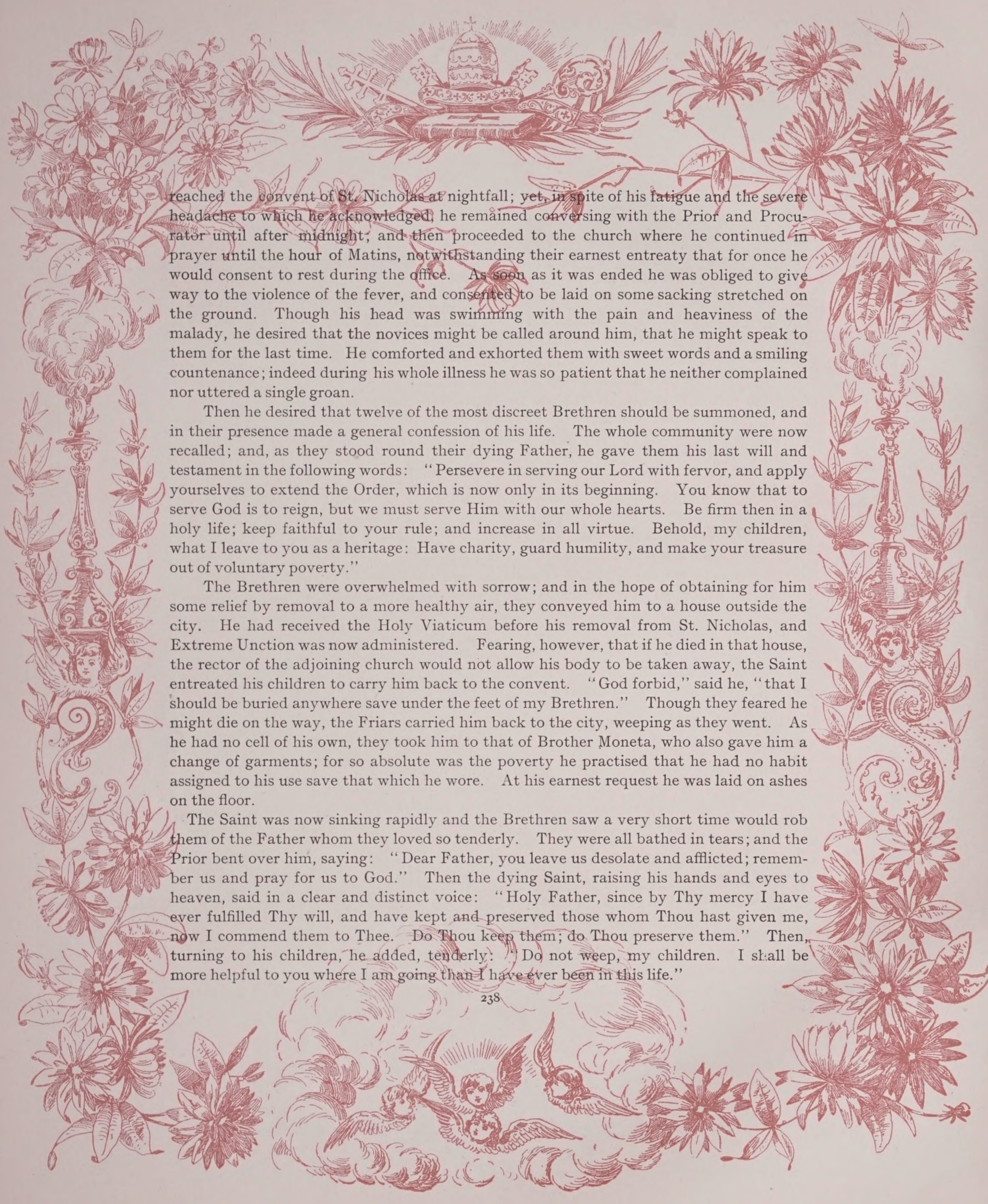
His confidence in God was boundless and unshaken. "Go and pray, my son; God will provide," he would reply to those who came to tell him of the temporal necessities of the Brethren; and God always brought it about that they were supplied with all that they needed.

Both as a confessor and a preacher, St. Dominic possessed a singular grace for drawing souls to true penance; and, not content with the public ministry of the Word, he daily gave a spiritual conference to his own Brethren, unless prevented by some great necessity. He was full of compassionate charity for others; and, if any one had temptation or trouble and went to ask his counsel, his words were so full of sweetness that none ever left him without being consoled. He had a mother's tenderness for his children, which he showed even by his care for their bodily comfort, trying by every means to alleviate the hardships they endured and to encourage them to perseverance. This tenderness of heart was, however, united to a singular firmness of purpose. When, after prayer and mature deliberation, he had decided on a course of action, he adhered to it without passion or anger, but with a constancy which nothing could move.

Yet this gentle-hearted Saint, whose character, so full of love, tenderness and holy joy, was modeled on the Sacred Heart of his Divine Master, has been so pertinaciously misrepresented by Protestant writers, that a gloomy color has been given to his picture even in the minds of Catholics who are not familiar with his story. The father of lies had doubtless had a special grudge against the Founder of "the Order of Truth," and does his best to perpetuate the time-worn calumnies which find expression in such groundless epithets as "the cruel and bloodthirsty Dominic," "the pitiless Founder of the Inquisition," and the like. If the office which the Saint discharged among the heretics of Languedoc was or was not identical with that which afterwards bore the name of Inquisitor, certain it is, that, neither in his exercise of that office nor in any other period of his life, there is to be discovered a single trait which is out of harmony with his character as a faithful follower of Him who was "meek and humble of heart."

XV.—Death of the Saint.

It was in the beginning of August, A. D. 1221, that Dominic returned to Bologna, after a journey to Venice, performed as usual on foot and preaching as he went. He

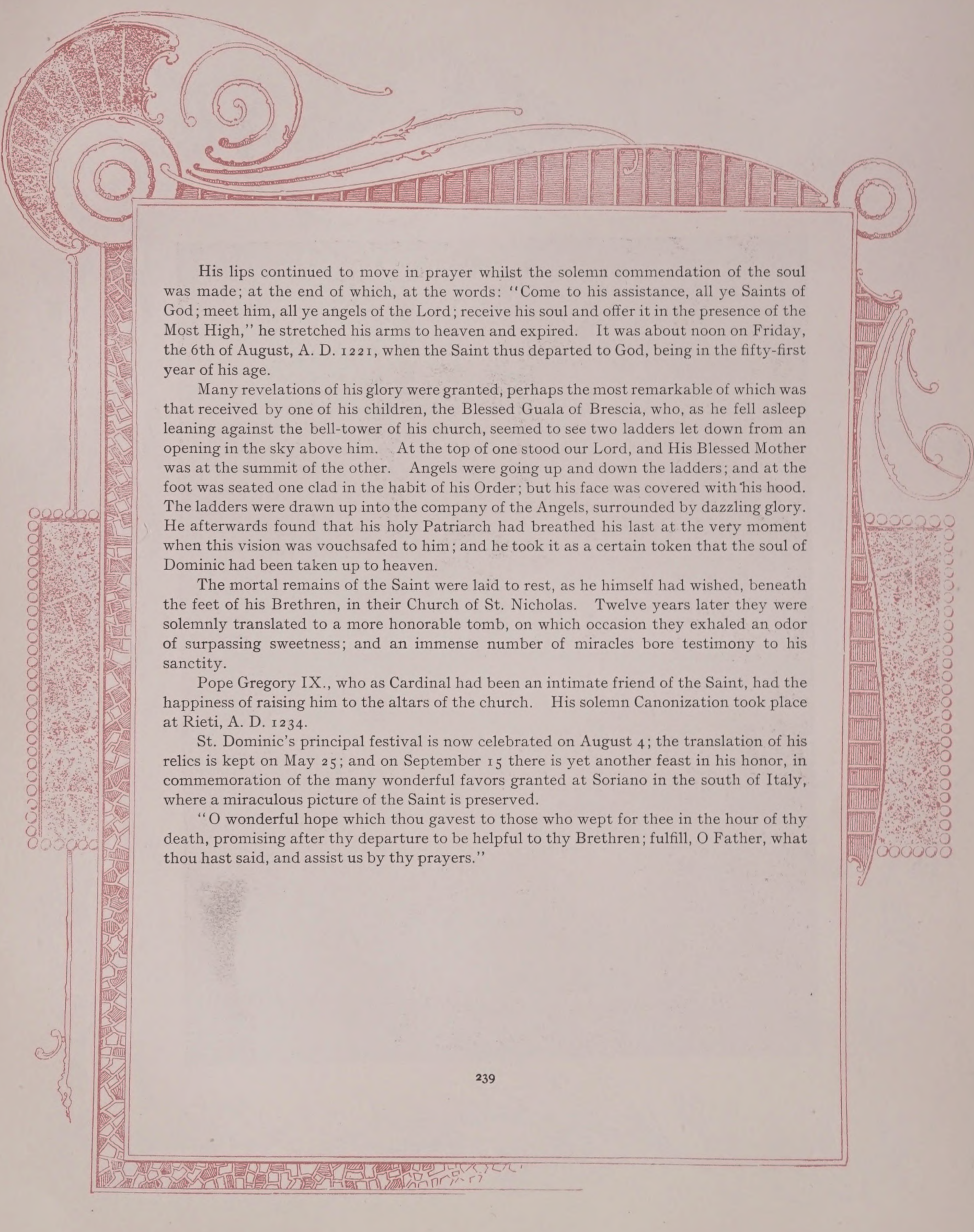


reached the convent of St. Nicholas at nightfall; yet, in spite of his fatigue and the severe headache to which he acknowledged, he remained conversing with the Prior and Procurator until after midnight; and then proceeded to the church where he continued in prayer until the hour of Matins, notwithstanding their earnest entreaty that for once he would consent to rest during the office. As soon as it was ended he was obliged to give way to the violence of the fever, and consented to be laid on some sacking stretched on the ground. Though his head was swimming with the pain and heaviness of the malady, he desired that the novices might be called around him, that he might speak to them for the last time. He comforted and exhorted them with sweet words and a smiling countenance; indeed during his whole illness he was so patient that he neither complained nor uttered a single groan.

Then he desired that twelve of the most discreet Brethren should be summoned, and in their presence made a general confession of his life. The whole community were now recalled; and, as they stood round their dying Father, he gave them his last will and testament in the following words: "Persevere in serving our Lord with fervor, and apply yourselves to extend the Order, which is now only in its beginning. You know that to serve God is to reign, but we must serve Him with our whole hearts. Be firm then in a holy life; keep faithful to your rule; and increase in all virtue. Behold, my children, what I leave to you as a heritage: Have charity, guard humility, and make your treasure out of voluntary poverty."

The Brethren were overwhelmed with sorrow; and in the hope of obtaining for him some relief by removal to a more healthy air, they conveyed him to a house outside the city. He had received the Holy Viaticum before his removal from St. Nicholas, and Extreme Unction was now administered. Fearing, however, that if he died in that house, the rector of the adjoining church would not allow his body to be taken away, the Saint entreated his children to carry him back to the convent. "God forbid," said he, "that I should be buried anywhere save under the feet of my Brethren." Though they feared he might die on the way, the Friars carried him back to the city, weeping as they went. As he had no cell of his own, they took him to that of Brother Moneta, who also gave him a change of garments; for so absolute was the poverty he practised that he had no habit assigned to his use save that which he wore. At his earnest request he was laid on ashes on the floor.

The Saint was now sinking rapidly and the Brethren saw a very short time would rob them of the Father whom they loved so tenderly. They were all bathed in tears; and the Prior bent over him, saying: "Dear Father, you leave us desolate and afflicted; remember us and pray for us to God." Then the dying Saint, raising his hands and eyes to heaven, said in a clear and distinct voice: "Holy Father, since by Thy mercy I have ever fulfilled Thy will, and have kept and preserved those whom Thou hast given me, now I commend them to Thee. Do Thou keep them; do Thou preserve them." Then, turning to his children, he added, tenderly: "Do not weep, my children. I shall be more helpful to you where I am going than I have ever been in this life."



His lips continued to move in prayer whilst the solemn commendation of the soul was made; at the end of which, at the words: "Come to his assistance, all ye Saints of God; meet him, all ye angels of the Lord; receive his soul and offer it in the presence of the Most High," he stretched his arms to heaven and expired. It was about noon on Friday, the 6th of August, A. D. 1221, when the Saint thus departed to God, being in the fifty-first year of his age.

Many revelations of his glory were granted, perhaps the most remarkable of which was that received by one of his children, the Blessed Guala of Brescia, who, as he fell asleep leaning against the bell-tower of his church, seemed to see two ladders let down from an opening in the sky above him. At the top of one stood our Lord, and His Blessed Mother was at the summit of the other. Angels were going up and down the ladders; and at the foot was seated one clad in the habit of his Order; but his face was covered with his hood. The ladders were drawn up into the company of the Angels, surrounded by dazzling glory. He afterwards found that his holy Patriarch had breathed his last at the very moment when this vision was vouchsafed to him; and he took it as a certain token that the soul of Dominic had been taken up to heaven.

The mortal remains of the Saint were laid to rest, as he himself had wished, beneath the feet of his Brethren, in their Church of St. Nicholas. Twelve years later they were solemnly translated to a more honorable tomb, on which occasion they exhaled an odor of surpassing sweetness; and an immense number of miracles bore testimony to his sanctity.

Pope Gregory IX., who as Cardinal had been an intimate friend of the Saint, had the happiness of raising him to the altars of the church. His solemn Canonization took place at Rieti, A. D. 1234.

St. Dominic's principal festival is now celebrated on August 4; the translation of his relics is kept on May 25; and on September 15 there is yet another feast in his honor, in commemoration of the many wonderful favors granted at Soriano in the south of Italy, where a miraculous picture of the Saint is preserved.

"O wonderful hope which thou gavest to those who wept for thee in the hour of thy death, promising after thy departure to be helpful to thy Brethren; fulfill, O Father, what thou hast said, and assist us by thy prayers."



Penance, Matrimony, Confirmation, Baptism

Instruction on the Renewal of Baptismal Vows

Doctrine on the Holy Trinity

The Most Holy Sacraments of the Altar

The Most Holy Sacrament of Extreme Unction

The Most Holy Sacrament of Holy Order

The Ceremonies Used at Funerals

A Pilgrimage to the Holy Land, Illustrated

By

REV. LEONARD GOFFINE

Translated from the Latest German Edition of Rev. George Ott

By

VERY REV. GERARD M. PILZ, O. S. B.

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Penance.

"Unless you do penance you shall all likewise perish."



PENANCE consists in the turning of our whole soul to God, hating and detesting the crimes we have committed, firmly resolving to amend our lives, our evil habits and corrupt ways, hoping through the mercy of God to obtain pardon. This is interior penance, or the virtue of penance. The sincere acknowledgment of our sins to a priest and the absolution he accords, is exterior penance, or the holy Sacrament of Penance, which Christ instituted (John 20: 22-23), through which the sins committed after baptism are remitted.

Which of these Penances is Necessary for the Forgiveness of Sins?

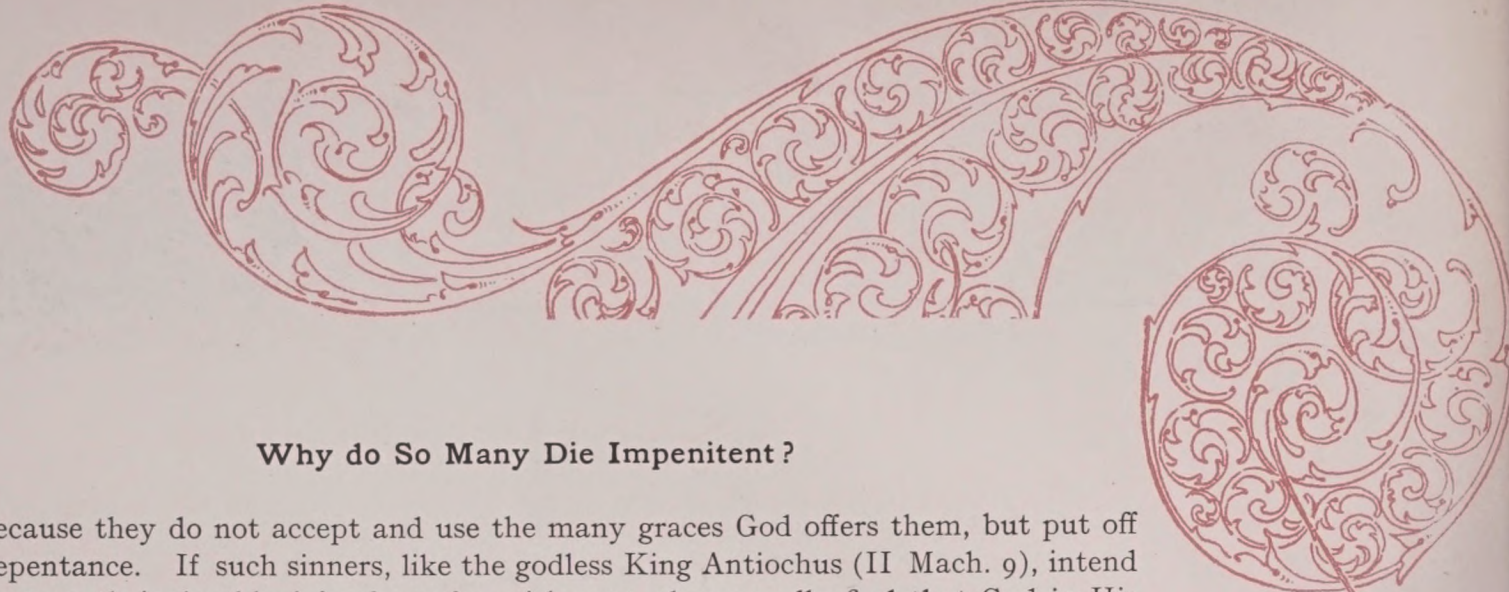
Both are necessary, for unless the conversion of the heart to God, a true consciousness of and sorrow for sin, the firm purpose of amendment and confidence in God's mercy, precede the confession, declaring all our sins to a priest cannot obtain forgiveness of mortal sin committed after baptism. At the same time a really contrite turning to God will not, without confession to a priest, obtain forgiveness, except when by circumstances a person is prevented from approaching the tribunal of penance. Such a person must, however, have the ardent desire to confess as soon as possible.

Can Any One who has Committed Mortal Sin be Saved Without Penance?

No, for penance is as necessary to such a one as baptism, if he wishes not to perish: "Unless you do penance, says Christ, you shall all likewise perish" (Luke 13: 3-5).

Is this Penance Performed at Once?

This penance is necessary every day of our lives; that is, we must from day to day endeavor to be heartily sorry for our sins, to despise them, to eradicate the roots of sin, that is, our passions and evil inclinations, and become more pleasing to God by penance and good works.



Why do So Many Die Impenitent?

Because they do not accept and use the many graces God offers them, but put off their repentance. If such sinners, like the godless King Antiochus (II Mach. 9), intend to repent on their deathbed for fear of punishment, they usually find that God in His justice will no longer give them the grace of repentance, for he who when he can repent, will not, cannot when he will. "Who will not listen at the time of grace," says St. Gregory, "will not be listened to in the time of anxiety." And it is to be feared that he who postpones penance until old age, will not find justice where he looked for mercy.

Can all Sinners do Penance?



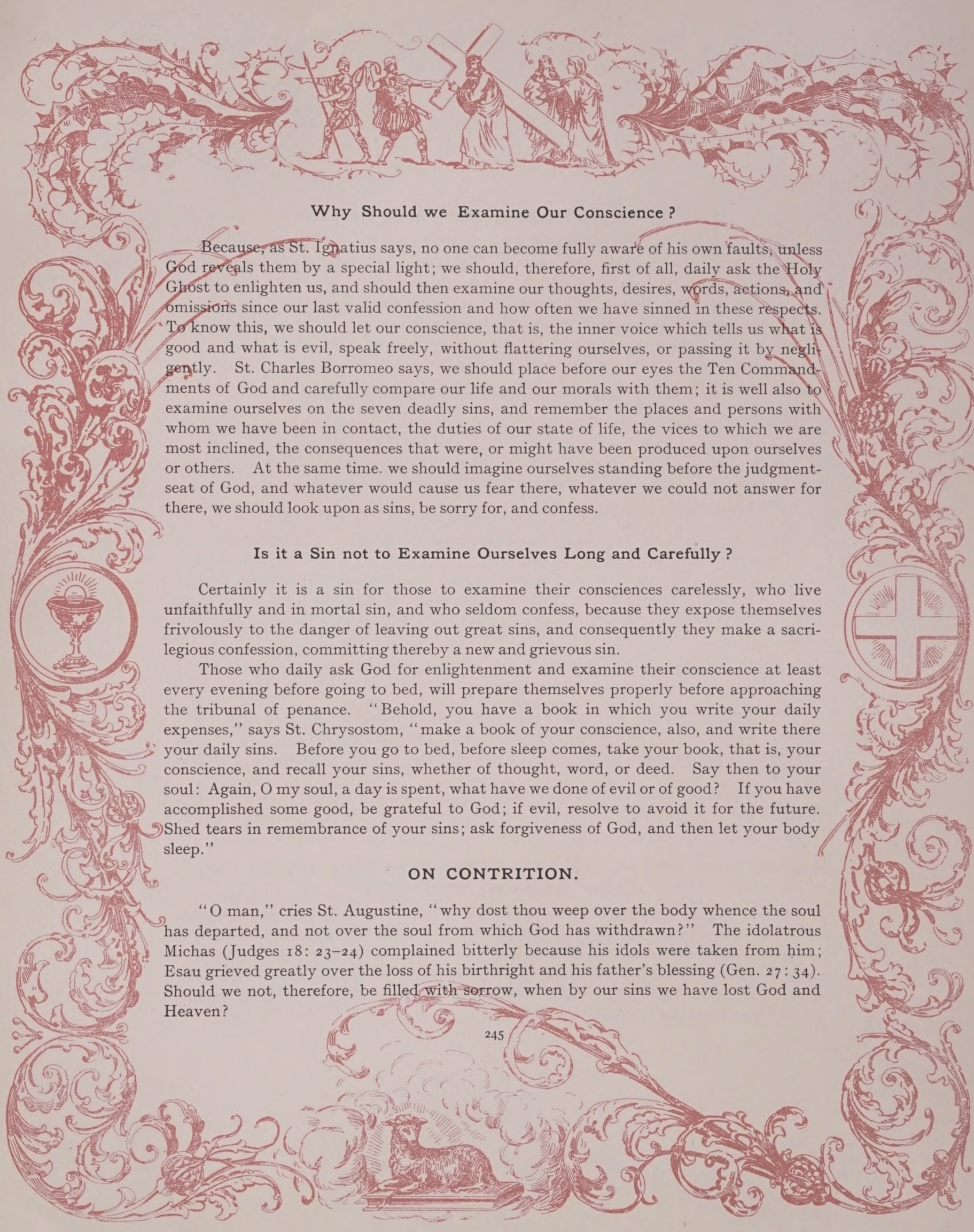
With the grace of God all can, even the greatest sinners; as a real father God calls them when He says: "As I live . . . I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will ye die, O house of Israel? And the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness" (Ezech. 23: 11-12).

Do All who go to Confession Perform True Penance?

Unfortunately they do not; for all is not accomplished with confession. If there is no sincere detestation of sin, no true sorrow for having offended God; if the evil inclinations and bad habits are not overcome, ill-gotten goods restored, and calumny repaired, the occasions of sin avoided; if a sincere amendment of life, or, at least, its earnest purpose does not follow, then indeed there cannot be the least shadow of true repentance, not even though such persons confess weekly. But alas! we see many such. And why? Because many think repentance consists simply in confessing, and not in the amendment of their lives. Only those obtain pardon who are truly penitent and perform all that is enjoined upon them in confession. It is well, therefore, to read and carefully act according to the following instructions.

ON THE EXAMINATION OF CONSCIENCE.

The foundation of true repentance, interior and exterior, is the vivid knowledge of our sins. There are many who are unconscious of the most grievous sins in which they are buried; blinded by self-love, they do not even regard them as sins, do not confess them, perform no penance for them and are consequently eternally lost. To prevent this great evil, the Council of Trent (Sess. 14, c. 5) ordered a careful examination of conscience before confession, and afterwards to confess the sins which are discovered by that examination.



Why Should we Examine Our Conscience ?

Because, as St. Ignatius says, no one can become fully aware of his own faults, unless God reveals them by a special light; we should, therefore, first of all, daily ask the Holy Ghost to enlighten us, and should then examine our thoughts, desires, words, actions, and omissions since our last valid confession and how often we have sinned in these respects. To know this, we should let our conscience, that is, the inner voice which tells us what is good and what is evil, speak freely, without flattering ourselves, or passing it by negligently. St. Charles Borromeo says, we should place before our eyes the Ten Commandments of God and carefully compare our life and our morals with them; it is well also to examine ourselves on the seven deadly sins, and remember the places and persons with whom we have been in contact, the duties of our state of life, the vices to which we are most inclined, the consequences that were, or might have been produced upon ourselves or others. At the same time, we should imagine ourselves standing before the judgment-seat of God, and whatever would cause us fear there, whatever we could not answer for there, we should look upon as sins, be sorry for, and confess.

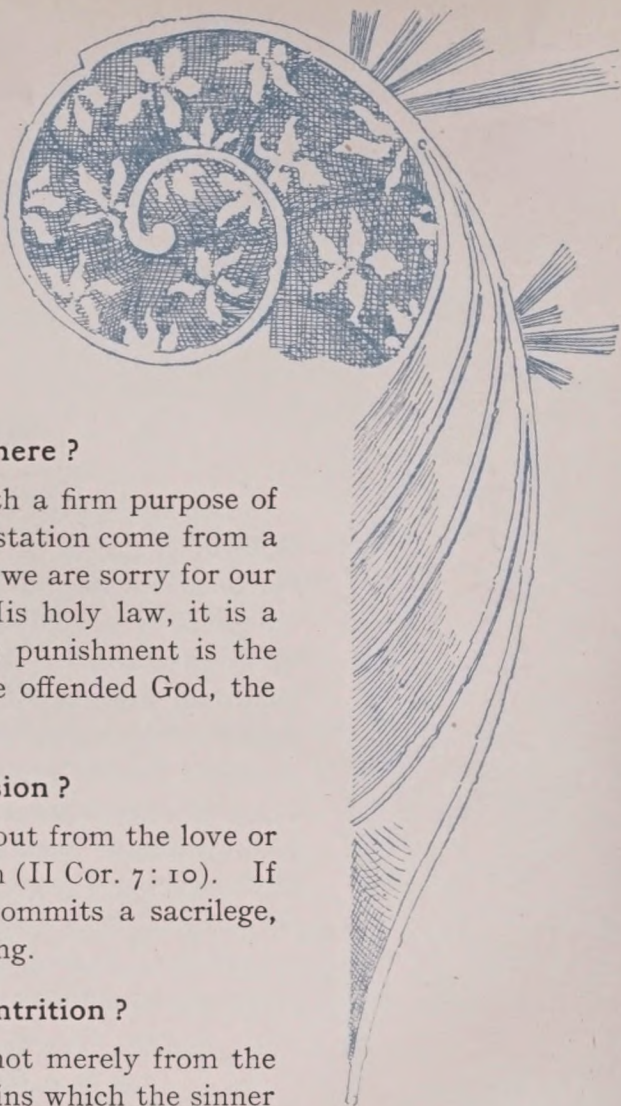
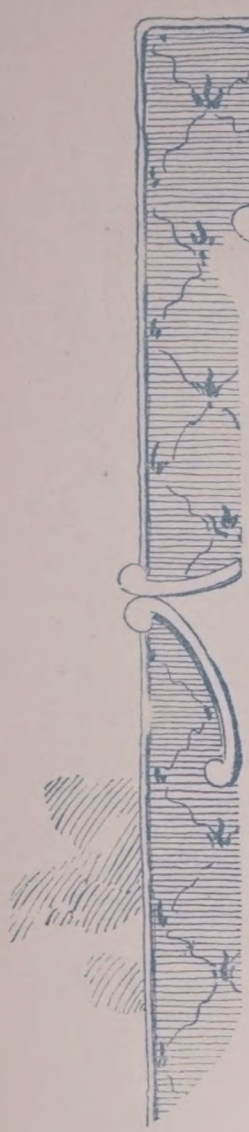
Is it a Sin not to Examine Ourselves Long and Carefully ?

Certainly it is a sin for those to examine their consciences carelessly, who live unfaithfully and in mortal sin, and who seldom confess, because they expose themselves frivolously to the danger of leaving out great sins, and consequently they make a sacrilegious confession, committing thereby a new and grievous sin.

Those who daily ask God for enlightenment and examine their conscience at least every evening before going to bed, will prepare themselves properly before approaching the tribunal of penance. "Behold, you have a book in which you write your daily expenses," says St. Chrysostom, "make a book of your conscience, also, and write there your daily sins. Before you go to bed, before sleep comes, take your book, that is, your conscience, and recall your sins, whether of thought, word, or deed. Say then to your soul: Again, O my soul, a day is spent, what have we done of evil or of good? If you have accomplished some good, be grateful to God; if evil, resolve to avoid it for the future. Shed tears in remembrance of your sins; ask forgiveness of God, and then let your body sleep."

ON CONTRITION.

"O man," cries St. Augustine, "why dost thou weep over the body whence the soul has departed, and not over the soul from which God has withdrawn?" The idolatrous Michas (Judges 18: 23-24) complained bitterly because his idols were taken from him; Esau grieved greatly over the loss of his birthright and his father's blessing (Gen. 27: 34). Should we not, therefore, be filled with sorrow, when by our sins we have lost God and Heaven?



What is Contrition, and How Many Kinds are There ?

“Contrition is a hearty sorrow and detestation of our sins, with a firm purpose of sinning no more” (Conc. Trid., Sess. 14, 4). If this grief and detestation come from a temporal injury, shame or punishment, it is a natural sorrow; but if we are sorry for our sins, because by them we have offended God, and transgressed His holy law, it is a supernatural sorrow; this, again, is imperfect when fear of God’s punishment is the motive; it is perfect, if we are sorry for our sins, because we have offended God, the supreme Lord and best of Fathers.

Is Natural Sorrow Sufficient for a Good Confession ?

It is not, because it proceeds not from a supernatural motive, but from the love or fear of the world. A mere natural sorrow for our sins worketh death (II Cor. 7: 10). If one confess his sins having only a natural sorrow for them, he commits a sacrilege, because the most necessary part of the Sacrament of Penance is wanting.

What Other Qualities are Necessary for a True Contrition ?

Contrition should be interior, proceeding from the heart and not merely from the lips; it must be universal, that is, it must extend to all the mortal sins which the sinner has committed; it must be sovereign, that is, he must be more sorry for having offended God, than for any temporal evil; it must be supernatural, that is, produced in the heart by supernatural motives; namely, because we have offended God, lost His grace, deserved hell, etc.

What Kind of Sorrow Must We Have in Order to Obtain Forgiveness of Our Sins ?

That sorrow which proceeds from a perfect love of God, and not from fear of temporal or eternal punishment. This perfect contrition would suffice for the forgiveness of sins, if in case of danger of death, there should be a great desire, but no opportunity to confess to a priest.

But the Holy Catholic Church has declared (Conc. Trid., Sess. 14, c. 4) the imperfect contrition which proceeds from the fear of eternal punishment to be sufficient for the valid reception of the holy Sacrament of Penance.

Who are Those Who Have Reason to Fear They Have Aroused Only a Natural Sorrow for Their Sins ?

Those who care little about knowing what true sorrow is; those who often commit grievous sins, and do not amend their lives; for if true sorrow for sin had been excited in their hearts, with the firm purpose of amendment, the grace of God in this Sacrament would have strengthened the resolution, and enabled them to avoid sin, at least for a time. On account of their immediate relapse we justly doubt whether they have validly received the Sacrament of Penance and its sanctifying grace.

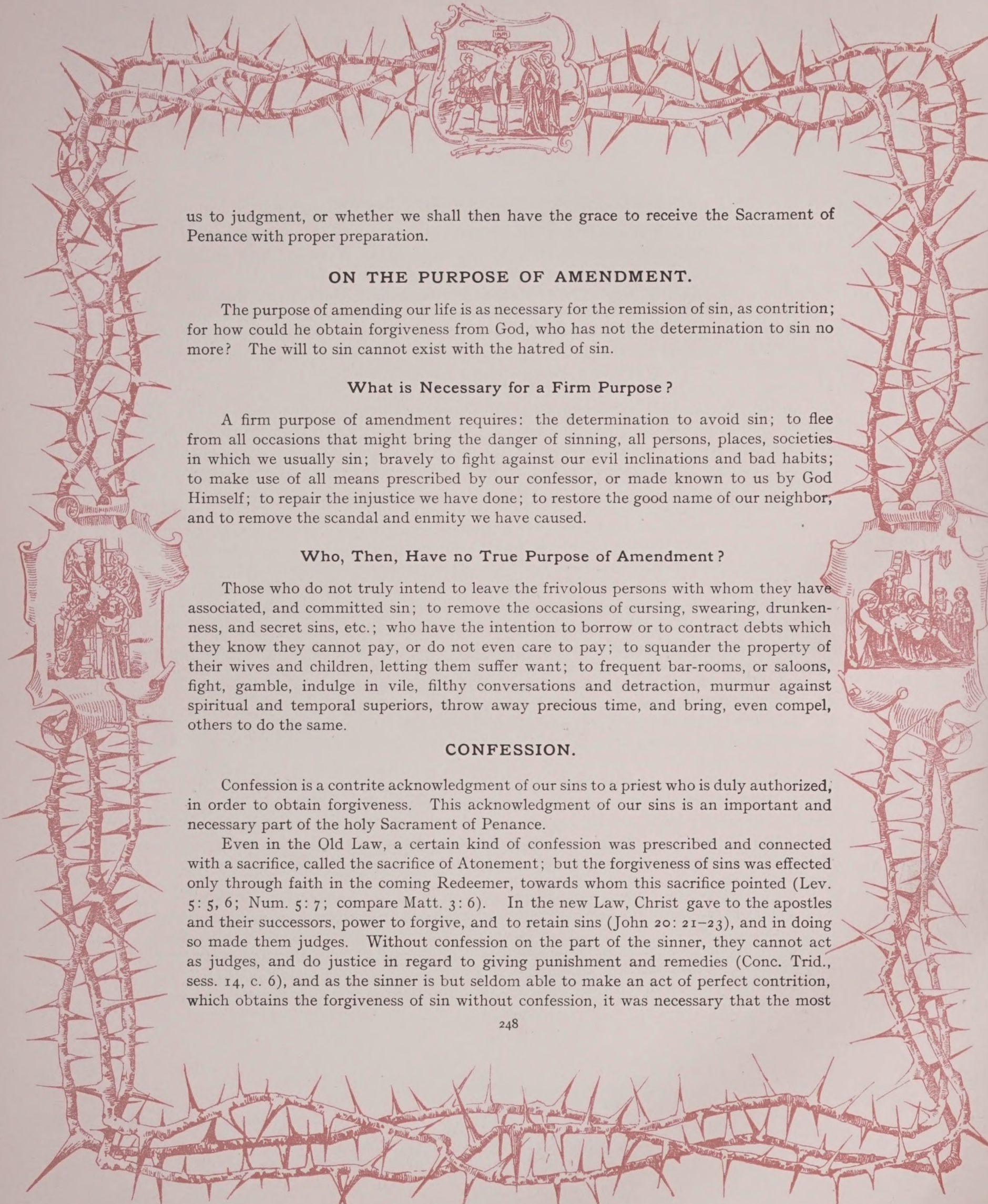


How Can the Sinner Attain True Sorrow?

The sinner can attain true sorrow by the grace of God and his own co-operation. That both are necessary, is shown by the prophet Jeremias (Jer. 31: 18-19), who prays: "Convert me, O Lord, and I shall be converted: for Thou art the Lord, my God. For after Thou didst convert me, I did penance: and after Thou didst shew unto me, I struck my thigh" (with sorrow). To which God replies: "If thou wilt be converted, I will convert thee" (Jer. 15: 19). We see, therefore, that the first and most essential means for producing this sorrow is the grace of God. It must begin and complete the work of conversion, but it will do this only when the sinner earnestly and faithfully co-operates. When God in whatever way has admonished the sinner that he should be converted, let him ardently implore God for the grace of a true conversion, invoke the intercession of the Mother of the Saviour, his guardian angel, and like the holy penitents, David, Peter, and Magdalen, let him meditate upon the truth that God is a just judge, who hates sin, and will punish it in the eternal torments of hell. Having placed these truths vividly before his eyes, the sinner will reflect further whether by his sins he has not himself deserved this punishment, and if by the enlightenment of God he finds he has, he will also see the danger in which he stands, that if God should permit him to die impenitent, he would have to suffer forever in hell. This fear of eternal punishment urges the sinner to hope in God's mercy; for He wishes not the death of the wicked, but that the wicked turn from his way and live; again, our Redeemer says: "I came to call the sinner to repentance, and there is more joy in heaven over one sinner who does penance than over ninety-nine just." He considers the patience of God towards him, the graces bestowed upon him during his sinful life; namely, his creation, redemption, sanctification in baptism, and many others. He will now contemplate the beauty and perfection of God: "Who art Thou, O my God," he cries, "who art Thou who hast loved me with such an unspeakable love, and lovest me still, ungrateful, abominable sinner, that I am! What is all the beauty of this world, of the angels and of the blessed spirits compared to Thine! Thou fountain of all beauty, of all goodness, of all that is amiable, Thou supreme majesty, Thou infinite abyss of love and mercy! I for one vain thought, a short, momentary pleasure, a small, mean gain, could forget, offend and despise Thee! Could I sell, could I forfeit heaven, and eternal joy with Thee! O could I repair those crimes! Could I but wash them out with my tears, even with my blood?" Through such meditations the sinner, by the grace of God, will be easily moved to sorrow. Without such or similar reflections the formulas of sorrow as read from prayer-books or recited by heart, are by no means acts of contrition.

Should We Make an Act of Contrition Before Confession Only.

We should make an act of contrition before confession, and not only then, but every evening after the examination of conscience; we should make one immediately after any fault committed, above all when in danger of death; for we know not when God will call



us to judgment, or whether we shall then have the grace to receive the Sacrament of Penance with proper preparation.

ON THE PURPOSE OF AMENDMENT.

The purpose of amending our life is as necessary for the remission of sin, as contrition; for how could he obtain forgiveness from God, who has not the determination to sin no more? The will to sin cannot exist with the hatred of sin.

What is Necessary for a Firm Purpose?

A firm purpose of amendment requires: the determination to avoid sin; to flee from all occasions that might bring the danger of sinning, all persons, places, societies in which we usually sin; bravely to fight against our evil inclinations and bad habits; to make use of all means prescribed by our confessor, or made known to us by God Himself; to repair the injustice we have done; to restore the good name of our neighbor, and to remove the scandal and enmity we have caused.

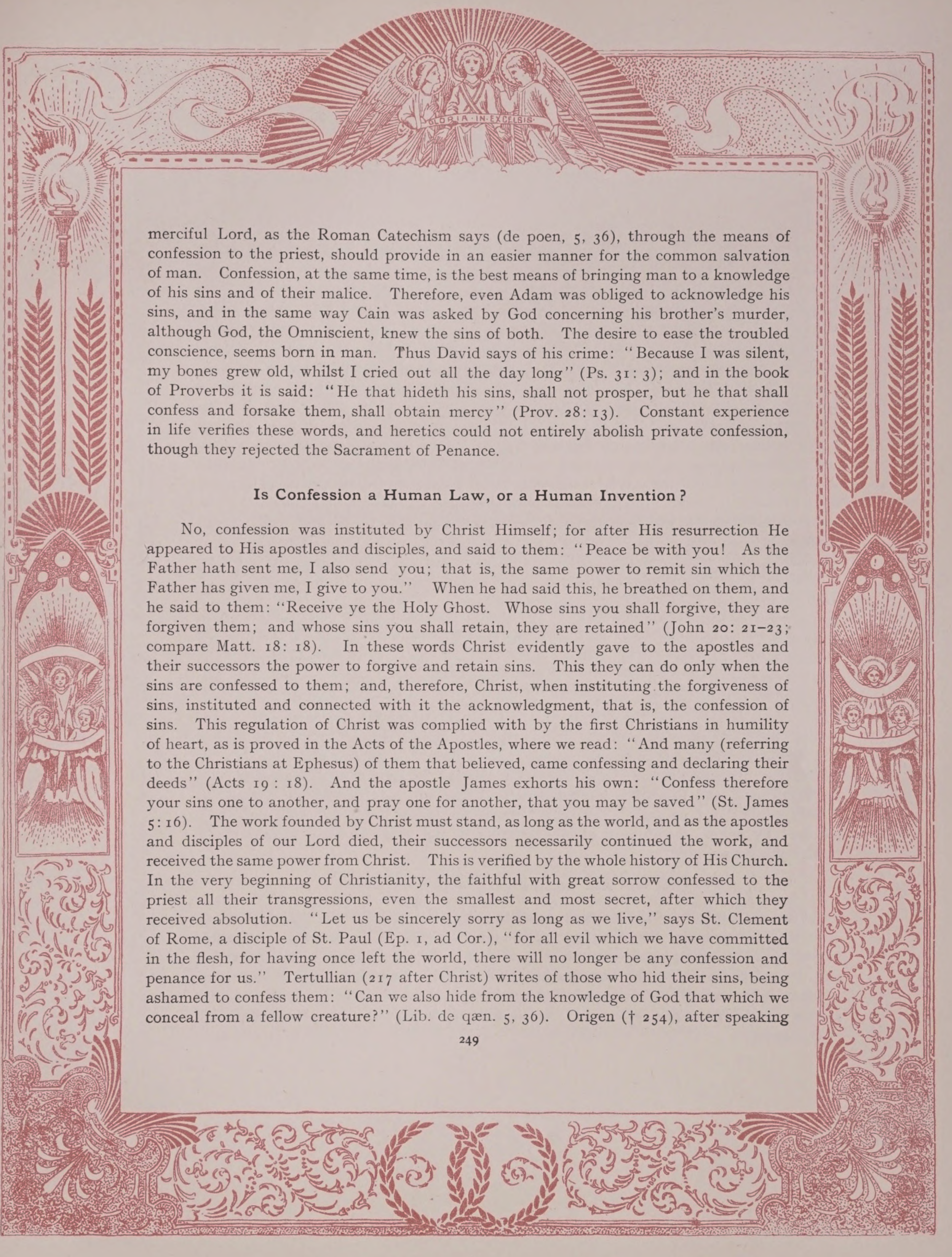
Who, Then, Have no True Purpose of Amendment?

Those who do not truly intend to leave the frivolous persons with whom they have associated, and committed sin; to remove the occasions of cursing, swearing, drunkenness, and secret sins, etc.; who have the intention to borrow or to contract debts which they know they cannot pay, or do not even care to pay; to squander the property of their wives and children, letting them suffer want; to frequent bar-rooms, or saloons, fight, gamble, indulge in vile, filthy conversations and detraction, murmur against spiritual and temporal superiors, throw away precious time, and bring, even compel, others to do the same.

CONFESSION.

Confession is a contrite acknowledgment of our sins to a priest who is duly authorized, in order to obtain forgiveness. This acknowledgment of our sins is an important and necessary part of the holy Sacrament of Penance.

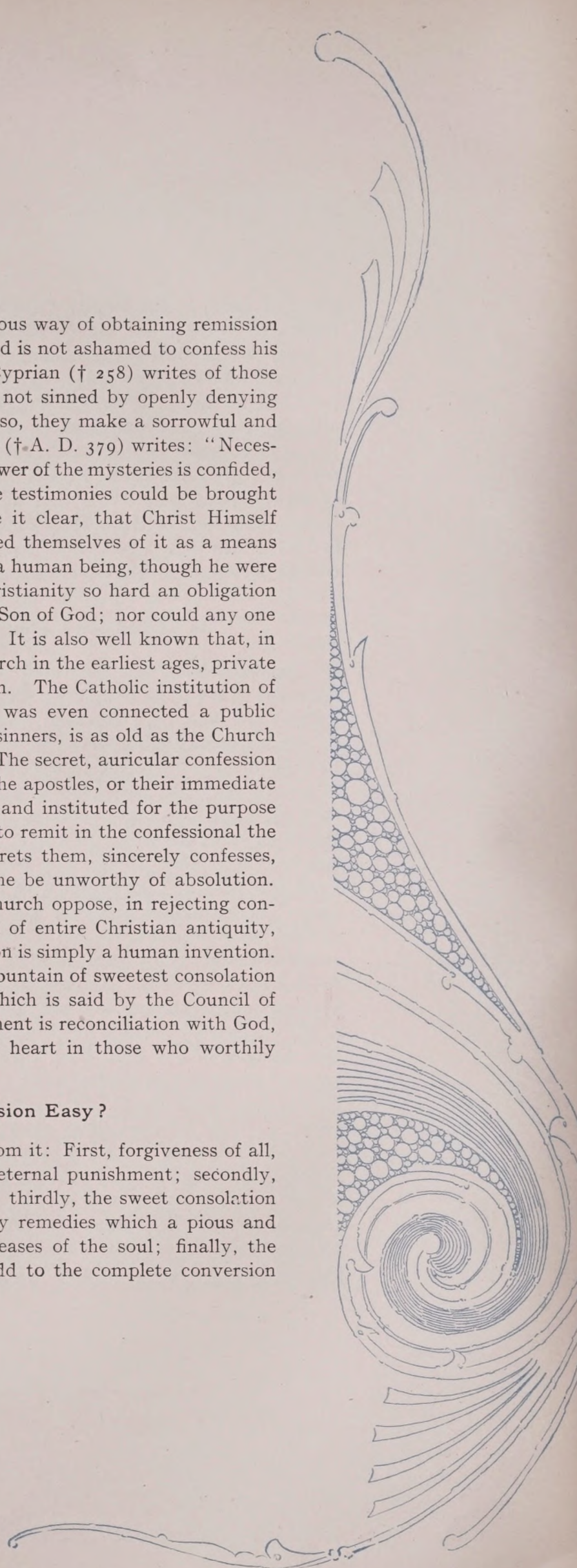
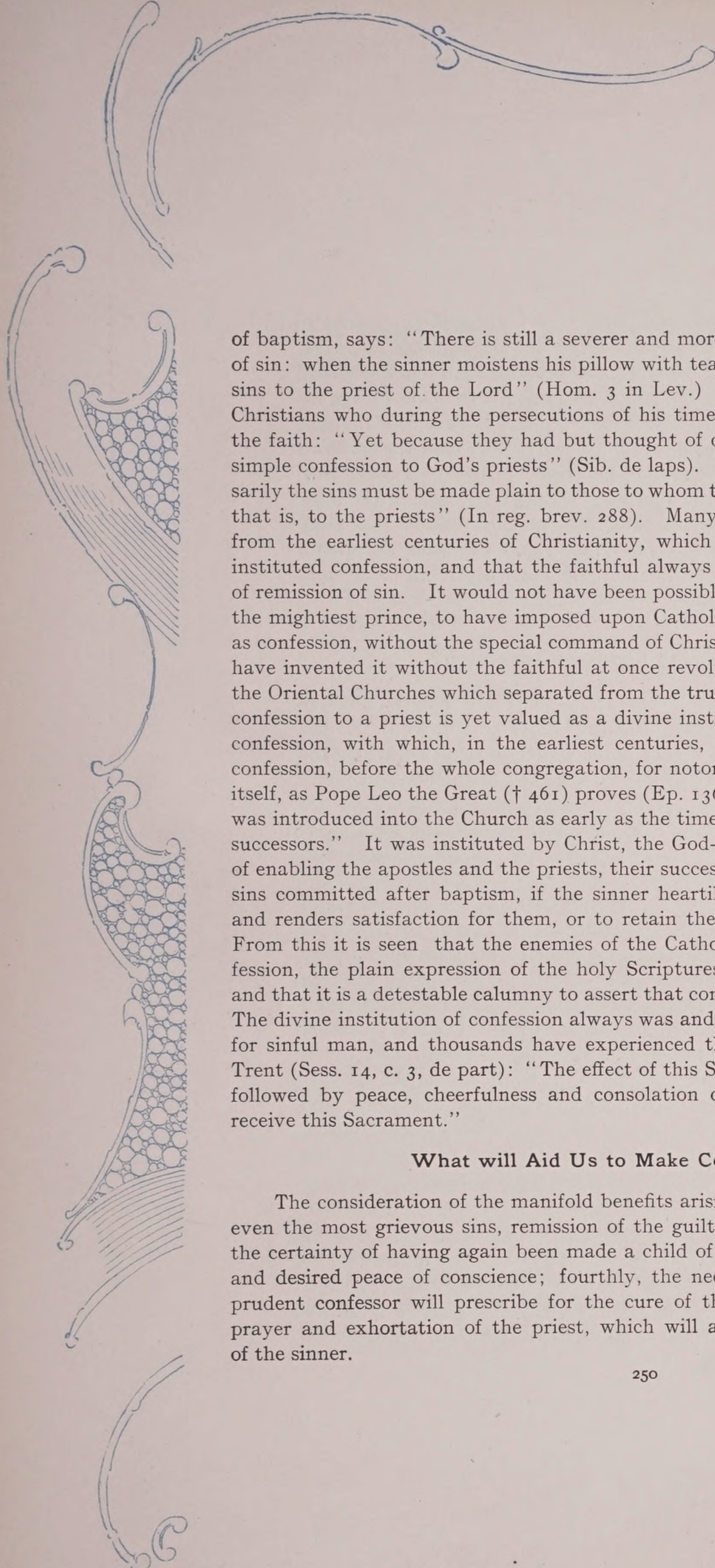
Even in the Old Law, a certain kind of confession was prescribed and connected with a sacrifice, called the sacrifice of Atonement; but the forgiveness of sins was effected only through faith in the coming Redeemer, towards whom this sacrifice pointed (Lev. 5: 5, 6; Num. 5: 7; compare Matt. 3: 6). In the new Law, Christ gave to the apostles and their successors, power to forgive, and to retain sins (John 20: 21-23), and in doing so made them judges. Without confession on the part of the sinner, they cannot act as judges, and do justice in regard to giving punishment and remedies (Conc. Trid., sess. 14, c. 6), and as the sinner is but seldom able to make an act of perfect contrition, which obtains the forgiveness of sin without confession, it was necessary that the most



merciful Lord, as the Roman Catechism says (de poen, 5, 36), through the means of confession to the priest, should provide in an easier manner for the common salvation of man. Confession, at the same time, is the best means of bringing man to a knowledge of his sins and of their malice. Therefore, even Adam was obliged to acknowledge his sins, and in the same way Cain was asked by God concerning his brother's murder, although God, the Omniscient, knew the sins of both. The desire to ease the troubled conscience, seems born in man. Thus David says of his crime: "Because I was silent, my bones grew old, whilst I cried out all the day long" (Ps. 31: 3); and in the book of Proverbs it is said: "He that hideth his sins, shall not prosper, but he that shall confess and forsake them, shall obtain mercy" (Prov. 28: 13). Constant experience in life verifies these words, and heretics could not entirely abolish private confession, though they rejected the Sacrament of Penance.

Is Confession a Human Law, or a Human Invention?

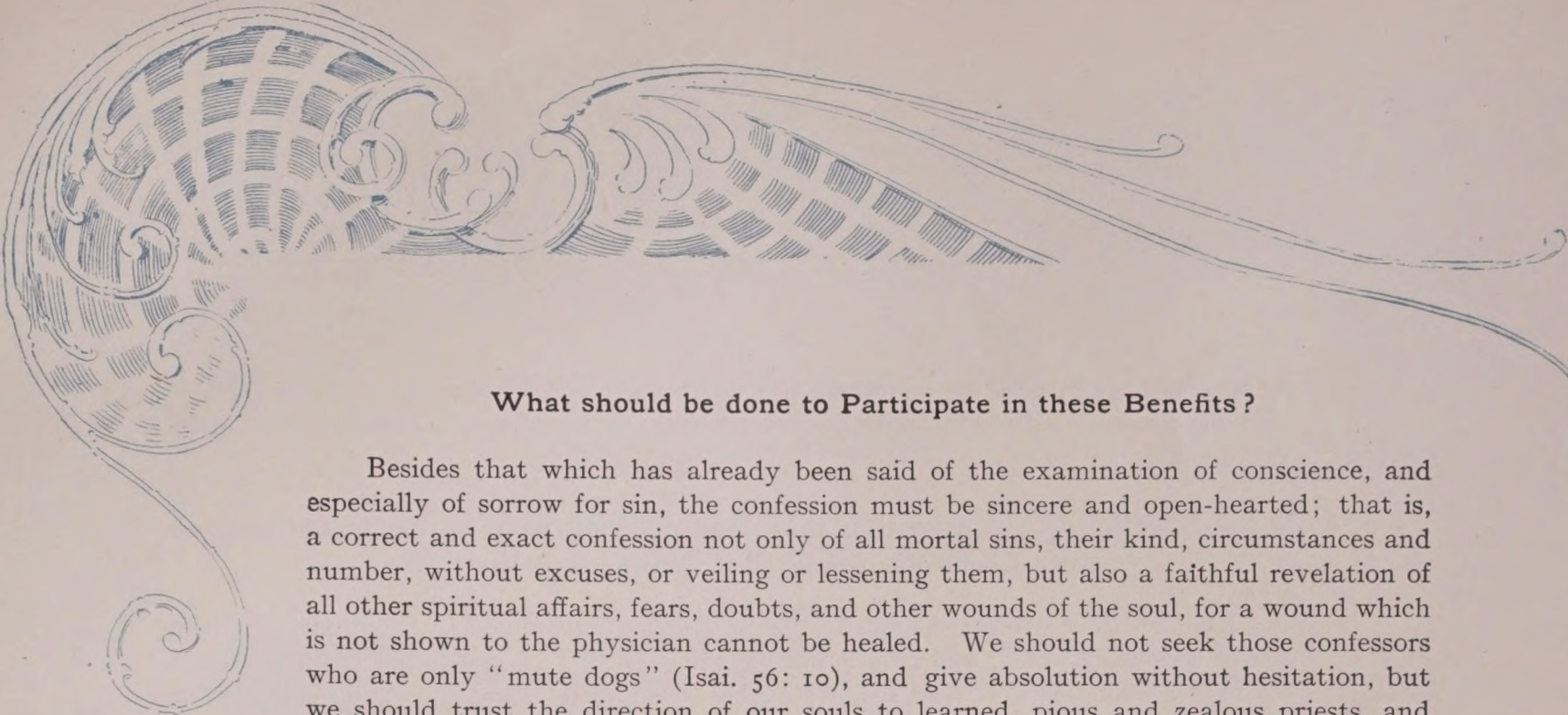
No, confession was instituted by Christ Himself; for after His resurrection He appeared to His apostles and disciples, and said to them: "Peace be with you! As the Father hath sent me, I also send you; that is, the same power to remit sin which the Father has given me, I give to you." When he had said this, he breathed on them, and he said to them: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20: 21-23; compare Matt. 18: 18). In these words Christ evidently gave to the apostles and their successors the power to forgive and retain sins. This they can do only when the sins are confessed to them; and, therefore, Christ, when instituting the forgiveness of sins, instituted and connected with it the acknowledgment, that is, the confession of sins. This regulation of Christ was complied with by the first Christians in humility of heart, as is proved in the Acts of the Apostles, where we read: "And many (referring to the Christians at Ephesus) of them that believed, came confessing and declaring their deeds" (Acts 19: 18). And the apostle James exhorts his own: "Confess therefore your sins one to another, and pray one for another, that you may be saved" (St. James 5: 16). The work founded by Christ must stand, as long as the world, and as the apostles and disciples of our Lord died, their successors necessarily continued the work, and received the same power from Christ. This is verified by the whole history of His Church. In the very beginning of Christianity, the faithful with great sorrow confessed to the priest all their transgressions, even the smallest and most secret, after which they received absolution. "Let us be sincerely sorry as long as we live," says St. Clement of Rome, a disciple of St. Paul (Ep. 1, ad Cor.), "for all evil which we have committed in the flesh, for having once left the world, there will no longer be any confession and penance for us." Tertullian (217 after Christ) writes of those who hid their sins, being ashamed to confess them: "Can we also hide from the knowledge of God that which we conceal from a fellow creature?" (Lib. de qæn. 5, 36). Origen († 254), after speaking



of baptism, says: "There is still a severer and more tedious way of obtaining remission of sin: when the sinner moistens his pillow with tears, and is not ashamed to confess his sins to the priest of the Lord" (Hom. 3 in Lev.) St. Cyprian († 258) writes of those Christians who during the persecutions of his time, had not sinned by openly denying the faith: "Yet because they had but thought of doing so, they make a sorrowful and simple confession to God's priests" (Sib. de laps). Basil († A. D. 379) writes: "Necessarily the sins must be made plain to those to whom the power of the mysteries is confided, that is, to the priests" (In reg. brev. 288). Many more testimonies could be brought from the earliest centuries of Christianity, which make it clear, that Christ Himself instituted confession, and that the faithful always availed themselves of it as a means of remission of sin. It would not have been possible for a human being, though he were the mightiest prince, to have imposed upon Catholic Christianity so hard an obligation as confession, without the special command of Christ the Son of God; nor could any one have invented it without the faithful at once revolting. It is also well known that, in the Oriental Churches which separated from the true Church in the earliest ages, private confession to a priest is yet valued as a divine institution. The Catholic institution of confession, with which, in the earliest centuries, there was even connected a public confession, before the whole congregation, for notorious sinners, is as old as the Church itself, as Pope Leo the Great († 461) proves (Ep. 136): "The secret, auricular confession was introduced into the Church as early as the times of the apostles, or their immediate successors." It was instituted by Christ, the God-Man, and instituted for the purpose of enabling the apostles and the priests, their successors, to remit in the confessional the sins committed after baptism, if the sinner heartily regrets them, sincerely confesses, and renders satisfaction for them, or to retain them if he be unworthy of absolution. From this it is seen that the enemies of the Catholic Church oppose, in rejecting confession, the plain expression of the holy Scriptures, and of entire Christian antiquity, and that it is a detestable calumny to assert that confession is simply a human invention. The divine institution of confession always was and is a fountain of sweetest consolation for sinful man, and thousands have experienced that which is said by the Council of Trent (Sess. 14, c. 3, de part): "The effect of this Sacrament is reconciliation with God, followed by peace, cheerfulness and consolation of the heart in those who worthily receive this Sacrament."

What will Aid Us to Make Confession Easy?

The consideration of the manifold benefits arising from it: First, forgiveness of all, even the most grievous sins, remission of the guilt and eternal punishment; secondly, the certainty of having again been made a child of God; thirdly, the sweet consolation and desired peace of conscience; fourthly, the necessary remedies which a pious and prudent confessor will prescribe for the cure of the diseases of the soul; finally, the prayer and exhortation of the priest, which will also add to the complete conversion of the sinner.



What should be done to Participate in these Benefits?

Besides that which has already been said of the examination of conscience, and especially of sorrow for sin, the confession must be sincere and open-hearted; that is, a correct and exact confession not only of all mortal sins, their kind, circumstances and number, without excuses, or veiling or lessening them, but also a faithful revelation of all other spiritual affairs, fears, doubts, and other wounds of the soul, for a wound which is not shown to the physician cannot be healed. We should not seek those confessors who are only "mute dogs" (Isai. 56: 10), and give absolution without hesitation, but we should trust the direction of our souls to learned, pious and zealous priests, and remain under their guidance, as in physical sickness we remain under the care of an experienced physician, and accept their words as if Christ Himself had spoken.

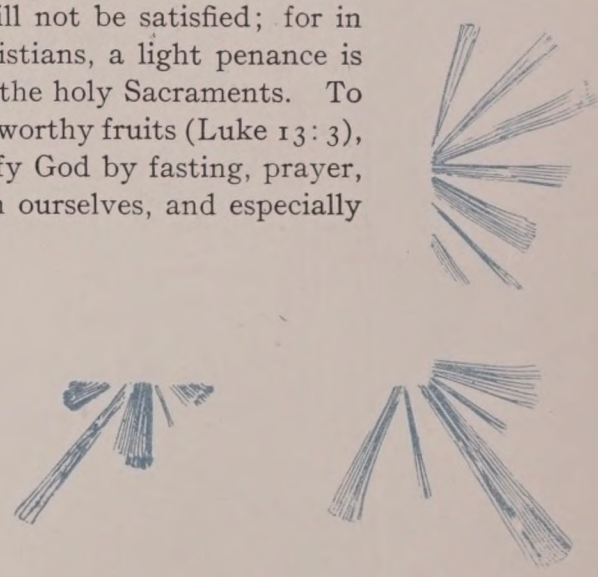
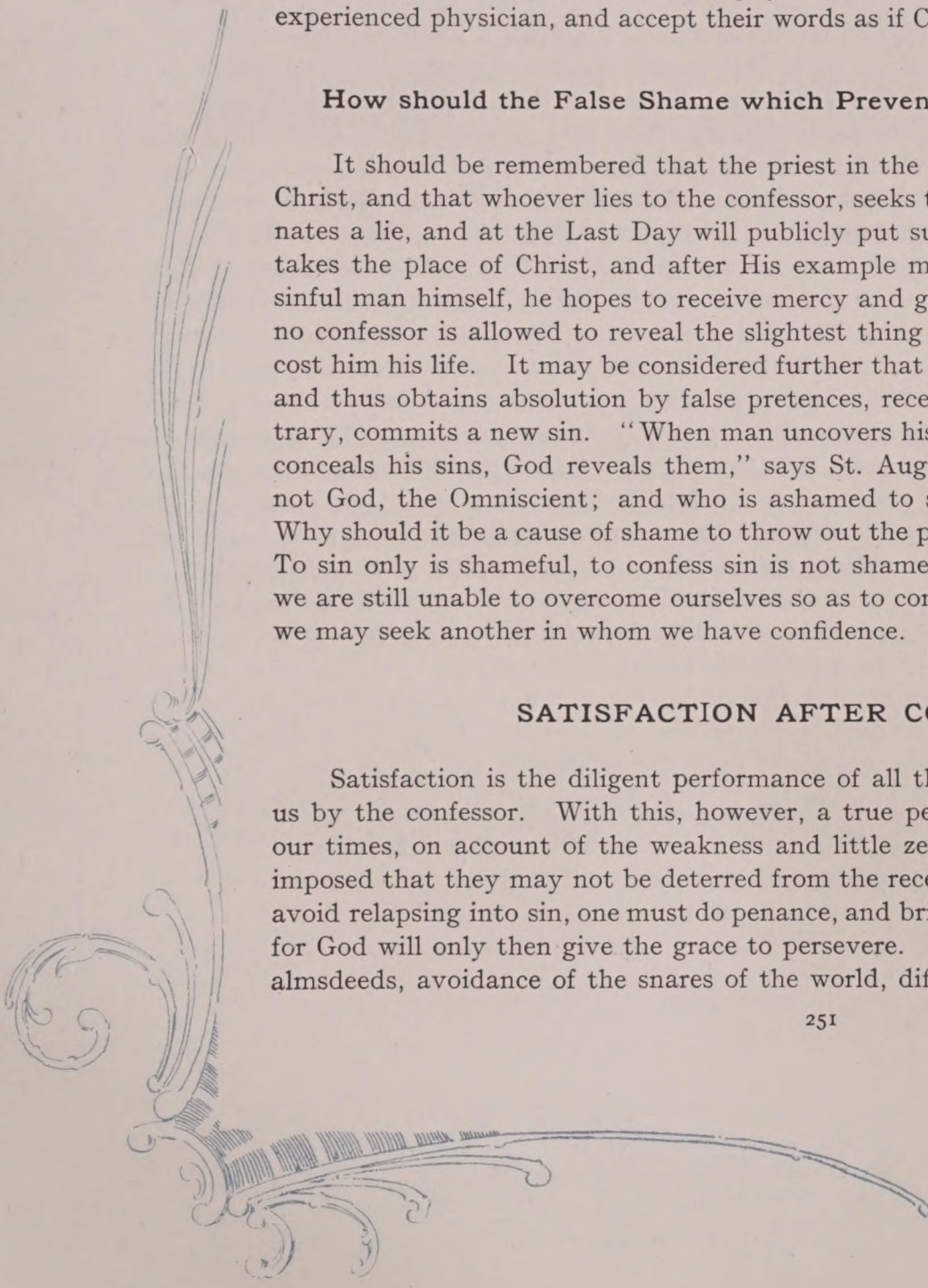
How should the False Shame which Prevents Confession be Overcome?

It should be remembered that the priest in the confessional is the representative of Christ, and that whoever lies to the confessor, seeks to deceive God Himself, who abominates a lie, and at the Last Day will publicly put such a liar to shame. The confessor takes the place of Christ, and after His example must be merciful to the sinner, if, a sinful man himself, he hopes to receive mercy and grace from God. At the same time, no confessor is allowed to reveal the slightest thing heard in confession, even should it cost him his life. It may be considered further that he who conceals a sin in confession, and thus obtains absolution by false pretences, receives no remission, but, on the contrary, commits a new sin. "When man uncovers his sins, God covers them; when man conceals his sins, God reveals them," says St. Augustine. Man can be deceived, but not God, the Omniscient; and who is ashamed to show his wounds to the physician? Why should it be a cause of shame to throw out the poison of sin by a sincere confession? To sin only is shameful, to confess sin is not shameful. But if by all these reflections we are still unable to overcome ourselves so as to confess our sins to a certain confessor, we may seek another in whom we have confidence.



SATISFACTION AFTER CONFESSION.

Satisfaction is the diligent performance of all the works of penance imposed upon us by the confessor. With this, however, a true penitent will not be satisfied; for in our times, on account of the weakness and little zeal of Christians, a light penance is imposed that they may not be deterred from the reception of the holy Sacraments. To avoid relapsing into sin, one must do penance, and bring forth worthy fruits (Luke 13: 3), for God will only then give the grace to persevere. We satisfy God by fasting, prayer, almsdeeds, avoidance of the snares of the world, diffidence in ourselves, and especially



by patient endurance of the afflictions and sufferings which He imposes upon us. Those who have committed sin must do penance in this life or submit to everlasting penance in the next.

Is the Heretic right in Asserting that Man does not need to render Satisfaction since Christ has rendered it Complete on the Cross?

He is entirely wrong. Christ on the cross did indeed render satisfaction for all the sins of the whole world, and man is not capable to atone for one single sin, but it does not follow from this that man is not required to do something. To render satisfaction means to perform a duty which has been neglected. Instead of obeying God, the sinner, by his sins, disobeys Him. Satisfaction for disobedience requires perfect obedience from the sinner: but this, because of his weakness and corruption, no man is able to render, therefore Christ rendered it for us by His perfect obedience even unto the death of the cross. But because Christ has been thus obedient for us, must we not be somewhat obedient also? or which is the same, because Christ for love of us has atoned for our sins by perfect obedience to His Heavenly Father, are we to do no penance for ourselves? It is precisely by this atonement made by Christ that we receive the power of rendering satisfaction. But for this we must, first of all, ask the grace, *i. e.*, pray, to restrain our earthly desires, *i. e.*, fast, and by means of active love (charity) make ourselves susceptible to this grace. St. Paul the Apostle, who calls himself the greatest of sinners, writes of himself: "I now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the Church" (Col. 1: 24); and to the Corinthians he writes: "But I chastise my body and bring it into subjection, lest perhaps, when I have preached to others (meaning penance and conversion), I myself should become cast away" (I Cor. 9: 27). Christ Himself did not censure the Ninivites for their fasting and their penance in sackcloth and ashes, but gave them as an example (Matt. 12: 41). In the Old Testament we find that even after remitting the sin, God imposed a punishment for it. Thus he let the child of king David die, as punishment for his adultery, even though He had forgiven the sin (II Kings 12: 13, 14); thus Moses and Aaron, because they once distrusted God, were not permitted to enter the Promised Land (Num. 20: 24; Deut. 34: 4). According to this doctrine of the Bible, the Catholic Church teaches that there remains a temporal punishment which the sinner must expiate either in this world, or in the next, though on account of the infinite merits of Christ the guilt and eternal punishment of sin are taken away by absolution. In the earliest times of the Church certain works of penance were imposed, which were then very severe, and in the course of time, owing to the indolence of the faithful, were much moderated.



Matrimony.

What is Matrimony?



MATRIMONY is the perfect, indissoluble union of two free persons of different sex, for the purpose of propagating the human race, mutually to bear the burdens of life and to prevent sin (I Cor. 7: 2).

Who Instituted Matrimony?

God Himself, the Creator of all things (Gen. 1: 27-28). He brought to man the helpmate, whom He formed from one of the ribs of Adam, that she who came from his heart, might never depart therefrom, but cling to him in the indissoluble bond of love (Gen. 2: 18, 24). To this original, divine institution Christ refers (Matt. 19: 4-6), and the Church declares the bond of marriage perpetual and indissoluble.

Is Matrimony a Sacrament?

Yes; according to the testimony of the Fathers, the Church has held it such from the times of the apostles, which she could not do, had Christ not raised it to the dignity of a Sacrament. St. Paul even calls it a great Sacrament, because it is symbolical of the perpetual union of Christ with His Church; and the Council of Trent declares: "If any one says that Matrimony is not really and truly one of the seven Sacraments of the Church instituted by Christ, but an invention of men that imparts no grace, let him be anathema" (Conc. Trid., sess. 24, c. 1).

What Graces does this Sacrament Impart?

The grace of preserving matrimonial fidelity inviolate; the grace of educating children as Christians; of patiently enduring the unavoidable difficulties of married life, and of living peaceably with each other. Married people are indeed greatly in need of these graces, in order to fulfill their mutual obligations.

What is the External Sign in the Sacrament of Matrimony?

The union of two single persons in Matrimony, which according to the regulations of the Council of Trent (Conc. Trid., sess. 24, c. 1), must be formed publicly in the presence of the pastor, or with his permission before another priest, and two witnesses.





What Preparations are to be made to Receive the Grace of this Sacrament ?

1. The first and best preparation is a pure and pious life. 2. The light of the Holy Ghost should be invoked to know whether one is called to this state of life. 3. The parents and the father-confessor should be asked for advice. 4. The choice should be made in regard to a Christian heart, and a gentle disposition rather than to beauty and wealth. 5. The immediate preparation is, to purify the conscience if it has not already been done, by a good general confession, and by the reception of the most holy Sacrament of the Altar. Before their marriage the young couple should ask their parents' blessing, should hear the nuptial Mass with devotion, with the intention of obtaining God's grace to begin their new state of life well, and finally they should commend themselves with confidence to the protection of the Blessed Virgin Mary and her spouse St. Joseph.

Why are there so many Unhappy Marriages ?



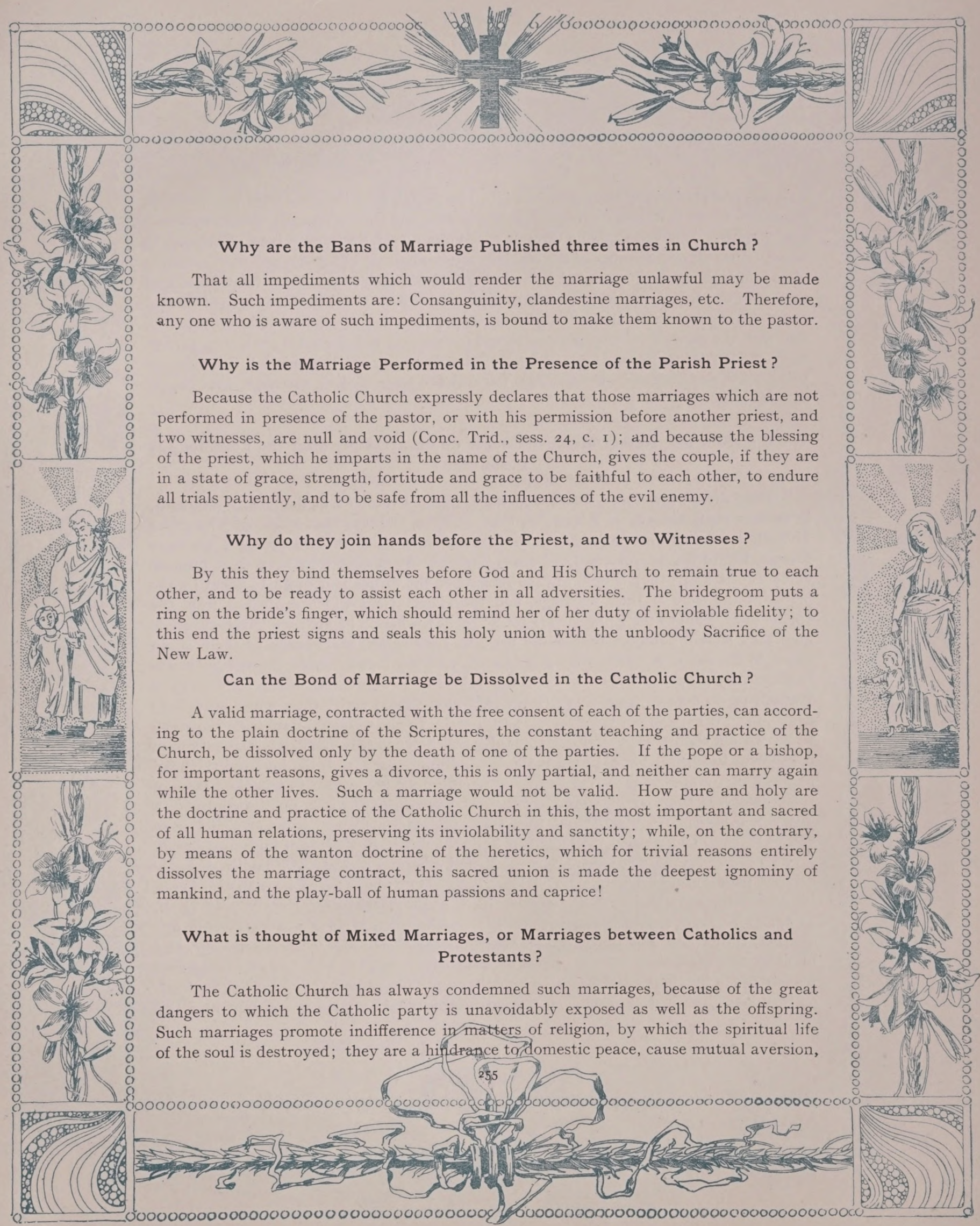
Because so many people prepare the way by sins and vices, and continue to sin without interruption, and without true amendment until marriage, therefore always make sacrilegious confessions, even perhaps immediately before marriage. Besides this many enter the married life on account of carnal intentions, or other earthly motives; in many cases they do not even ask God for His grace; without any proper preparation for such an important, sacred act, on their marriage day they go to church with levity and afterwards celebrate their wedding with but little modesty. Is it any wonder that such married people receive no blessing, no grace, when they render themselves so unworthy?

Why did God institute Married Life ?

That children might be brought up honestly and as Christians, and that they should be instructed especially in matters of faith; that married people should sustain each other in the difficulties of life, and mutually exhort one another to a pious life; and lastly, that the sin of impurity might be avoided. "For they who in such manner receive matrimony as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule which have not understanding, over them the devil hath power" (Tob. 6: 17).

With what Intentions should the Married State be Entered ?

With such intentions as the young Tobias and his bride had, who before the marriage ceremony, ardently prayed God for His grace, and took their wedding breakfast in the fear of the Lord (Tob. 14: 15). Hence God's blessing was with them until death. If all young people would enter the married state thus, it would certainly be holy, God-pleasing and blessed, and the words of St. Paul, spoken to wives, would come true unto them: "Yet she shall be saved by bearing children, if she continue in faith, and love, and sanctification with sobriety" (I Tim. 2: 15).



Why are the Bans of Marriage Published three times in Church ?

That all impediments which would render the marriage unlawful may be made known. Such impediments are: Consanguinity, clandestine marriages, etc. Therefore, any one who is aware of such impediments, is bound to make them known to the pastor.

Why is the Marriage Performed in the Presence of the Parish Priest ?

Because the Catholic Church expressly declares that those marriages which are not performed in presence of the pastor, or with his permission before another priest, and two witnesses, are null and void (Conc. Trid., sess. 24, c. 1); and because the blessing of the priest, which he imparts in the name of the Church, gives the couple, if they are in a state of grace, strength, fortitude and grace to be faithful to each other, to endure all trials patiently, and to be safe from all the influences of the evil enemy.

Why do they join hands before the Priest, and two Witnesses ?

By this they bind themselves before God and His Church to remain true to each other, and to be ready to assist each other in all adversities. The bridegroom puts a ring on the bride's finger, which should remind her of her duty of inviolable fidelity; to this end the priest signs and seals this holy union with the unbloody Sacrifice of the New Law.

Can the Bond of Marriage be Dissolved in the Catholic Church ?

A valid marriage, contracted with the free consent of each of the parties, can according to the plain doctrine of the Scriptures, the constant teaching and practice of the Church, be dissolved only by the death of one of the parties. If the pope or a bishop, for important reasons, gives a divorce, this is only partial, and neither can marry again while the other lives. Such a marriage would not be valid. How pure and holy are the doctrine and practice of the Catholic Church in this, the most important and sacred of all human relations, preserving its inviolability and sanctity; while, on the contrary, by means of the wanton doctrine of the heretics, which for trivial reasons entirely dissolves the marriage contract, this sacred union is made the deepest ignominy of mankind, and the play-ball of human passions and caprice!

What is thought of Mixed Marriages, or Marriages between Catholics and Protestants ?

The Catholic Church has always condemned such marriages, because of the great dangers to which the Catholic party is unavoidably exposed as well as the offspring. Such marriages promote indifference in matters of religion, by which the spiritual life of the soul is destroyed; they are a hindrance to domestic peace, cause mutual aversion,



quarrels and confusion; they give scandal to servants; they interfere with the Christian education of the children, even render it impossible, and they frequently lead to apostasy and despair. But the Catholic Church condemns especially those mixed marriages, in which either all or a number of the children are brought up in heresy, and she can never bless and look upon those as her children who do not fear to withdraw themselves and their own children from the only saving faith and expose them to the danger of eternal ruin. Therefore, those Catholics who enter the matrimonial union with Protestants, although the marriage if lawfully contracted is valid, commit a mortal sin if they permit their children to be brought up in heresy, and should it not be their full intention to bring up their children in the Catholic faith at the time of their marriage, they would commit a sacrilege.

What should the Newly Married Couple do immediately after the Ceremony is Performed?

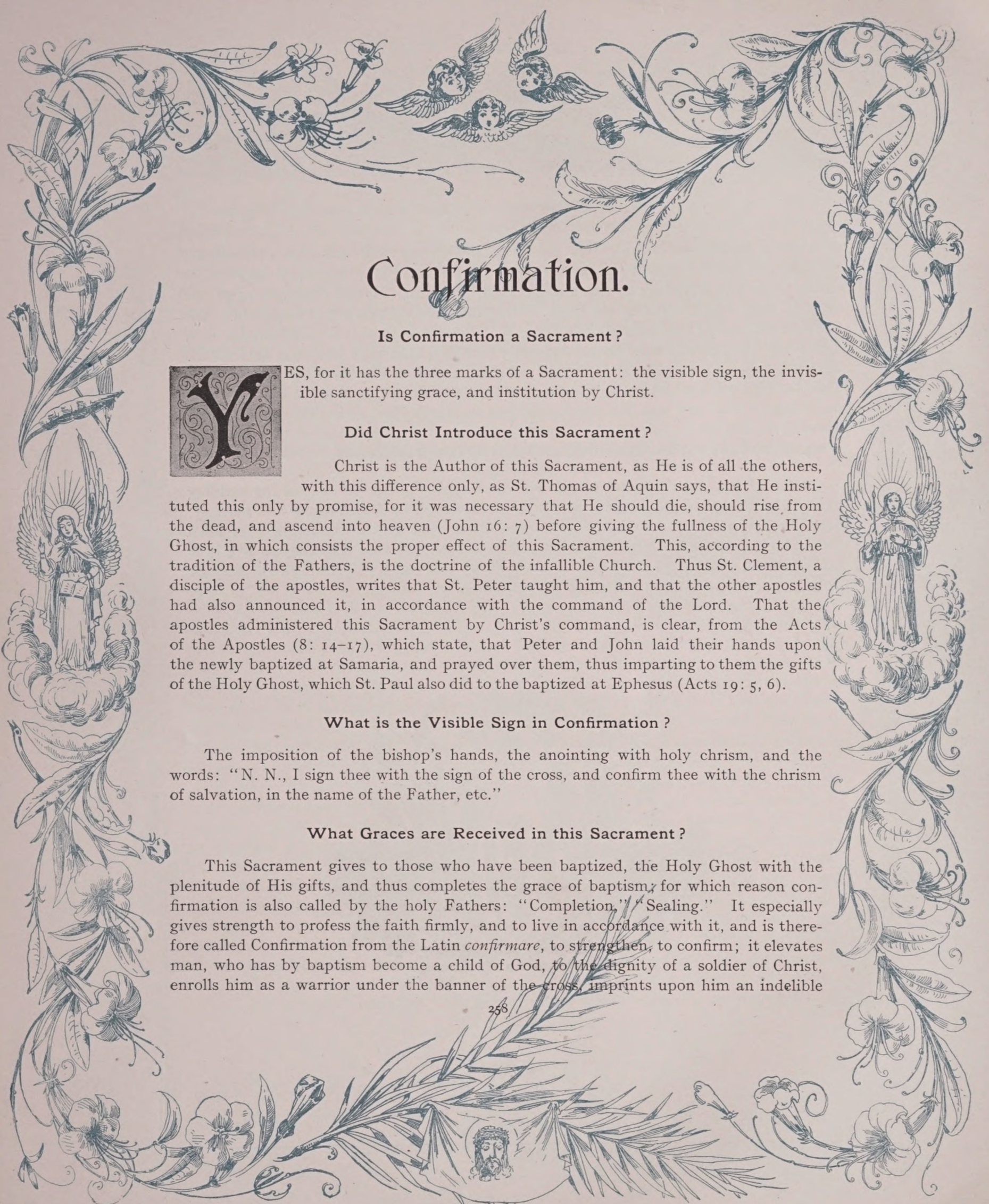


They should kneel and thank God for the graces received in this holy Sacrament, in such or similar words: "Ratify, we beseech Thee, O Lord, that which by Thy grace Thou hast wrought in us, that we may keep that which in Thy presence we have promised unto the day of our Lord Jesus Christ." That they may keep their promise made at the altar, they should always remember the duties laid down to them by the priest at the time of their marriage, and the exhortations which are taken from the epistle of St. Paul to the Ephesians (Eph. 5: 29, 31), wherein he instructs married people how they should comport themselves towards each other, and recalls to them as an example the union of Christ with His Church, and His love for her. To the husbands he says, they should love their wives as Christ loved His Church, for which He even gave Himself up to death; from this is seen, that men should assist their wives even unto death, in all need, and not treat them as servants. To the wives St. Paul says, that they as the weaker should be in all reasonable things obedient to their husbands, as the Church is obedient to Christ; for as Christ is the head of the Church, so is the husband the head of the wife. Experience proves there is no better way for women to win the hearts of their husbands than by amiable obedience and ready love, while, on the contrary, a querulous, imperative deportment robs them of their husbands' affections, and even causes them to be regarded with aversion. St. Paul says further, that husbands should love their wives (and consequently wives their husbands) as their own bodies, because married people are, as it were, one. "They shall be two in one flesh; no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church" (Eph. 5: 29, 31). How unjustly and barbarously do those act who, instead of loving one another, rather hate and outrage each other, and cause the loss of their property, and by detraction steal their honor! These do not consider that he who hates and disgraces his partner in life, hates and disgraces himself; while according to the words of St. Paul, he who loves her, loves himself. If married people would remain in constant love and

unity, it is most necessary that they should patiently bear with each other's infirmities, wrongs, and defects, exhort one another with mildness and affection, keep their adversities, trials and sufferings as much as possible to themselves, and complain in prayer only to God, who alone can aid them. By impatience, quarrels and complaints, the cross becomes only heavier and the evil worse. Finally, not only on their wedding-day, but often through life, they should earnestly consider, that they have not entered the married state that they may inordinately serve the pleasures of the body, but to have children who will one day inhabit heaven according to the will of God; as the angel said to Tobias: "For they who in such manner receive matrimony, as to shut out God from themselves and from their mind, and to give themselves to their lust as the horse and mule, which have not understanding, over them the devil hath power" (Tob. 6: 17).

PRAYER. Most merciful Jesus! who didst work Thy first miracle at the wedding in Cana by changing water into wine, thereby revealing Thy divine power and majesty, and honoring matrimony: grant we beseech Thee, that Thy faithful may ever keep sacred and inviolate the holy sacrament of Matrimony, and that they may so live in it truthfully, in the fear of the Lord, that they may not put an obstacle in the way of obtaining heaven for themselves, and their children.





Confirmation.

Is Confirmation a Sacrament ?



YES, for it has the three marks of a Sacrament: the visible sign, the invisible sanctifying grace, and institution by Christ.

Did Christ Introduce this Sacrament ?

Christ is the Author of this Sacrament, as He is of all the others, with this difference only, as St. Thomas of Aquin says, that He instituted this only by promise, for it was necessary that He should die, should rise from the dead, and ascend into heaven (John 16: 7) before giving the fullness of the Holy Ghost, in which consists the proper effect of this Sacrament. This, according to the tradition of the Fathers, is the doctrine of the infallible Church. Thus St. Clement, a disciple of the apostles, writes that St. Peter taught him, and that the other apostles had also announced it, in accordance with the command of the Lord. That the apostles administered this Sacrament by Christ's command, is clear, from the Acts of the Apostles (8: 14-17), which state, that Peter and John laid their hands upon the newly baptized at Samaria, and prayed over them, thus imparting to them the gifts of the Holy Ghost, which St. Paul also did to the baptized at Ephesus (Acts 19: 5, 6).

What is the Visible Sign in Confirmation ?

The imposition of the bishop's hands, the anointing with holy chrism, and the words: "N. N., I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, etc."

What Graces are Received in this Sacrament ?

This Sacrament gives to those who have been baptized, the Holy Ghost with the plenitude of His gifts, and thus completes the grace of baptism; for which reason confirmation is also called by the holy Fathers: "Completion," "Sealing." It especially gives strength to profess the faith firmly, and to live in accordance with it, and is therefore called Confirmation from the Latin *confirmare*, to strengthen, to confirm; it elevates man, who has by baptism become a child of God, to the dignity of a soldier of Christ, enrolls him as a warrior under the banner of the cross, imprints upon him an indelible

mark, and thus distinguishes him from those who have been baptized, but not confirmed, and can therefore be received but once.

Who has Power to Administer Confirmation?

The ordinary ministers of this Sacrament are the bishops only; for according to the Acts of the Apostles (8: 16), only the apostles and their successors who are bishops, can impart the Holy Ghost by imposition of hands.

What is the Holy Chrism which the Bishop uses in Confirmation?

The holy chrism which Christ commanded to be used in confirmation, consists of balsam and olive-oil mixed, and signifies the plenitude of grace which comes down from Christ through the Holy Ghost upon those to be confirmed; the balsam represents the good odor of the edifying life which those confirmed should lead, as said by the apostle: "We are a good odor of Christ" (II Cor. 2: 15); the balsam also indicates, that as the bodies of the dead are preserved from corruption when embalmed with it, so the soul by the heavenly grace obtained in confirmation, is preserved from the infection of sin.

Why is the Forehead Anointed with Chrism in the form of a Cross?

To remind the Christian that he is never to be deterred by either shame or fear from the public acknowledgment of the name of Jesus, but must fight valiantly as a true soldier of Christ, under the banner of the cross, against all the enemies of his salvation.

Why does the Bishop impose his hands upon those to be Confirmed?

This indicates that the actual imparting of the Holy Ghost is taking place (Heb. 6: 2), and that the person confirmed is placed under God's special protection.

What Prayers are said by the Bishop while he imposes his hands upon those to be Confirmed?

The bishop repeats the following prayers: Almighty, eternal God, who hast deigned to regenerate these Thy servants by water and the Holy Ghost, who hast also granted them the remission of all their sins, pour out from heaven the sevenfold gifts of the Holy Spirit, Thy Paraclete. Amen.

The spirit of wisdom and understanding. Amen.

The spirit of counsel and of fortitude. Amen.

The spirit of knowledge and of piety. Amen.

Fill them with the spirit of fear towards Thee, and sign them with the sign of the cross of Christ, granting them eternal life, through the same Jesus Christ, our Lord, who with Thee in the unity of the same God the Holy Ghost liveth and reigneth for all eternity. Amen.



Why does the Bishop ask especially for the Spirit of the Fear of the Lord?

Because the filial fear of the Lord is the foundation of all good, the beginning of all wisdom, the fountain of life, and gains for him who possesses it eternal happiness (Ps. 111: 1).

Why does the Bishop give those Confirmed a slight blow on the cheek?

To remind them that like Christ and the apostles, they must courageously bear all adversities and persecutions for the holy faith, and thus obtain that true peace which the bishop wishes them.

Why do the Sponsors lay their right hand on the Shoulder of the one to be Confirmed?

To show that they are witnesses of the renewal of his faith; that they will exhort him, when necessary, to preserve the faith; that they will walk before him in the true path of virtue by good example.

Is Confirmation necessary for Salvation?

It is not absolutely necessary for salvation, but he who having the opportunity would neglect to receive it, would commit a grievous sin, even a mortal sin, because he openly shows by this, that he has no regard for the assistance of the Holy Ghost. Baptism lays the foundation for the Christian religion, but confirmation crowns the work baptism has commenced, because in confirmation, as the Roman Catechism teaches, the form of a true Christian is perfected.

What is Required of those who are to be Confirmed?

They must be in the state of grace, or purified by a good confession from the sins committed after baptism, for, to receive this Sacrament while in mortal sin, would be a sacrilege; they should be well instructed in the truths of faith, especially in those relating to confirmation; they should have a sponsor or witness who has been confirmed; they should arouse in themselves a great desire for the gifts of the Holy Ghost; they should receive the Sacrament with great reverence and devotion, and while being confirmed should make the resolution to become and remain henceforth true, zealous Catholics; finally, those who are to be confirmed, should never forget that they must be present from the first imposition of hands by the bishop, because this is the especial sign to which the granting of the gifts of the Holy Ghost is annexed. It is seen from all this, that it is not advisable to allow infants to be confirmed, because they do not know what they receive, nor can they be properly prepared, and they can be saved even if they die without confirmation.

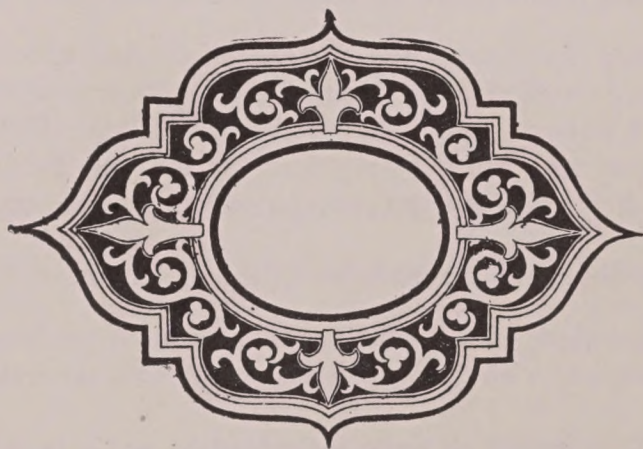
What should be done after receiving Confirmation?

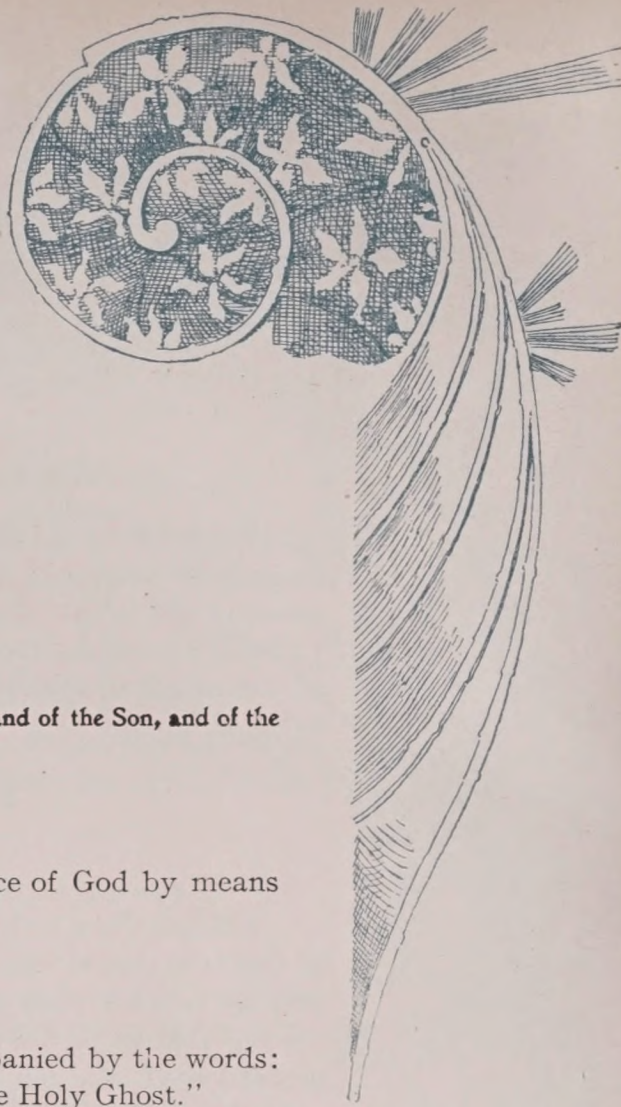
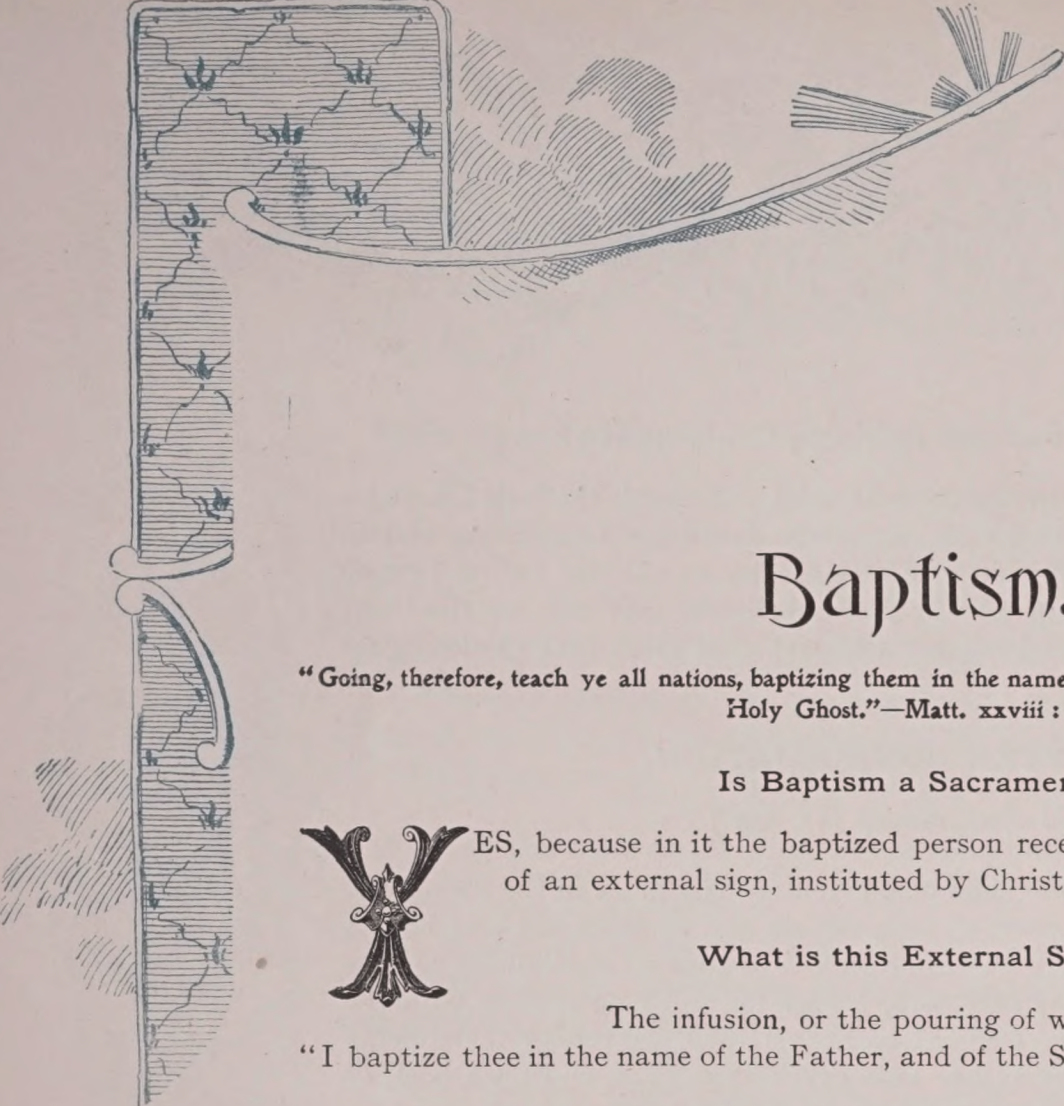
Those confirmed should remain in church some time, and thank the Holy Ghost for the graces received; renew the promise to serve God faithfully henceforth, and to preserve the faith. They should daily show themselves, by an edifying life, to be true Catholic Christians, and thus add to the truth that unbelievers may also see the fruits of confirmation, and learn to love and respect a Church that gives such glorious gifts to her children.

PRAYER AFTER CONFIRMATION.

[To be said often during the year.]

I thank Thee, O Holy Ghost, that Thou hast given me Thy grace in the Sacrament of Confirmation to strengthen me against all temptations and persecutions, and I most humbly beseech Thee that by Thy inward inspirations Thou mayst continually so urge me on, that in all the dangers to my salvation, I may faithfully co-operate with the graces I have received, and never from fear or false shame transgress the commandments of God and the Church. Let me die rather than ever offend Thee, O Holy Ghost, or refuse to heed Thy inspirations, or drive Thee from me by mortal sin. Amen.





Baptism.

"Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii : 19.

Is Baptism a Sacrament ?



ES, because in it the baptized person receives the grace of God by means of an external sign, instituted by Christ.

What is this External Sign ?

The infusion, or the pouring of water, accompanied by the words:
"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

What does the Baptismal Grace effect ?

It removes original and actual sin, causing man to be spiritually born again, made a new creature, a child of God, and joint heir with Christ.

How many kinds of Baptism are there ?

There are three kinds: The baptism of desire, which consists in a heartfelt desire for the baptism of water, joined with a perfect love of God, or a perfect sorrow for sin committed, and with the purpose to obey all God's commands; the baptism of blood, which is received by those who suffer martyrdom for the true faith, without having received the baptism of water; the baptism of water, which is the Sacrament of Baptism.

What do the different Ceremonies of this Sacrament signify ?

They are the external signs of the effects which baptism produces inwardly upon the soul, and should impress us with deep reverence for this Sacrament.

Why is it Customary to have a Godfather or Godmother ?

That there may be a witness that the child has received baptism; that in case of the death of the parents, the sponsors may assume their place, and have the child instructed in the truths of religion. St. Augustine, speaking of the duties of sponsors, very beautifully says: "They should use all care, often to admonish in true love their godchildren



that they may strive to lead a pure life; they should warn them against all detraction, all improper songs, and keep them from pride, envy, anger, and revenge; they should watch over them that they may preserve the Catholic faith, attend the church services, listen to the word of God, and obey their parents and their pastors." Sponsors must therefore be true believers, and of unquestionable morality. No one unless a Catholic can be chosen for a sponsor, because one who is not a Catholic would not instruct the child in the Catholic faith, or see that others do it, but would be more likely, as experience shows, to draw the child over to error.

What results from this Sponsorship ?

In baptism, as in confirmation, a spiritual affinity originates between the sponsors, the one who baptizes or confirms, with the one baptized or confirmed, and with the parents, so that, by a decision of the Church, a godfather or godmother cannot contract marriage with any of these parties, unless the impediment is removed by dispensation, that is, by a special permission received from a spiritual superior. But the sponsors have no spiritual relationship to each other.

Why has the Church Instituted this Spiritual Relation ?

From reverence for these Holy Sacraments, and that by this spiritual bond the sponsors may be more closely connected with their godchildren, and be incited earnestly to discharge their obligation.

Why must the Person to be baptized wait at the Entrance of the Church ?

To indicate that until he has thrown off the yoke of sin, and submitted to Christ and His authority, he is unworthy to enter, because baptism is the door of God's grace, to the kingdom of heaven, and the communion of saints.

Why does the Person receive a Saint's name ?

That by this name he may be enrolled, through baptism, into the number of Christians whom St. Paul calls saints; that he may have a patron and intercessor, and that the saint, whose name he bears, may be his model and example, by which he may regulate his own life.

Why does the Priest breathe in the face of the one to be Baptized ?

In imitation of Christ, who breathed on His apostles when He gave them the Holy Ghost (John 20: 22). St. Chrysostom says that in baptism supernatural life is given to the soul as God imparted natural life to Adam by breathing on him.





Why does the Priest impose his Hand so many times upon the Head of the Person to be Baptized ?

To show that he is now the property of God and is under His protection.

What do the many Exorcisms signify ?

That the evil spirit who previous to baptism holds the person in bondage is now commanded in the name of God to depart, that a dwelling-place may be prepared for the Holy Ghost.

Why is the Person so often Signed with the Sign of the Cross ?

To signify that through the power of Christ's merits and of His death on the cross, baptism washes away original sin; that the person is to be henceforth a follower of Christ the Crucified, and as such must fight valiantly under the banner of the cross, against the enemies of his salvation, and must follow Christ on the way of the cross, even unto death.

What does the Salt signify which is put into the Person's mouth ?

It is an emblem of Christian wisdom and of preservation from the corruption of sin.

Why are his ears and nose touched with Spittle ?

That as Christ put spittle on the eyes of the man born blind, thus restoring his sight, so by baptism, the spiritual blindness of the soul is removed, and his mind receives light to behold heavenly wisdom. Also, as St. Ambrose says, the candidate is thus instructed to open his ears to priestly admonitions, and become a sweet odor of Christ.

Why does the Priest ask : " Dost thou renounce the devil, and all his works, and all his pomps ? "

That the Christian may know that his vocation requires him to renounce and combat the devil, his works, suggestions and pomps. Thus St. Ambrose very beautifully addresses a person just baptized: "When the priest asked, 'Dost thou renounce the devil and all his works,' what didst thou reply? 'I renounce them.' 'Dost thou renounce the world, its lusts and its pomps?' 'I renounce them.' Think of these promises, and let them never depart from thy mind. Thou hast given thy hand-writing to the priest, who stands for Christ; when thou hast given thy note to a man, thou art bound to him. Now thy word is not on earth, but preserved in heaven; say not thou knowest nothing of this promise; this exculpates thee no better than the excuse of a soldier who in time of battle should say he knew not that by becoming a soldier he would have to fight."



Why is the Person anointed on the shoulder and breast with Holy Oil?

As SS. Ambrose and Chrysostom explain, this is done to strengthen him to fight bravely for Christ; as the combatants of old anointed themselves with oil before they entered the arena, so is he anointed, on the breast, that he may gain courage and force, bravely to combat the world, the flesh, and the devil, and on the shoulder, that he may be strong to bear constantly and untiringly the yoke of Christ's commands, and pursue the toilsome course of life in unwavering fidelity to God and His holy law.

Why are the Lord's Prayer, and the Apostles' Creed said at Baptism?

That, when the child is a grown person, an acknowledgment of faith may by this means be made in the face of the Church; when children are baptized, these prayers are said by the sponsors, who are thus reminded to see that their godchildren are well instructed in these as in all other Christian truths.

Why does the Priest expressly ask the Person if he will be Baptized?

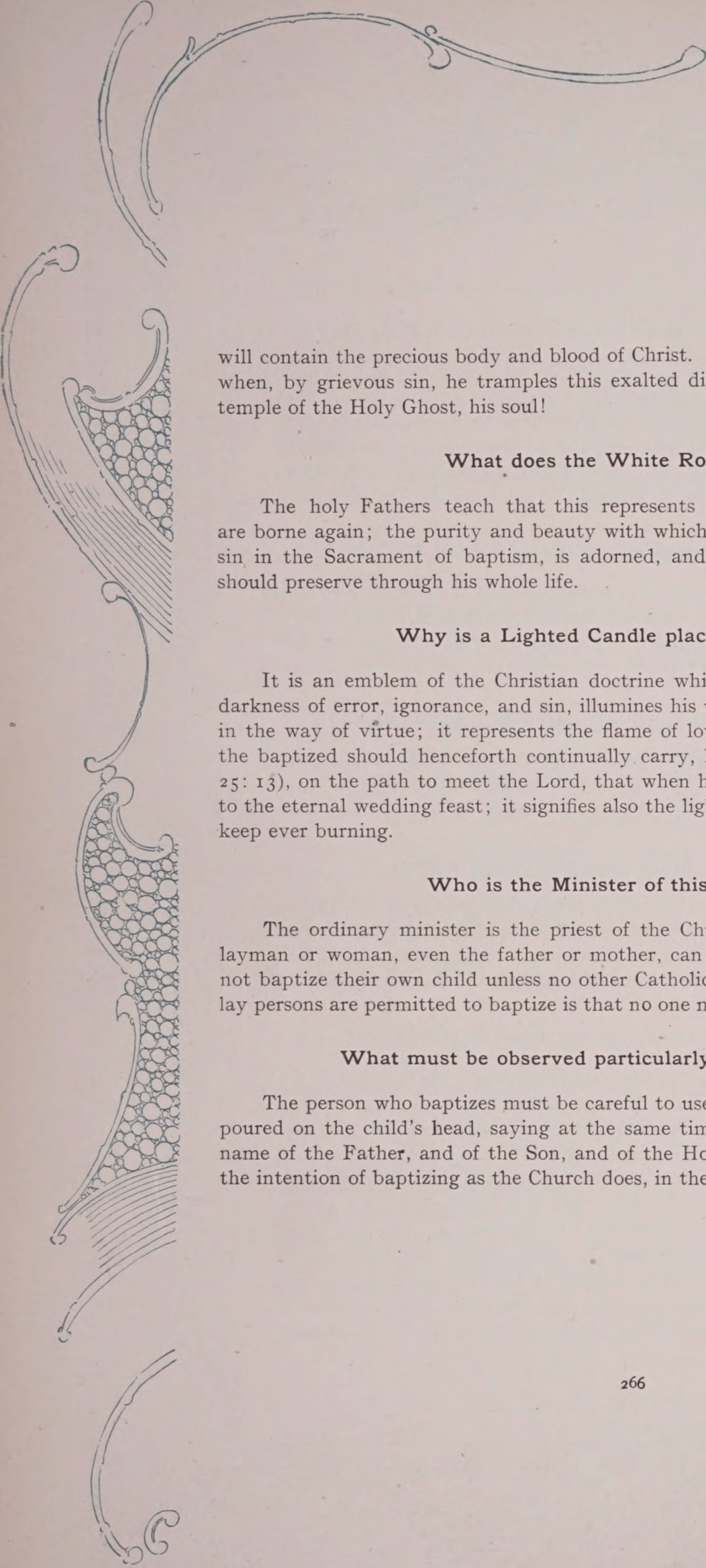
Because as man, through Adam, of his own free will obeyed the devil, so now when he would be received among the number of Christ's children, he must, to obtain salvation, of his own free will obey the precepts of God.

Why is Water poured three times upon the Person's head.

This is done, as St. Gregory the Great writes, in token that man after this thrice-repeated ablution rises from the death of sin, as Christ, after His three days' burial, rose from the dead (Rom. 6: 4, 5). In early times the candidate for baptism was immersed three times in the water. For many reasons this custom has been abolished.

Why is the Person anointed on the top of the Head with Chrism?

This anointing is, so to speak, the crown of the young Christian. As in the Old Law the kings were anointed (I Kings 10: 1), as Jesus is the Anointed One, and as the Apostle St. Peter calls the Christians a "chosen race, a kingly priesthood, a holy people" (I Peter 2: 9), so the baptized by means of this unction is embodied in Christ, the Anointed One, and participates in His priesthood and kingly dignity. What an exalted position is the Christian's! He is the anointed one of the Lord, and in a spiritual sense a priest, because he constantly brings himself to the Lord God as a pleasing sacrifice in prayer, mortification, etc. He is king when he rules over his inclinations, submits them to reason, and reason to the Lord. Besides this he is king by the claims which, through baptism, he possesses to the kingdom of heaven. Through the chrism he becomes the blessed temple of the Holy Ghost, the sacred vessel which in time, through communion,



will contain the precious body and blood of Christ. How does he desecrate this temple, when, by grievous sin, he tramples this exalted dignity under his feet and stains the temple of the Holy Ghost, his soul!

What does the White Robe signify?

The holy Fathers teach that this represents the glory to which by baptism we are borne again; the purity and beauty with which the soul, having been washed from sin in the Sacrament of baptism, is adorned, and the innocence which the baptized should preserve through his whole life.

Why is a Lighted Candle placed in his hand?

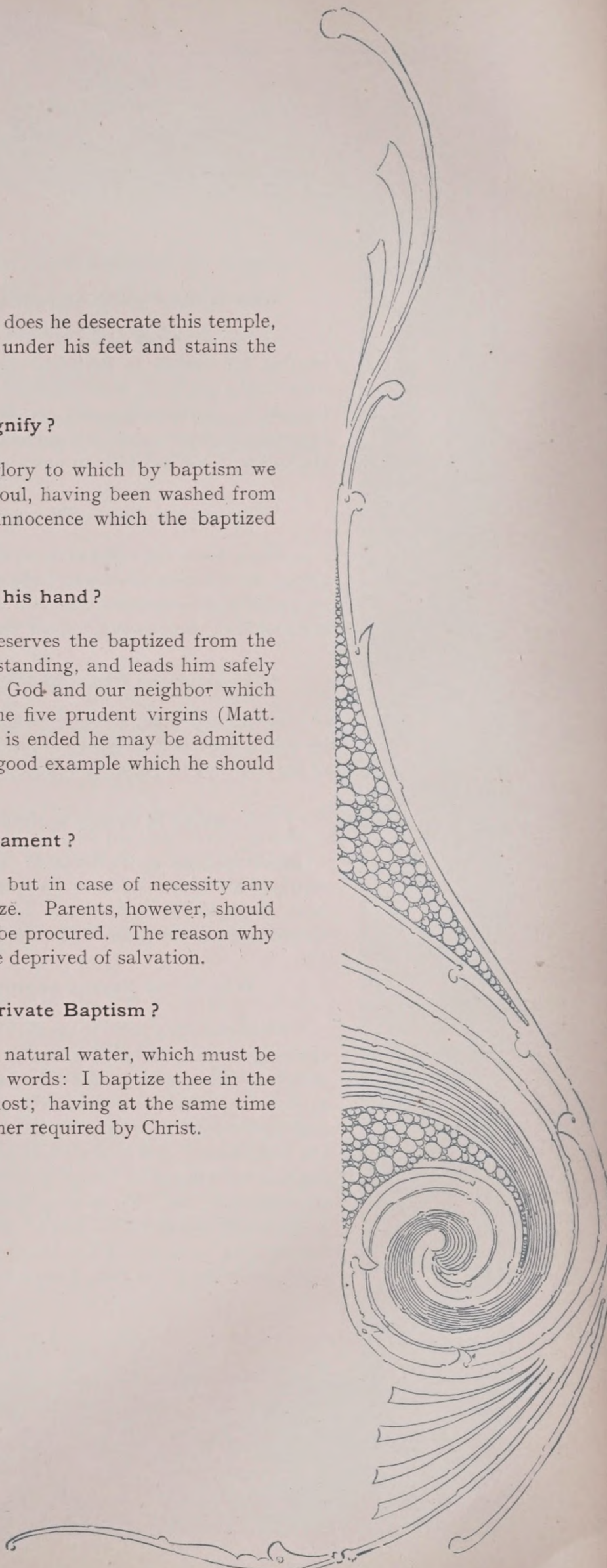
It is an emblem of the Christian doctrine which preserves the baptized from the darkness of error, ignorance, and sin, illumines his understanding, and leads him safely in the way of virtue; it represents the flame of love for God and our neighbor which the baptized should henceforth continually carry, like the five prudent virgins (Matt. 25: 13), on the path to meet the Lord, that when his life is ended he may be admitted to the eternal wedding feast; it signifies also the light of good example which he should keep ever burning.

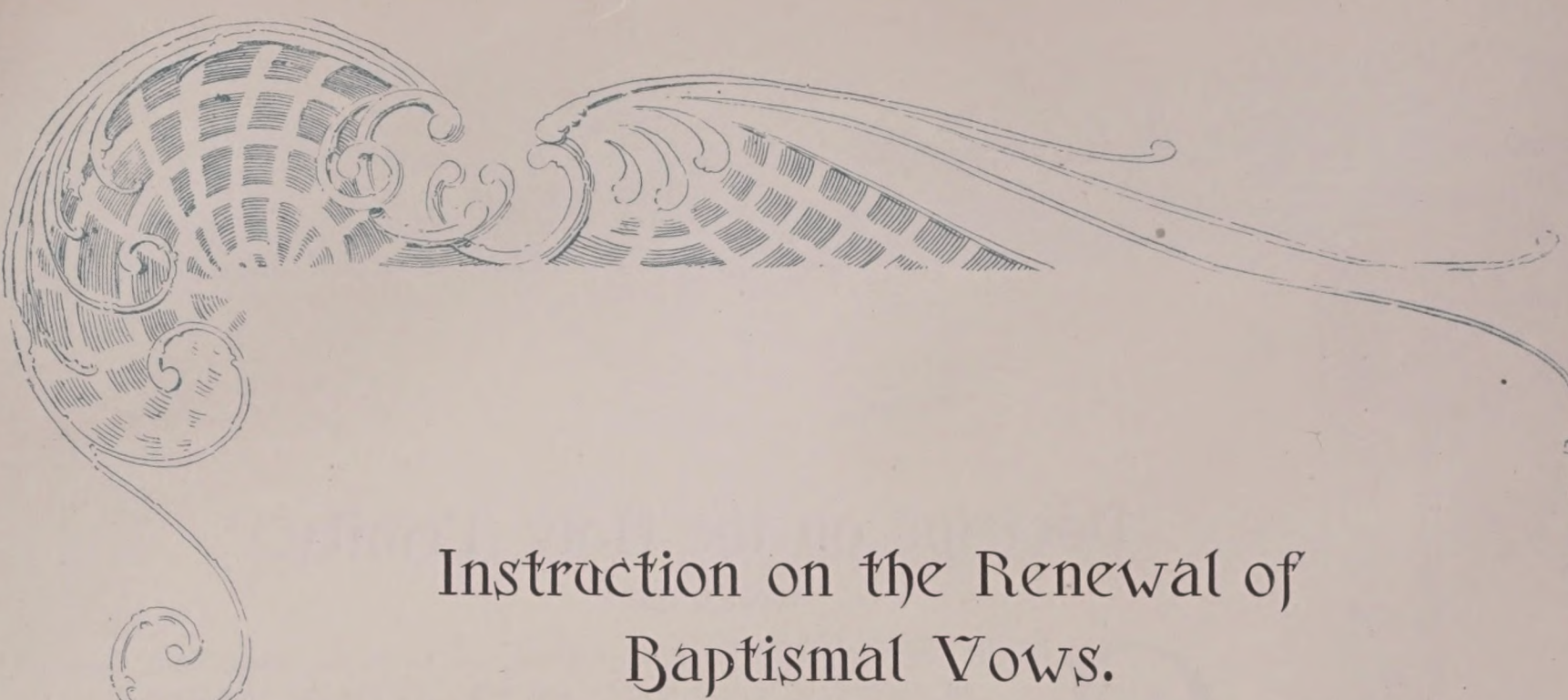
Who is the Minister of this Sacrament?

The ordinary minister is the priest of the Church; but in case of necessity any layman or woman, even the father or mother, can baptize. Parents, however, should not baptize their own child unless no other Catholic can be procured. The reason why lay persons are permitted to baptize is that no one may be deprived of salvation.

What must be observed particularly in private Baptism?

The person who baptizes must be careful to use only natural water, which must be poured on the child's head, saying at the same time the words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost; having at the same time the intention of baptizing as the Church does, in the manner required by Christ.





Instruction on the Renewal of Baptismal Vows.



ALL the graces and dignities which we receive in baptism, God secures to us for the future, only on condition that we keep our baptismal vows. Every Christian in baptism makes a bond with God through the mediation of Christ, who has sealed it with His blood. This bond consists, on man's part, in the promise to renounce forever the devil, all his works and all his pomps, that is, constantly to suppress the threefold lust of the eyes, the flesh, and the pride of life, by which the devil leads us to sin, and to believe all that God has revealed, and all that His holy Church proposes to our belief, and diligently and properly to make use of all the means of salvation. On the part of God this bond consists in cleansing us from all sin, in bestowing the gifts of the Holy Ghost, in adopting us as His children, and in the assurance to the inheritance of heaven. This bond will never be broken by God, who is infinitely true and faithful, but it is often violated by weak and fickle man. In compliance with the desire of the Church, we should often reflect upon it, and from time to time renew it in the sight of God. This should be done particularly before receiving the holy Sacrament of Confirmation, before first Communion, on the vigils of Easter and Pentecost, at the blessing of baptismal water, on the anniversaries of our baptism and confirmation, before making any solemn vow, before entering into matrimony and when in danger of death. This renewal of baptismal vows can be made in the following manner: Placing ourselves in the presence of God, we kneel down, fold our hands, and say with fervent devotion:

I believe in God the Father Almighty, Creator of heaven and earth.

I believe in Jesus Christ, His only Son, our Lord, who was born and suffered for us.

I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

I renounce the devil, all his works and all his pomps.

Christ Jesus! With Thee I am united, to Thee alone I cling, Thee only will I follow, for Thee I desire to live and die. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Doctrine on the Holy Trinity.

What is God ?



OD is the most perfect being, the highest, best Good, who exists from all eternity, by whom heaven and earth are created, and from whom all things derive and hold life and existence, "for of Him, and by Him, and in Him are all things" (Rom. 11: 36).

What is the Blessed Trinity ?

The Blessed Trinity is this one God, who is one in nature and threefold in person, the Father, the Son, and the Holy Ghost.

Is each of these three persons God ?

Yes, because each of them has the divine nature and substance.

Are there not three Gods ?

No, because all three of these persons have one and the same divine nature and substance.

Is any one of these three Persons Older, Mightier, or Greater than the other ?

By no means, they are all three from eternity entirely equal to each other in divine omnipotence, greatness and majesty, and must, therefore, be equally adored and venerated.

Ought one to give Himself up to the Investigation of the most Blessed Trinity ?

No; "For," says the saintly Bishop Martin, "the mystery of the Trinity cannot be comprehended by the human intellect, no one, however eloquent, can exhaust it; if entire books were written about it, so that the whole world were filled with them, yet the unspeakable wisdom of God would not be expressed. God who is indescribable, can in no way be described. When the human mind ceases to speak of Him, then it but begins to speak." Therefore the true Christian throws his intellect under the feet of faith, not seeking to understand that which the human mind can as little comprehend, as a tiny hole in the sand can contain the immeasurable sea. An humble and active faith will make us worthy some day in the other world, to see with the greatest bliss this mystery as it is, for in this consists eternal life, that by a pious life we may glorify and know the only true God, Christ Jesus His Son, and the Holy Ghost.



The Most Holy Sacrament of the Altar.

What is the Sacrament of the Altar?

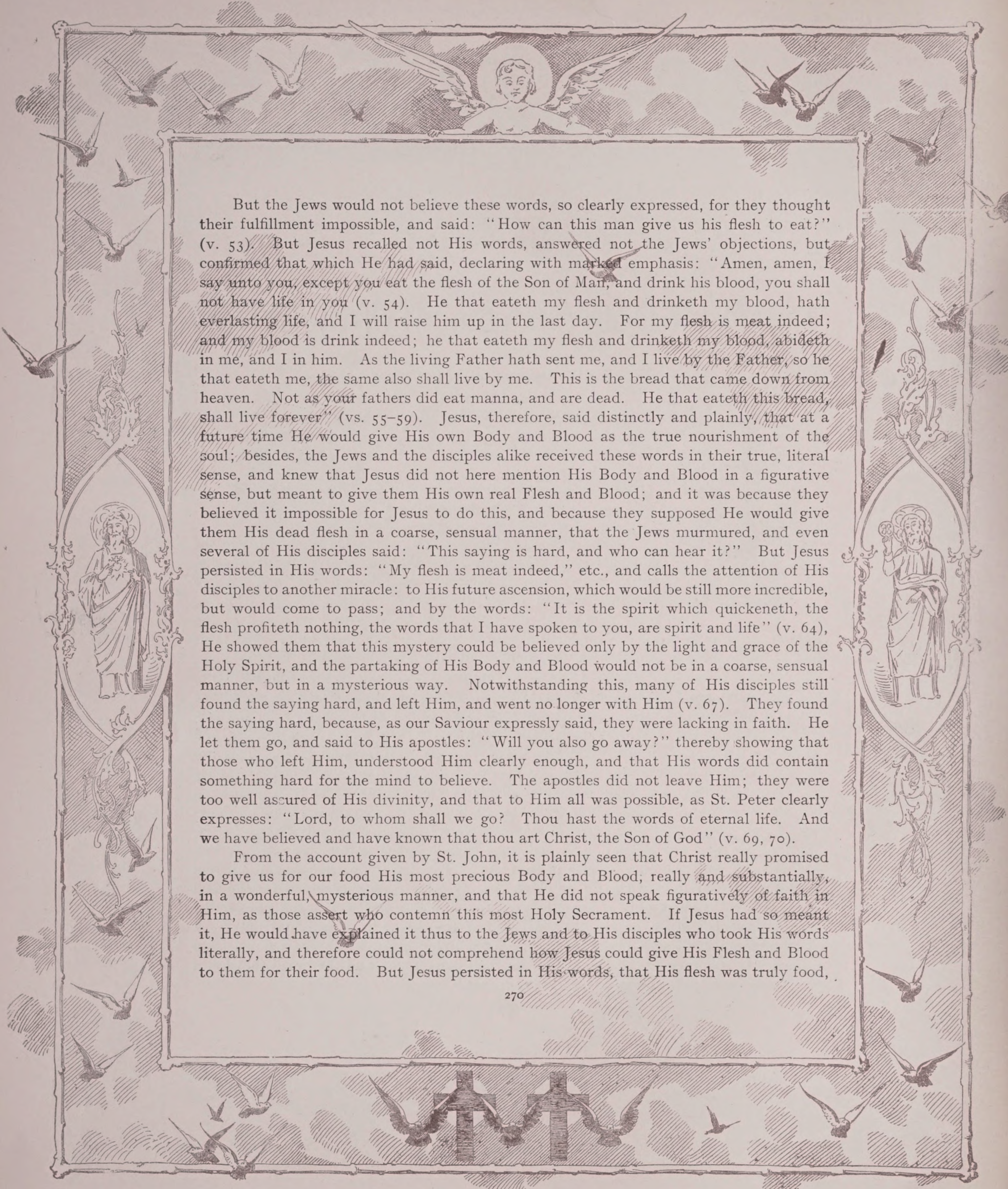


It is that Sacrament in which, under the appearance of bread and wine, the Body and Blood of our Lord Jesus Christ are really, truly and substantially present.

When and in what manner did Christ promise this Sacrament?

About one year before its institution He promised it in the synagogue at Capharnaum, according to St. John the Evangelist (6: 24-65): When Jesus, near the Tiberian Sea, had fed five thousand men in a miraculous manner with a few small loaves, these men would not leave Him, because they marveled at the miracle, were anxious for this bread, and desired to make Him their king. But Jesus fled to a high mountain, and in the night went with His disciples to Capharnaum, which was a town on the opposite side of the sea; but a multitude of Jews followed Him, and He made use of the occasion to speak of the mysterious bread which He would one day give them and all men. He first exhorted them to not go so eagerly after the perishable bread of the body, but to seek the bread of the soul, which lasts forever, and which the Heavenly Father would give them, through Him, in abundance. This imperishable bread is the divine word, His holy doctrine, especially the doctrine that He had come from heaven to guide us to eternal life (verses 25-38). The Jews murmured because He said that He had come from heaven, but the Saviour quieted them by showing that no one could believe without a special grace from His Heavenly Father (v. 43, 44) that He was the Messiah, and had come from heaven. After this introduction, setting forth that the duty of faith in Him and in His divine doctrine was a spiritual nourishment, Christ very clearly unfolded the mystery of another bread for the soul which was to be given only at some future time, and this the Saviour did not ascribe to the Heavenly Father, as He did the bread of the divine word, but to Himself, by plainly telling what this bread was: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever, and the bread that I will give, is my flesh for the life of the world (v. 51, 52)." 





But the Jews would not believe these words, so clearly expressed, for they thought their fulfillment impossible, and said: "How can this man give us his flesh to eat?" (v. 53). But Jesus recalled not His words, answered not the Jews' objections, but confirmed that which He had said, declaring with marked emphasis: "Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you (v. 54). He that eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up in the last day. For my flesh is meat indeed; and my blood is drink indeed; he that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live forever" (vs. 55-59). Jesus, therefore, said distinctly and plainly, that at a future time He would give His own Body and Blood as the true nourishment of the soul; besides, the Jews and the disciples alike received these words in their true, literal sense, and knew that Jesus did not here mention His Body and Blood in a figurative sense, but meant to give them His own real Flesh and Blood; and it was because they believed it impossible for Jesus to do this, and because they supposed He would give them His dead flesh in a coarse, sensual manner, that the Jews murmured, and even several of His disciples said: "This saying is hard, and who can hear it?" But Jesus persisted in His words: "My flesh is meat indeed," etc., and calls the attention of His disciples to another miracle: to His future ascension, which would be still more incredible, but would come to pass; and by the words: "It is the spirit which quickeneth, the flesh profiteth nothing, the words that I have spoken to you, are spirit and life" (v. 64), He showed them that this mystery could be believed only by the light and grace of the Holy Spirit, and the partaking of His Body and Blood would not be in a coarse, sensual manner, but in a mysterious way. Notwithstanding this, many of His disciples still found the saying hard, and left Him, and went no longer with Him (v. 67). They found the saying hard, because, as our Saviour expressly said, they were lacking in faith. He let them go, and said to His apostles: "Will you also go away?" thereby showing that those who left Him, understood Him clearly enough, and that His words did contain something hard for the mind to believe. The apostles did not leave Him; they were too well assured of His divinity, and that to Him all was possible, as St. Peter clearly expresses: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that thou art Christ, the Son of God" (v. 69, 70).

From the account given by St. John, it is plainly seen that Christ really promised to give us for our food His most precious Body and Blood; really and substantially, in a wonderful, mysterious manner, and that He did not speak figuratively of faith in Him, as those assert who condemn this most Holy Sacrament. If Jesus had so meant it, He would have explained it thus to the Jews and to His disciples who took His words literally, and therefore could not comprehend how Jesus could give His Flesh and Blood to them for their food. But Jesus persisted in His words, that His flesh was truly food,

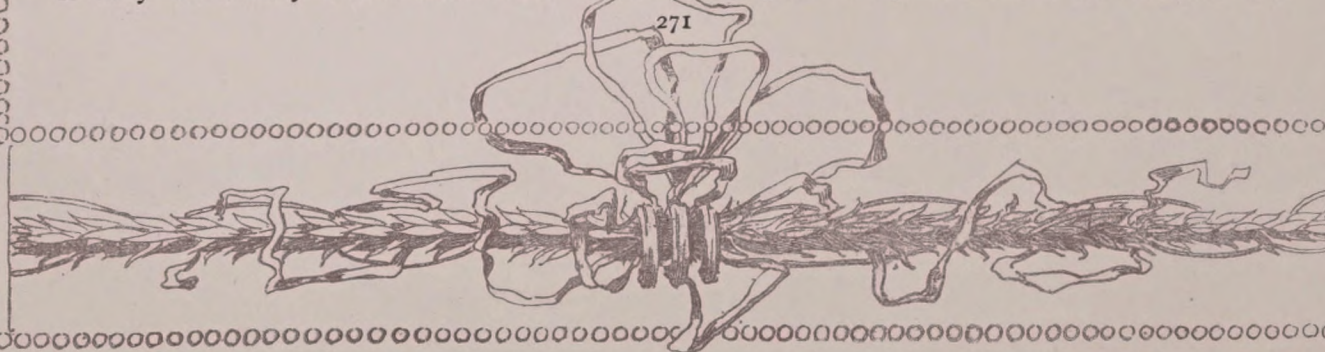


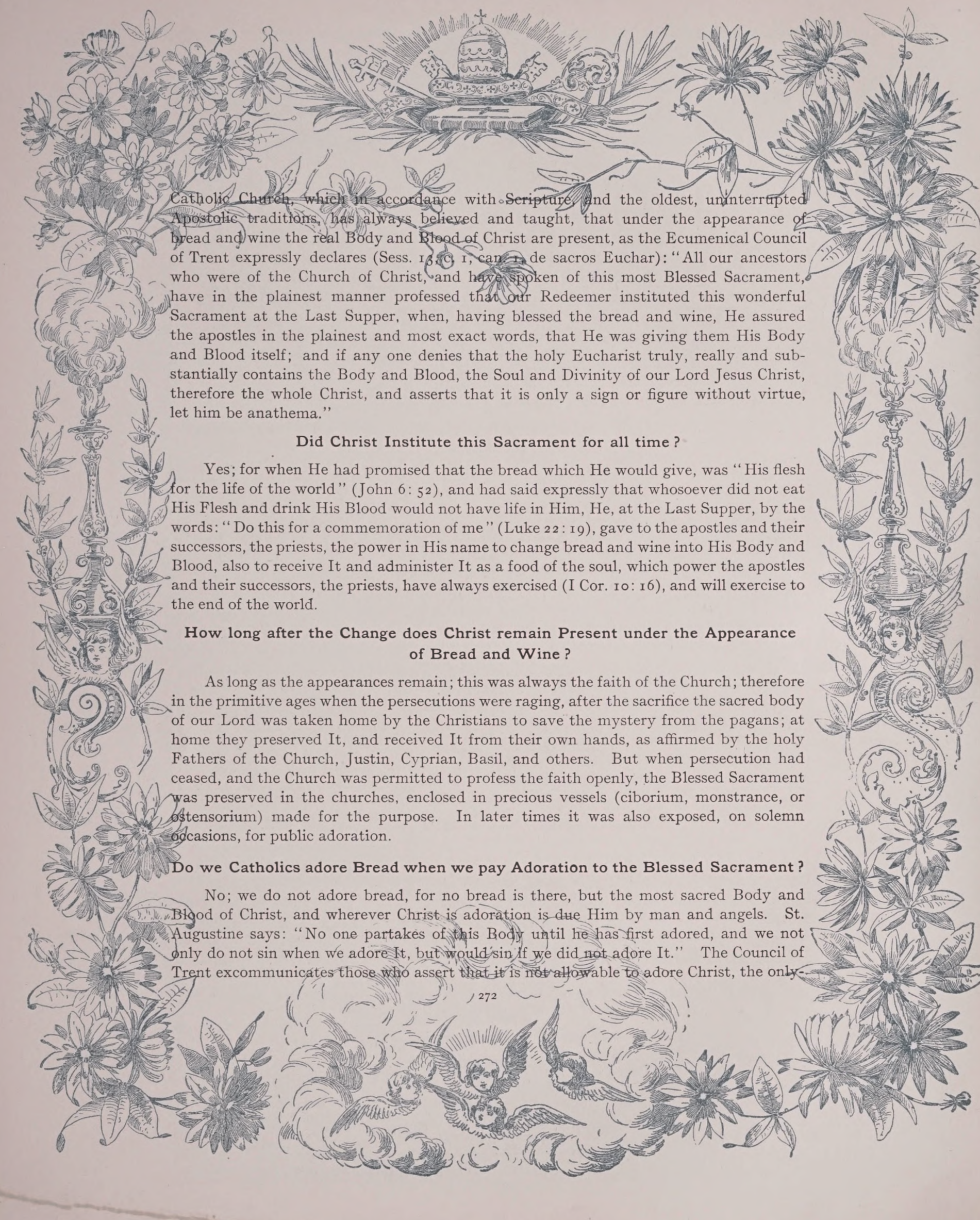
and His Blood really drink. He even made it the strictest duty for man to eat His Flesh and drink His Blood (v. 54); He shows the benefits arising from this nourishment of the soul (v. 55), and the reason why this food is so necessary and useful (v. 56). When His disciples left Him, because it was a hard saying, He allowed them to go, for they would not believe His words, and could not believe them on account of their carnal manner of thinking. This holy mystery must be believed, and cannot be comprehended. Jesus has then promised as the Catholic Church has always maintained and taught, that His body and Blood would be present under the appearance of bread and wine, in the Blessed Sacrament, a true nourishment for the soul, and that which He promised, He has really given.

When and in what manner did Christ Institute the Most Holy Sacrament of the Altar?

At the Last Supper, on the day before His passion, after He had eaten with His apostles the paschal lamb, which was a prototype of this mystery, three Evangelists, Matthew (26: 26-29), Mark (14: 22-25), and Luke (22: 19-20), relate in few, but plain words, that on this evening Jesus took into His hand bread and the chalice, blessed and gave both to His disciples, saying: "This is my body, that will be given for you; this is my blood, which will be shed for you and for many." Here took place in a miraculous manner, by the all-powerful word of Christ, the mysterious transformation; here Jesus gave Himself to His apostles for food, and instituted that most holy meal of love which the Church says contains all sweetness. That which three Evangelists plainly relate, St. Paul confirms in his first epistle to the Corinthians (11: 23-29), in which to his account of the institution of the Blessed Sacrament he adds: "Whosoever shall eat this bread, or drink the chalice of the Lord unworthily (that is, in a state of sin), shall be guilty of the body and of the blood of the Lord. . . . eateth and drinketh judgment to himself" (v. 27-29).

From these words and those of the three holy Evangelists already mentioned, it is clear that Jesus really fulfilled His promise, really instituted the most holy Sacrament, and gave His most sacred Body and Blood to the apostles for their food. None of the Evangelists, nor St. Paul, informs us that Christ said: "This will become my body," or, "This signifies my body." All agree that our Saviour said "This is my body, this is my blood," and they therefore decidedly mean us to understand that Christ's body and blood are really, truly, and substantially present under the appearance of bread and wine, as soon as the mysterious change has taken place. And this is confirmed by the words: "That is given for you; which shall be shed for you and for many; because Christ gave neither bread nor wine, nor a figure of His Body and Blood, for our redemption, but His real Body, and His real Blood, and St. Paul could not assert that we could eat the Body and Blood of the Lord unworthily, if under the appearance of bread and wine, were present not the real Body and Blood of Christ, but only a figure of them, or if they were only bread and wine. This is also proved by the universal faith of the





Catholic Church, which in accordance with Scripture, and the oldest, uninterrupted Apostolic traditions, has always believed and taught, that under the appearance of bread and wine the real Body and Blood of Christ are present, as the Ecumenical Council of Trent expressly declares (Sess. 13, c. 1, can. 1, de sacros Euchar): "All our ancestors who were of the Church of Christ, and have spoken of this most Blessed Sacrament, have in the plainest manner professed that our Redeemer instituted this wonderful Sacrament at the Last Supper, when, having blessed the bread and wine, He assured the apostles in the plainest and most exact words, that He was giving them His Body and Blood itself; and if any one denies that the holy Eucharist truly, really and substantially contains the Body and Blood, the Soul and Divinity of our Lord Jesus Christ, therefore the whole Christ, and asserts that it is only a sign or figure without virtue, let him be anathema."

Did Christ Institute this Sacrament for all time?

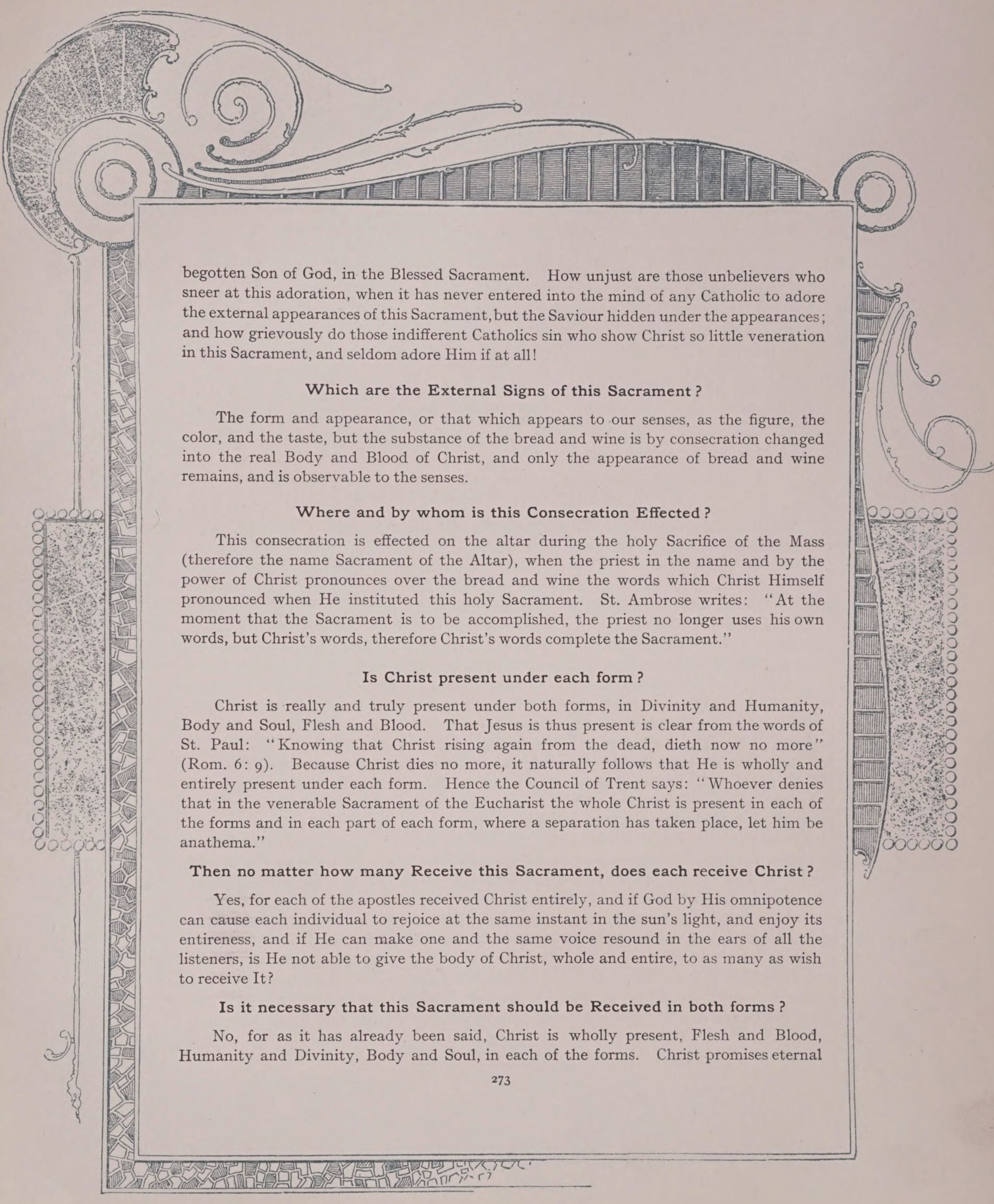
Yes; for when He had promised that the bread which He would give, was "His flesh for the life of the world" (John 6: 52), and had said expressly that whosoever did not eat His Flesh and drink His Blood would not have life in Him, He, at the Last Supper, by the words: "Do this for a commemoration of me" (Luke 22: 19), gave to the apostles and their successors, the priests, the power in His name to change bread and wine into His Body and Blood, also to receive It and administer It as a food of the soul, which power the apostles and their successors, the priests, have always exercised (I Cor. 10: 16), and will exercise to the end of the world.

How long after the Change does Christ remain Present under the Appearance of Bread and Wine?

As long as the appearances remain; this was always the faith of the Church; therefore in the primitive ages when the persecutions were raging, after the sacrifice the sacred body of our Lord was taken home by the Christians to save the mystery from the pagans; at home they preserved It, and received It from their own hands, as affirmed by the holy Fathers of the Church, Justin, Cyprian, Basil, and others. But when persecution had ceased, and the Church was permitted to profess the faith openly, the Blessed Sacrament was preserved in the churches, enclosed in precious vessels (ciborium, monstrance, or ostensorium) made for the purpose. In later times it was also exposed, on solemn occasions, for public adoration.

Do we Catholics adore Bread when we pay Adoration to the Blessed Sacrament?

No; we do not adore bread, for no bread is there, but the most sacred Body and Blood of Christ, and wherever Christ is adoration is due Him by man and angels. St. Augustine says: "No one partakes of this Body until he has first adored, and we not only do not sin when we adore It, but would sin if we did not adore It." The Council of Trent excommunicates those who assert that it is not allowable to adore Christ, the only-



begotten Son of God, in the Blessed Sacrament. How unjust are those unbelievers who sneer at this adoration, when it has never entered into the mind of any Catholic to adore the external appearances of this Sacrament, but the Saviour hidden under the appearances; and how grievously do those indifferent Catholics sin who show Christ so little veneration in this Sacrament, and seldom adore Him if at all!

Which are the External Signs of this Sacrament?

The form and appearance, or that which appears to our senses, as the figure, the color, and the taste, but the substance of the bread and wine is by consecration changed into the real Body and Blood of Christ, and only the appearance of bread and wine remains, and is observable to the senses.

Where and by whom is this Consecration Effected?

This consecration is effected on the altar during the holy Sacrifice of the Mass (therefore the name Sacrament of the Altar), when the priest in the name and by the power of Christ pronounces over the bread and wine the words which Christ Himself pronounced when He instituted this holy Sacrament. St. Ambrose writes: "At the moment that the Sacrament is to be accomplished, the priest no longer uses his own words, but Christ's words, therefore Christ's words complete the Sacrament."

Is Christ present under each form?

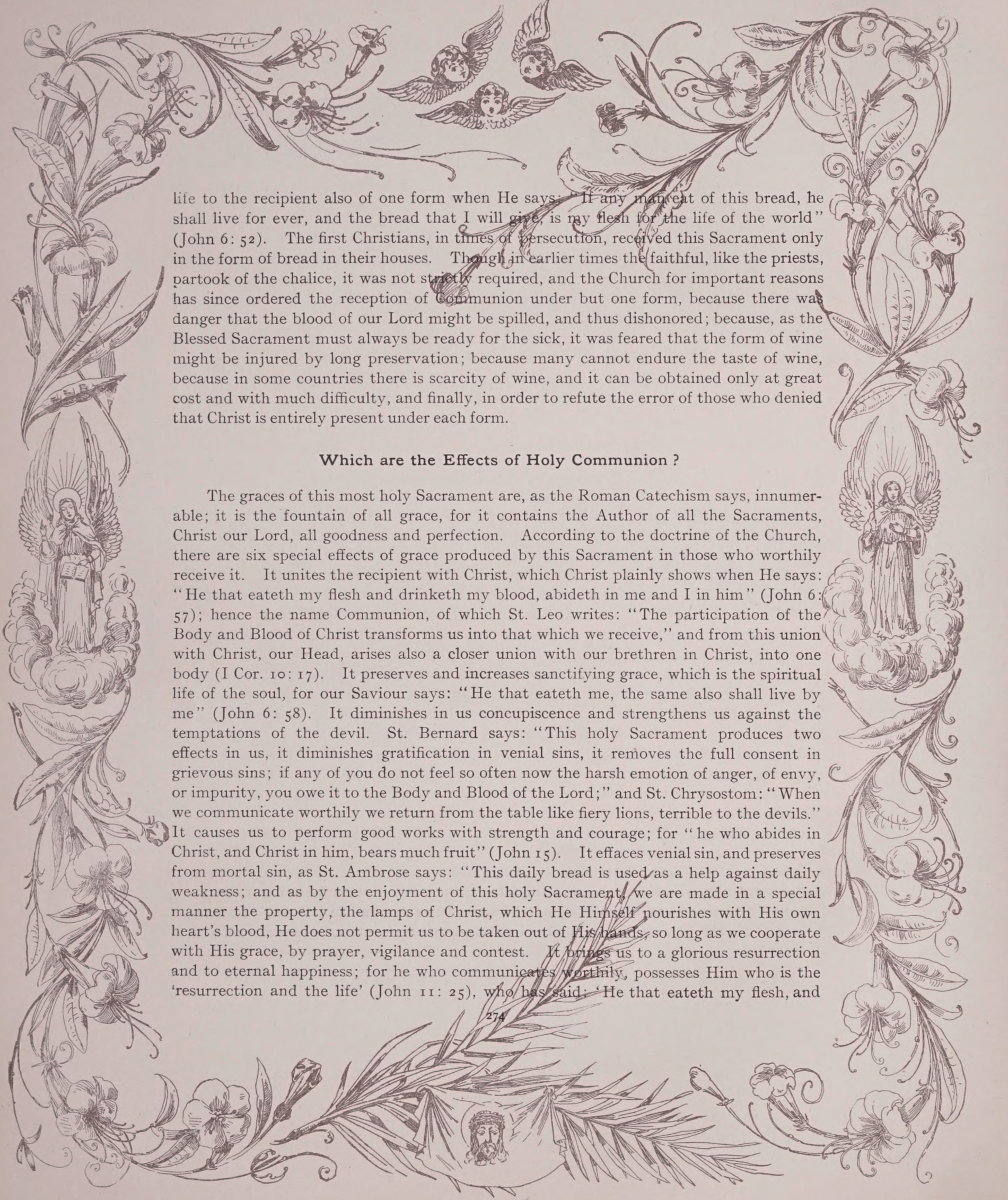
Christ is really and truly present under both forms, in Divinity and Humanity, Body and Soul, Flesh and Blood. That Jesus is thus present is clear from the words of St. Paul: "Knowing that Christ rising again from the dead, dieth now no more" (Rom. 6: 9). Because Christ dies no more, it naturally follows that He is wholly and entirely present under each form. Hence the Council of Trent says: "Whoever denies that in the venerable Sacrament of the Eucharist the whole Christ is present in each of the forms and in each part of each form, where a separation has taken place, let him be anathema."

Then no matter how many Receive this Sacrament, does each receive Christ?

Yes, for each of the apostles received Christ entirely, and if God by His omnipotence can cause each individual to rejoice at the same instant in the sun's light, and enjoy its entirety, and if He can make one and the same voice resound in the ears of all the listeners, is He not able to give the body of Christ, whole and entire, to as many as wish to receive It?

Is it necessary that this Sacrament should be Received in both forms?

No, for as it has already been said, Christ is wholly present, Flesh and Blood, Humanity and Divinity, Body and Soul, in each of the forms. Christ promises eternal



life to the recipient also of one form when He says: "If any man eat of this bread, he shall live for ever, and the bread that I will give, is my flesh for the life of the world" (John 6: 52). The first Christians, in times of persecution, received this Sacrament only in the form of bread in their houses. Though in earlier times the faithful, like the priests, partook of the chalice, it was not strictly required, and the Church for important reasons has since ordered the reception of Communion under but one form, because there was danger that the blood of our Lord might be spilled, and thus dishonored; because, as the Blessed Sacrament must always be ready for the sick, it was feared that the form of wine might be injured by long preservation; because many cannot endure the taste of wine, because in some countries there is scarcity of wine, and it can be obtained only at great cost and with much difficulty, and finally, in order to refute the error of those who denied that Christ is entirely present under each form.

Which are the Effects of Holy Communion ?

The graces of this most holy Sacrament are, as the Roman Catechism says, innumerable; it is the fountain of all grace, for it contains the Author of all the Sacraments, Christ our Lord, all goodness and perfection. According to the doctrine of the Church, there are six special effects of grace produced by this Sacrament in those who worthily receive it. It unites the recipient with Christ, which Christ plainly shows when He says: "He that eateth my flesh and drinketh my blood, abideth in me and I in him" (John 6: 57); hence the name Communion, of which St. Leo writes: "The participation of the Body and Blood of Christ transforms us into that which we receive," and from this union with Christ, our Head, arises also a closer union with our brethren in Christ, into one body (I Cor. 10: 17). It preserves and increases sanctifying grace, which is the spiritual life of the soul, for our Saviour says: "He that eateth me, the same also shall live by me" (John 6: 58). It diminishes in us concupiscence and strengthens us against the temptations of the devil. St. Bernard says: "This holy Sacrament produces two effects in us, it diminishes gratification in venial sins, it removes the full consent in grievous sins; if any of you do not feel so often now the harsh emotion of anger, of envy, or impurity, you owe it to the Body and Blood of the Lord;" and St. Chrysostom: "When we communicate worthily we return from the table like fiery lions, terrible to the devils." It causes us to perform good works with strength and courage; for "he who abides in Christ, and Christ in him, bears much fruit" (John 15). It effaces venial sin, and preserves from mortal sin, as St. Ambrose says: "This daily bread is used as a help against daily weakness; and as by the enjoyment of this holy Sacrament, we are made in a special manner the property, the lamps of Christ, which He Himself nourishes with His own heart's blood, He does not permit us to be taken out of His hands, so long as we cooperate with His grace, by prayer, vigilance and contest. It brings us to a glorious resurrection and to eternal happiness; for he who communicates worthily, possesses Him who is the 'resurrection and the life' (John 11: 25), who has said: 'He that eateth my flesh, and

drinketh my blood, hath everlasting life: and I will raise him up in the last day'" (John 6: 55). He has, therefore, in Christ a pledge that he will rise in glory and live for ever. If the receiving of this Sacrament produces such great results, how frequently and with what sincere desire should we hasten to enjoy this heavenly banquet, this fountain of all grace! The first Christians received it daily, and St. Augustine says: "Daily receive what daily benefits!" and St. Cyril: "The baptized may know that they remove themselves far from eternal life, when they remain a long time from Communion." Ah, whence comes in our days, the indifference, the weakness, the impiety of so many Christians but from the neglect and unworthy reception of Communion! Christian souls, close not your ears to the voice of Jesus who invites you so tenderly to His banquet: "Come to me all you who are heavily laden and I will refresh you." Go often, very often to Him; but when you go to Him, do not neglect to prepare for His worthy reception, and you will soon feel its effects in your soul.

In what does the worthy Preparation for this Holy Sacrament consist?

The worthy preparation of the soul consists in purifying ourselves by a sincere confession from all grievous sins, and in approaching the holy table with profound humility, sincere love, and with fervent desire. He who receives holy Communion in the state of mortal sin draws down upon himself, as the apostle says, judgment and condemnation. The worthy preparation of the body consists in fasting from midnight before receiving Communion, and in coming properly dressed to the Lord's banquet.

The holy Sacrament of the Altar is preserved in the tabernacle, in front of which a light is burning day and night, to show that Christ, the light of the world, is here present, that we may bear in mind that every Christian congregation should contain in itself the light of faith, the flame of hope, the warmth of divine love, and the fire of true devotion, by a pious life manifesting and consuming itself, like a light, in the service of God. As a Christian, you must believe that under the appearance of bread Christ is really present in the tabernacle, and that He is your Redeemer, your Saviour, your Lord and King, the best Friend and Lover of your soul, whose pleasure it is to dwell among the children of men; then it is your duty often to visit Him in this most holy Sacrament, and offer Him your homage and adoration. "It is certain," says St. Alphonsus Liguori, "that next to the enjoyment of this holy Sacrament in Communion, the adoration of Jesus in this Sacrament is the best and most pleasing of all devotional exercises, and of the greatest advantage to us." Hesitate not, therefore, to practice this devotion. From this day renounce at least a quarter of an hour's intercourse with others, and go to church to commune there with Christ. Know that the time which you spend in this way will be of the greatest consolation to you in the hour of death and through all eternity. Visit Jesus not only in the church, but also accompany and adore Him when carried in processions, or to sick persons. You will thus show your Lord the homage due to Him, gather great merits for yourself, and have the sure hope that Christ will one day repay you a hundredfold.





The Most Holy Sacrament of Extreme ② ② ② Unction. ② ② ②

"He bound up his wounds pouring in oil and wine."—Luke x: 34.



HE conduct of the Samaritan in regard to the wounded man may be viewed as a figure of the holy Sacrament of Extreme Unction, in which Christ, the true Samaritan, by means of the holy oil and the prayer of the priest, His representative, dispenses His grace to the sick for the welfare of the soul and often of the body, provided the sick place no obstacle in His way.

Is Extreme Unction a Sacrament?

Yes; because it was instituted by Christ, and by it grace is conveyed to the sick through an outward sign.

Did Christ Institute this Sacrament?

He did, for He sent His disciples to anoint the sick with oil and heal them, as the Evangelist writes: "Going forth they preached that men should do penance: and they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 6: 12-13). We must believe that this unction was not invented by the apostles, but ordained by the Lord. This is confirmed by the Council of Trent, which says (Sess. 14, c. 1): "This sacred Unction of the sick was instituted by Christ our Lord, as indicated by St. Mark, but recommended to the faithful and promulgated by the Apostle St. James, a relative of our Lord." "Is any man," he says, "sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven" (James 5: 14-15). St. James could not have said this, if he had not known the institution and command of Christ: to it apostolic and uninterrupted tradition also gives testimony.

What is the External Sign of this Sacrament?

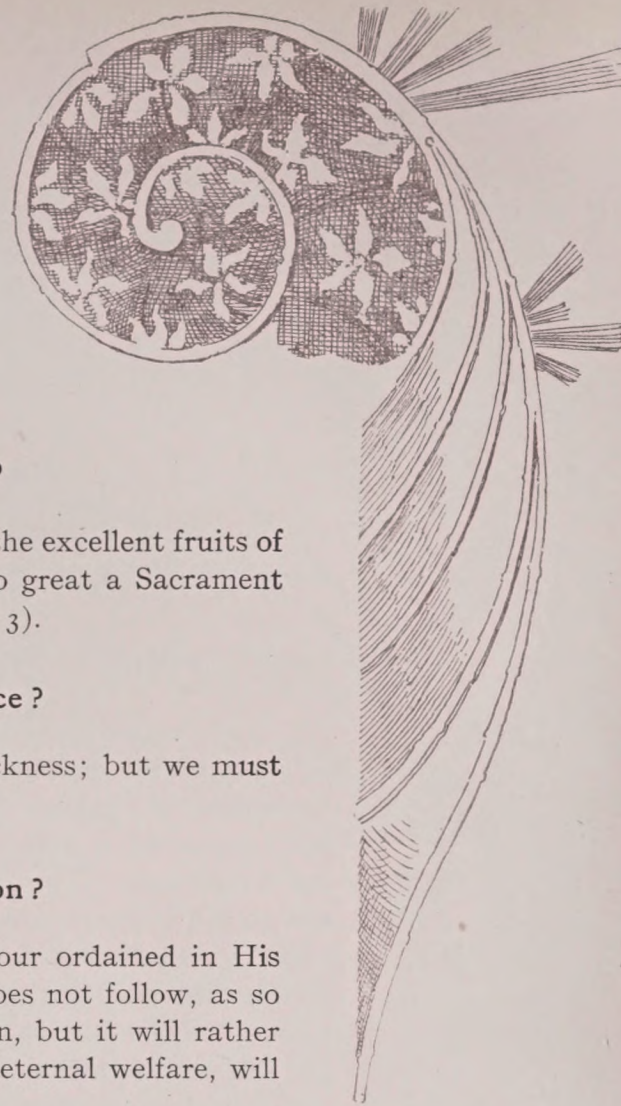
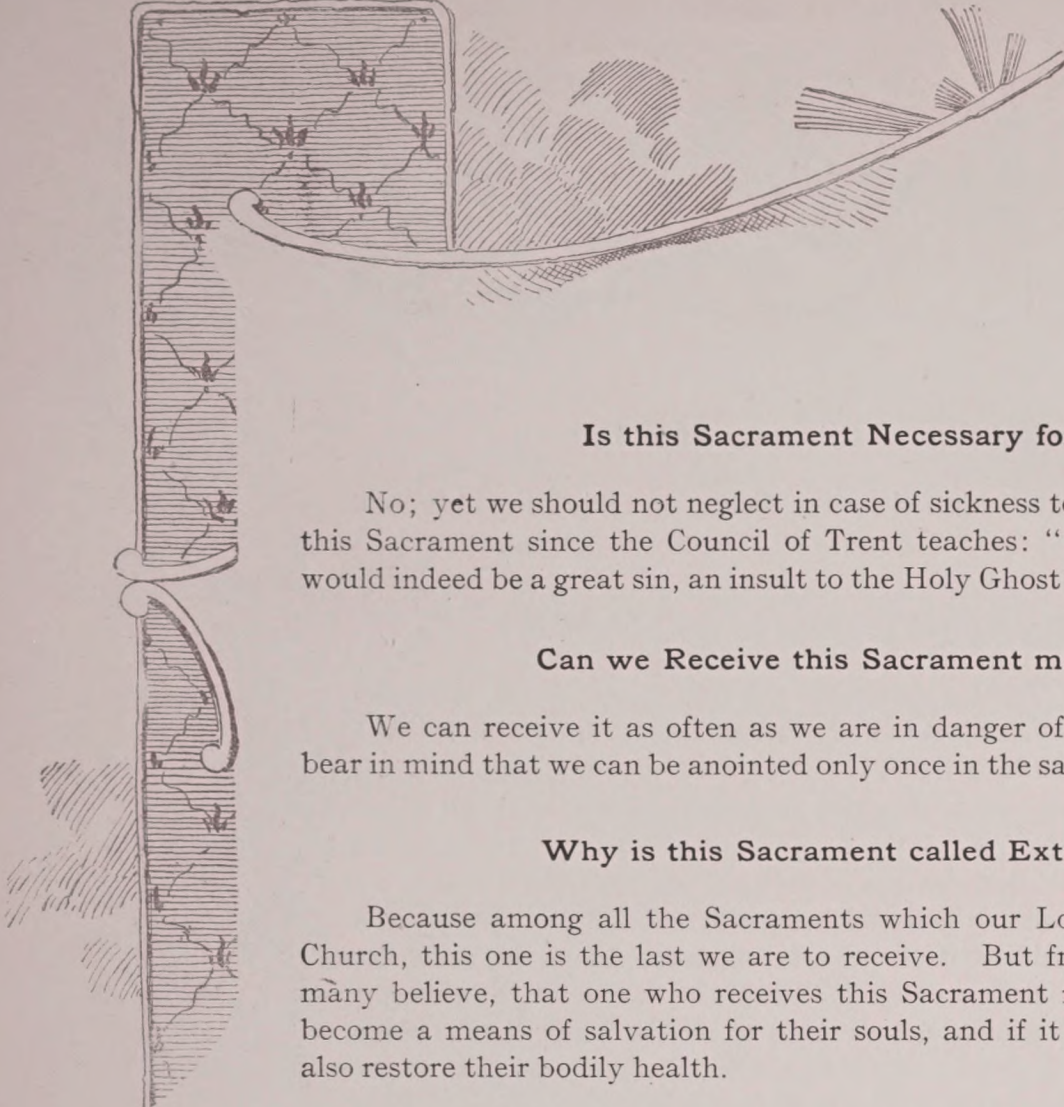
The anointing with holy oil, which is blessed by the bishop on Holy Thursday, and the prayer of the priest.

What Graces does this Sacrament produce in the Sick Man?

The Catechism of the Council of Trent enumerates the following: First, it remits sins, especially venial sins. Its primary object is not to remit mortal sin. For this the Sacrament of Penance was instituted, as was that of baptism for the remission of original sin; secondly, it removes the languor and infirmity entailed by sin, with all other inconveniences. The time most seasonable for the application of this cure is, when we are visited by some severe malady, which threatens to prove fatal; for nature dreads no earthly visitation so much as death, and this dread is considerably augmented by the recollection of our past sins, particularly if the mind is harrowed by the poignant reproaches of conscience; for it is written: "They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them." A source of alarm still more distressing is the awful reflection that in a few moments we shall stand before the judgment-seat of God, whose justice will award that sentence, which our lives have deserved. The terror inspired by these considerations frequently agitates the soul with the most awful apprehensions; and to calm this terror nothing can be so efficacious as the Sacrament of Extreme Unction. It quiets our fear, illumines the gloom in which the soul is enveloped, fills it with pious and holy joy, and enables us to await with cheerfulness the coming of the Lord; thirdly, it fortifies us against the violent assaults of Satan. The enemy of mankind never ceases to seek our ruin; and if it be possible to deprive us of all hope of mercy, he more than ever increases his efforts, when he sees us approach our last end. This Sacrament, therefore, enables the recipient to fight resolutely and successfully against him; fourthly, it effects the recovery of health, if advantageous to the sick person.

What Intentions must the Sick Man have, in order to Gain these Graces?

Since the Sacraments work the more powerfully the better the preparation made by those who receive them, and since by this Sacrament those sins are remitted which we have forgotten, or have not sufficiently known, the sick man should, therefore, receive beforehand, if it be possible, the holy Sacrament of Penance and the blessed Eucharist; or if this cannot be done, he should make an act of perfect contrition, and have the wish to confess if possible. He should, therefore, not defer the reception of this Sacrament to the last moment, when the violence of sickness has already taken away the use of his reason and senses, but he should ask for this Sacrament whilst yet enjoying the use of reason, so that he may receive it with devotion and salutary result.



Is this Sacrament Necessary for Salvation ?

No; yet we should not neglect in case of sickness to partake of the excellent fruits of this Sacrament since the Council of Trent teaches: "To despise so great a Sacrament would indeed be a great sin, an insult to the Holy Ghost" (Sess. 14, c. 3).

Can we Receive this Sacrament more than once ?

We can receive it as often as we are in danger of death by sickness; but we must bear in mind that we can be anointed only once in the same sickness.

Why is this Sacrament called Extreme Unction ?

Because among all the Sacraments which our Lord and Saviour ordained in His Church, this one is the last we are to receive. But from this it does not follow, as so many believe, that one who receives this Sacrament must die soon, but it will rather become a means of salvation for their souls, and if it be for their eternal welfare, will also restore their bodily health.

What does the Priest do when he Enters the House of the Sick Person ?

He wishes peace to the house, and prays that God may send His angels to protect its inmates, that He may drive away the enemy, console the sick, strengthen and give him health.

Why does the Priest Sprinkle the Sick Person with Holy Water ?

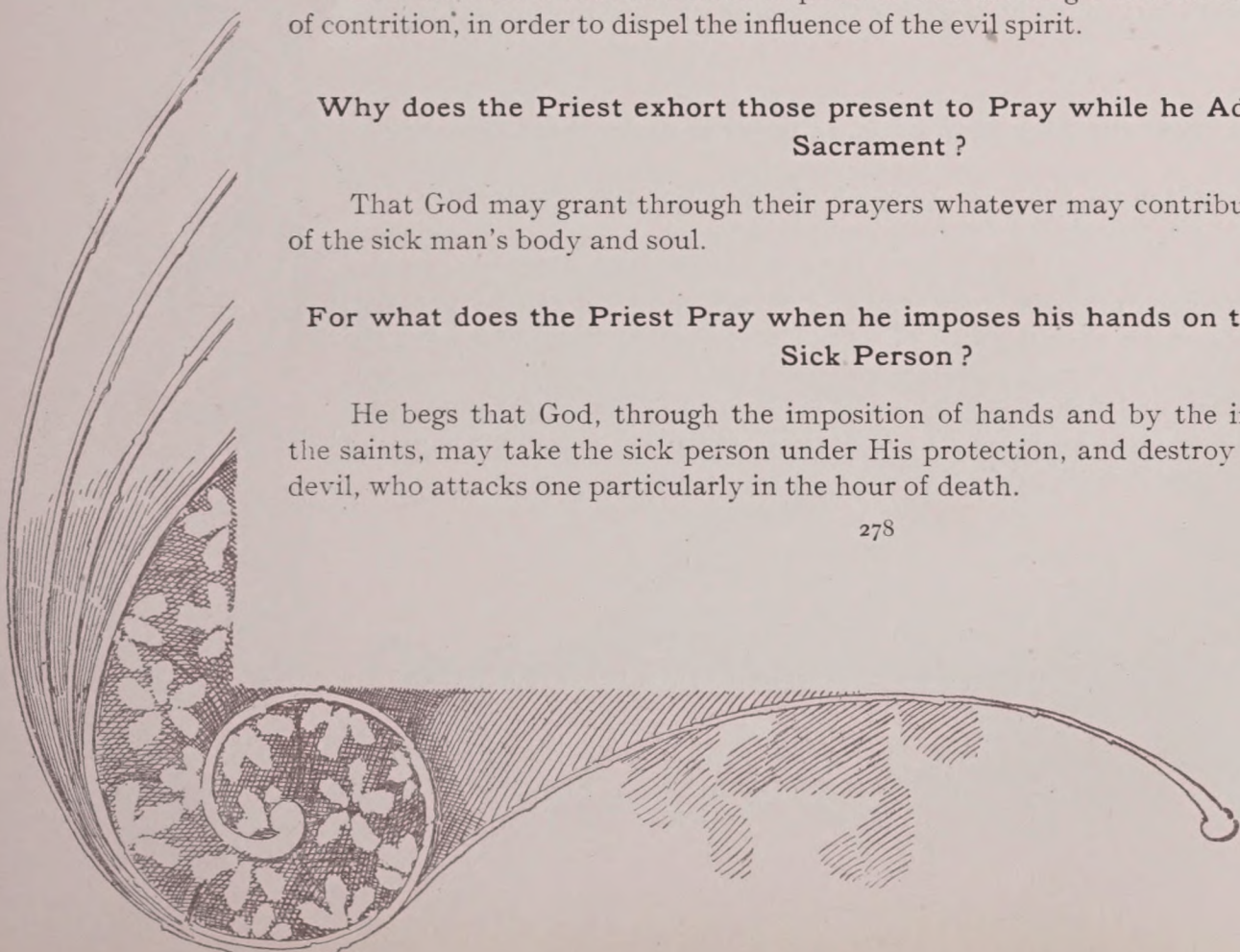
To remind him that he should implore of God the forgiveness of his sins, with tears of contrition, in order to dispel the influence of the evil spirit.

Why does the Priest exhort those present to Pray while he Administers the Sacrament ?

That God may grant through their prayers whatever may contribute to the welfare of the sick man's body and soul.

For what does the Priest Pray when he imposes his hands on the head of the Sick Person ?

He begs that God, through the imposition of hands and by the intercession of all the saints, may take the sick person under His protection, and destroy the power of the devil, who attacks one particularly in the hour of death.





What does the Priest say at the Anointing with Oil?

He begs that God, through this unction and through His gracious mercy, may forgive the sick person of all the sins which he has committed with his five senses. At the same time the sick person should, in a spirit of humility and with a repentant and contrite heart, implore of God the forgiveness of all his sins.

Why does the Priest Present the Sick Person a Crucifix to Kiss?

To remind him that, like Jesus, he should suffer with patience, and place his whole confidence in the infinite merits of the Crucified and be willing to suffer and die for love of Him. For this reason the crucifix ought to be presented often to the dying person.

What should the Sick Person do after he has Received the Sacrament of Extreme Unction?

He should use all his remaining strength to thank God sincerely for the benefit he has received, commend himself to the wounds and the blood of Jesus, and meditate with quiet recollection on death and eternity.

How consoling does our holy Catholic Church appear in the continual use of this Sacrament! Having, like a tender mother, received man by holy Baptism under her maternal care; by holy Confirmation given him the necessary weapons against sin, heresy, and infidelity; by the holy Sacrament of Penance purified him from stains and sins; and by the blessed Eucharist nourished him with the bread of life, enriched him with virtues, and secured him against falling, she does not desert him even in the last, all-important moment of death. In that dangerous hour when the dying person, forsaken by all, often by his most intimate friends or looked upon with fear, lies on his bed of pain, when behind him time ceases and before him a certain, though unknown eternity opens itself, when Satan brings all his resources into play in order to ruin his soul, and the thought of the coming judgment makes the heart tremble,—in this terrible hour the faithful mother, the Catholic Church, does not abandon him; she sends the priest, her servant, like a consoling angel to his couch, to encourage the sufferer and strengthen the fearful with the divine word, to cleanse the sinner and reconcile him with God by the Sacrament of Penance, to fortify the weak and nourish him with the bread of life, to strengthen the combatant with the holy oil, thus providing him with all the means of grace which Jesus obtained for His Church, to conduct his soul before the face of the eternal Judge, there to find grace and mercy.

Considering this, dear Christian, should you not feel happy to be a member of this Church, should you not thank God continually and adhere faithfully to a Church in which it is indeed not so pleasant to live, as in the bosom of irreligion, but in which it is good to die!





The Sacrament of Holy Order.

"Go, show yourselves to the priests."—Luke xvii: 14.



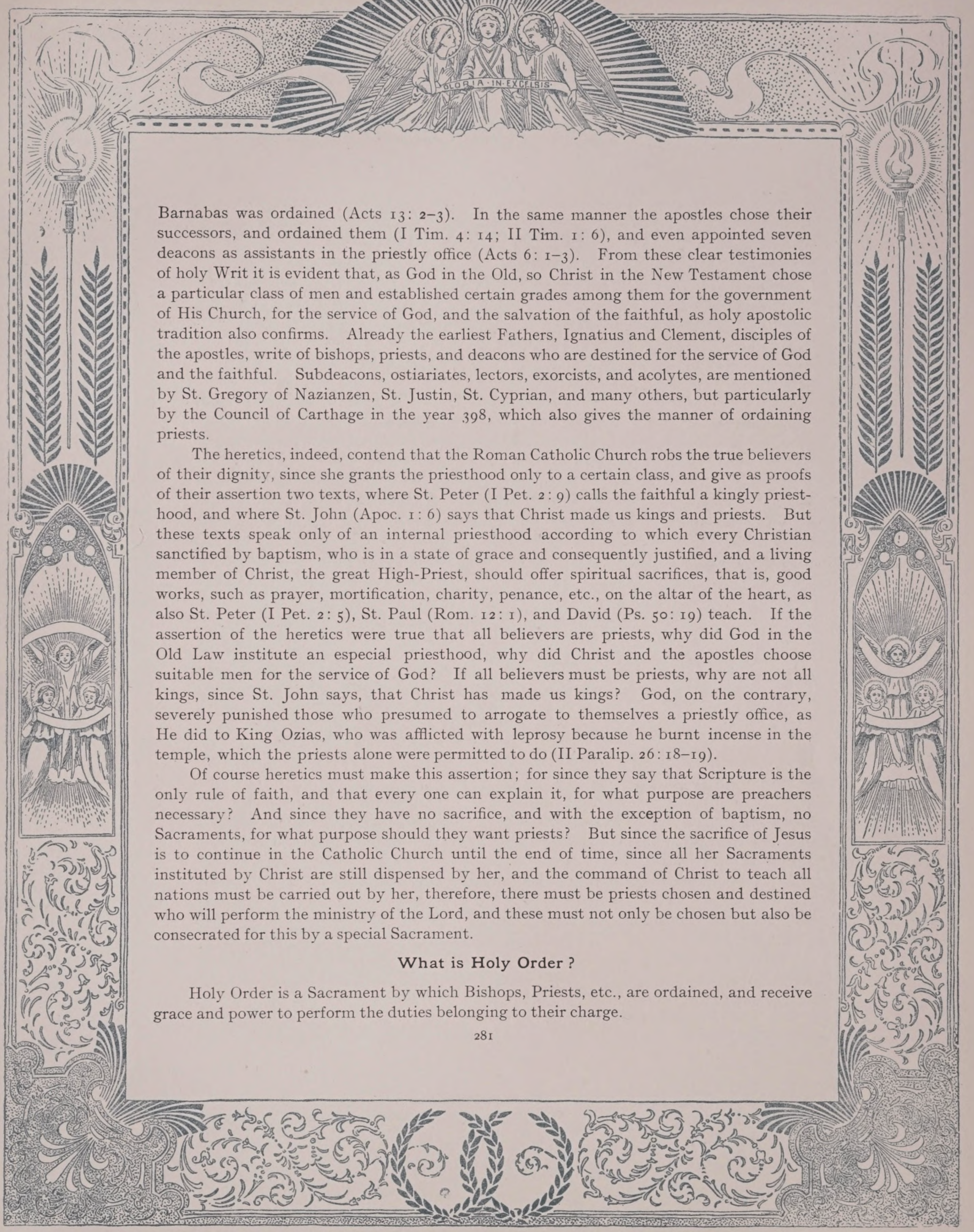
MUCH honor did God show to the priests of the Old Law that He sent the lepers to them, although they could in no wise contribute to the removal of leprosy. What honor, therefore, do the priests of the New Law deserve, who through the sacerdotal ordination, have not only received from God the power to free mankind from the leprosy of the soul, but also far higher privileges.

Is the Priesthood a Special and Holy State, selected by God?

Yes; this is evident from the writings of the Old as well as of the New Testament, and is confirmed by holy, apostolic tradition.

In the Mosaic Law God Himself selected a particular race—Aaron and his descendants—from among the tribes of Juda, to perform solemnly the public service, to pray for the people, and instruct them in matters of religion (Exod. 28: 1; Lev. 9: 7; Kings 2: 28), but particularly to offer the daily sacrifices (Lev. 1: 11; Num. 18), for which offices they were consecrated by different ceremonies, ordained by God, which ceremonies lasted seven days (Exod. 28: 4; etc., ib. 29). Besides these, God instituted a sort of minor priesthood, Levites, for the service of the temple and of God (Num. 3: 12; 8: 6–18); they were of the tribe of Levi, and received no land like the other tribes, but lived on the offerings and tithes, and were consecrated like the priests (Num. 18: 21; 8: 6–26). This priesthood, an emblem of the real priesthood of the New Testament, was not abolished by Christ, but He brought it to its fulfilment and completed it, since He did not come to take away, but fulfill the law. For this reason Christ selected twelve apostles and seventy-two disciples from among the faithful, at the commencement of His public life, and He said to them: "I have chosen you, and have appointed you, that you should go, and should bring forth fruit" (John 15: 16). He gave them power to free man from sin, to sanctify and reconcile him with God (Matt. 18: 18). He commanded them to preach His gospel to all nations (Matt. 28: 18–20), and to offer up His holy sacrifice (Luke 22: 19). Just as the apostles were chosen by Christ, so afterwards by the Holy Ghost St. Paul was chosen to be an apostle, and he calls himself a minister of Christ and a dispenser of the mysteries of God (I Cor. 4: 1), and who together with





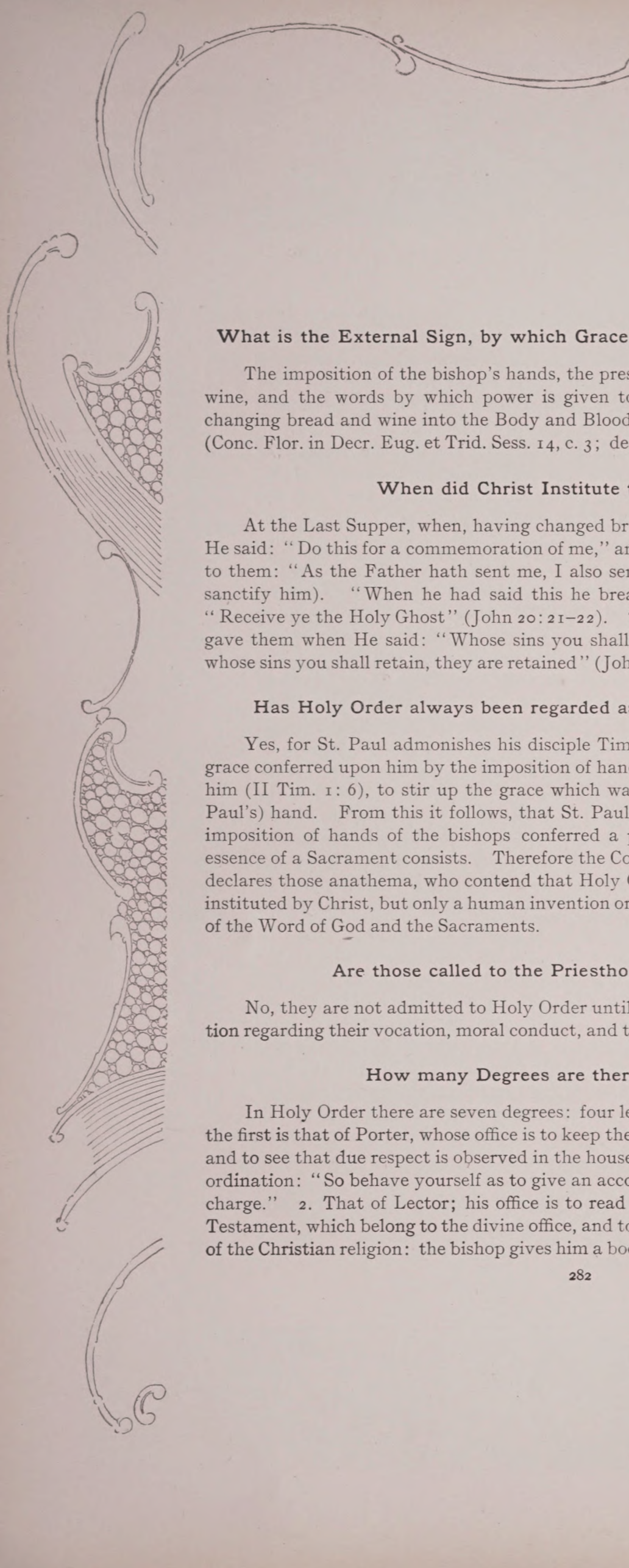
Barnabas was ordained (Acts 13: 2-3). In the same manner the apostles chose their successors, and ordained them (I Tim. 4: 14; II Tim. 1: 6), and even appointed seven deacons as assistants in the priestly office (Acts 6: 1-3). From these clear testimonies of holy Writ it is evident that, as God in the Old, so Christ in the New Testament chose a particular class of men and established certain grades among them for the government of His Church, for the service of God, and the salvation of the faithful, as holy apostolic tradition also confirms. Already the earliest Fathers, Ignatius and Clement, disciples of the apostles, write of bishops, priests, and deacons who are destined for the service of God and the faithful. Subdeacons, ostiaries, lectors, exorcists, and acolytes, are mentioned by St. Gregory of Nazianzen, St. Justin, St. Cyprian, and many others, but particularly by the Council of Carthage in the year 398, which also gives the manner of ordaining priests.

The heretics, indeed, contend that the Roman Catholic Church robs the true believers of their dignity, since she grants the priesthood only to a certain class, and give as proofs of their assertion two texts, where St. Peter (I Pet. 2: 9) calls the faithful a kingly priesthood, and where St. John (Apoc. 1: 6) says that Christ made us kings and priests. But these texts speak only of an internal priesthood according to which every Christian sanctified by baptism, who is in a state of grace and consequently justified, and a living member of Christ, the great High-Priest, should offer spiritual sacrifices, that is, good works, such as prayer, mortification, charity, penance, etc., on the altar of the heart, as also St. Peter (I Pet. 2: 5), St. Paul (Rom. 12: 1), and David (Ps. 50: 19) teach. If the assertion of the heretics were true that all believers are priests, why did God in the Old Law institute an especial priesthood, why did Christ and the apostles choose suitable men for the service of God? If all believers must be priests, why are not all kings, since St. John says, that Christ has made us kings? God, on the contrary, severely punished those who presumed to arrogate to themselves a priestly office, as He did to King Ozias, who was afflicted with leprosy because he burnt incense in the temple, which the priests alone were permitted to do (II Paralip. 26: 18-19).

Of course heretics must make this assertion; for since they say that Scripture is the only rule of faith, and that every one can explain it, for what purpose are preachers necessary? And since they have no sacrifice, and with the exception of baptism, no Sacraments, for what purpose should they want priests? But since the sacrifice of Jesus is to continue in the Catholic Church until the end of time, since all her Sacraments instituted by Christ are still dispensed by her, and the command of Christ to teach all nations must be carried out by her, therefore, there must be priests chosen and destined who will perform the ministry of the Lord, and these must not only be chosen but also be consecrated for this by a special Sacrament.

What is Holy Order ?

Holy Order is a Sacrament by which Bishops, Priests, etc., are ordained, and receive grace and power to perform the duties belonging to their charge.



What is the External Sign, by which Grace is Communicated to the Priests ?

The imposition of the bishop's hands, the presentation of the chalice with bread and wine, and the words by which power is given to offer the Sacrifice of the New Law, changing bread and wine into the Body and Blood of Christ, and to forgive or retain sins (Conc. Flor. in Decr. Eug. et Trid. Sess. 14, c. 3; de poen. et Sess. 22, c. 1).

When did Christ Institute this Sacrament ?

At the Last Supper, when, having changed bread and wine into His body and blood, He said: "Do this for a commemoration of me," and when after His Resurrection He said to them: "As the Father hath sent me, I also send you" (to free man from sin and to sanctify him). "When he had said this he breathed on them: and he said to them: "Receive ye the Holy Ghost" (John 20: 21-22). The power to forgive and retain sins He gave them when He said: "Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained" (John 20: 23).

Has Holy Order always been regarded as a Sacrament in the Church ?

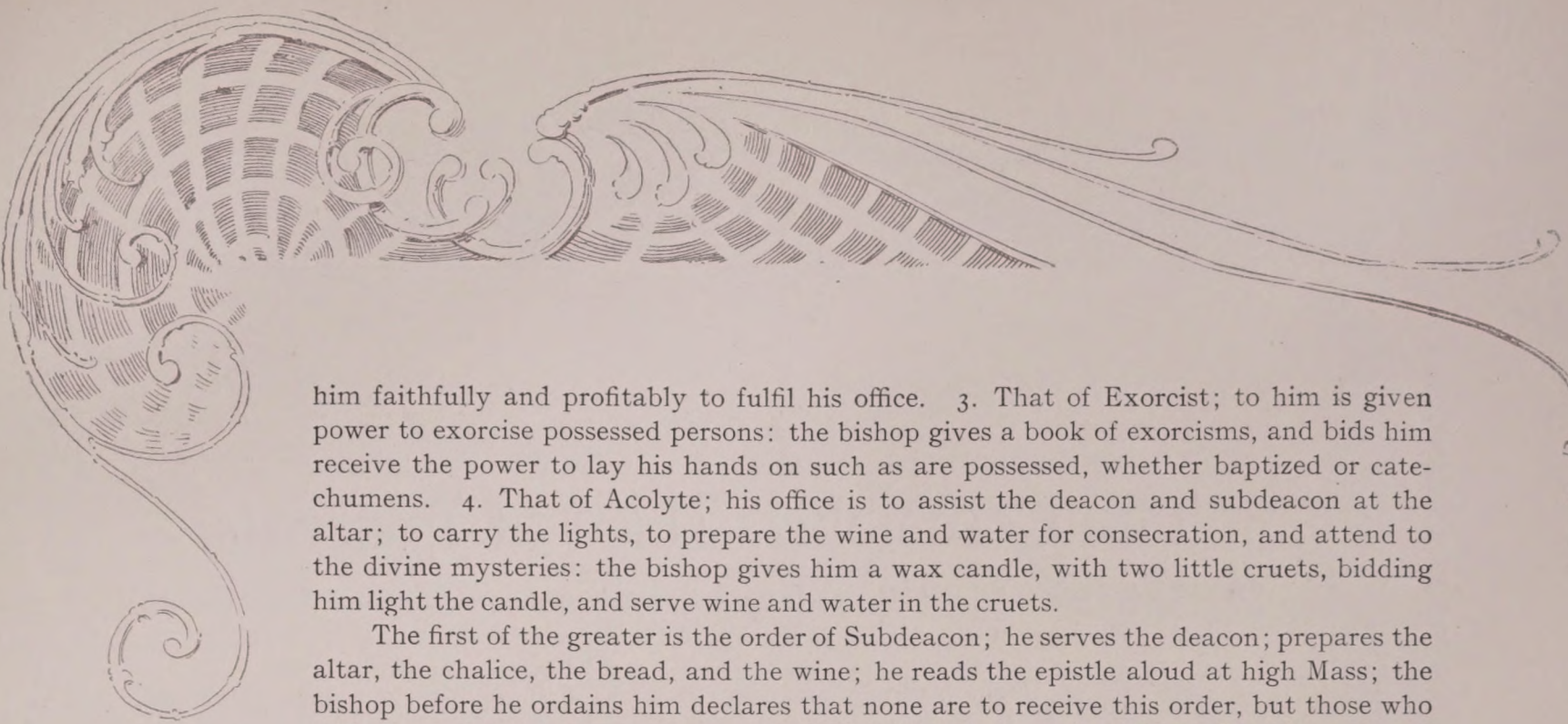
Yes, for St. Paul admonishes his disciple Timothy (I Tim. 4: 14) not to neglect the grace conferred upon him by the imposition of hands, and in another place he admonishes him (II Tim. 1: 6), to stir up the grace which was in him by the imposition of his (St. Paul's) hand. From this it follows, that St. Paul believed that the external sign of the imposition of hands of the bishops conferred a particular grace, wherein, indeed, the essence of a Sacrament consists. Therefore the Council of Trent (Sess. 23, de ord. can. 3) declares those anathema, who contend that Holy Order is not a real and true Sacrament instituted by Christ, but only a human invention or a certain form of electing the ministers of the Word of God and the Sacraments.

Are those called to the Priesthood Ordained at once ?

No, they are not admitted to Holy Order until they have undergone a rigid examination regarding their vocation, moral conduct, and their knowledge of the sacred science.

How many Degrees are there in Holy Order ?

In Holy Order there are seven degrees: four lesser, and three greater. Of the lesser, the first is that of Porter, whose office is to keep the keys of the Church, sacristy, treasury, and to see that due respect is observed in the house of God: to him the bishop says, in his ordination: "So behave yourself as to give an account to God of what is kept under your charge." 2. That of Lector; his office is to read aloud the lessons of the Old and New Testament, which belong to the divine office, and to instruct the ignorant in the rudiments of the Christian religion: the bishop gives him a book containing those things, and charges



him faithfully and profitably to fulfil his office. 3. That of Exorcist; to him is given power to exorcise possessed persons: the bishop gives a book of exorcisms, and bids him receive the power to lay his hands on such as are possessed, whether baptized or catechumens. 4. That of Acolyte; his office is to assist the deacon and subdeacon at the altar; to carry the lights, to prepare the wine and water for consecration, and attend to the divine mysteries: the bishop gives him a wax candle, with two little cruets, bidding him light the candle, and serve wine and water in the cruets.

The first of the greater is the order of Subdeacon; he serves the deacon; prepares the altar, the chalice, the bread, and the wine; he reads the epistle aloud at high Mass; the bishop before he ordains him declares that none are to receive this order, but those who will observe perpetual continency; he then gives him a chalice, paten, basin and towel, two little cruets, and the book of epistles; bids him consider his ministry and behave, so as to please God. The second of the greater orders is that of Deacon; his office is immediately to assist the bishop or priest at high Mass; and the administration of the sacraments. He reads the Gospel aloud at high Mass; he gives the cup when the sacrament of the Eucharist is given in both kinds; he may administer baptism, and preach the Gospel, by commission. To him the bishop gives a book of Gospels, with power to read it in the Church of God. The third is that of Priesthood, which has two degrees of power and dignity: that of bishops, and that of priests. The office of a priest is to consecrate and offer the sacrifice of the Body and Blood of Christ under the forms of bread and wine; to administer all the sacraments, except Confirmation and Holy Order; to preach the Gospel, to bless the people, and to conduct them in the way to life eternal; as also to bless such things as are not reserved to the benediction of the bishop. The bishop, when he ordains a priest, anoints his hands with oil; he gives him the paten with bread upon it, and a chalice with wine, with power to offer sacrifice for the living and the dead; then he lays his hands upon him, and says: "Receive the Holy Ghost, whose sins," etc., and performs several other ceremonies.

Learn from this instruction to honor and respect the priests, whose dignity as representatives of God, and dispensers of His mysteries, surpasses all human dignity; upon whom a load, too heavy even for angels, as St. Chrysostom says, has been imposed, namely, the care of your immortal soul; who daily enter the sanctuary before the face of the Lord, to offer the immaculate Lamb of God for the forgiveness of our sins; to whom Jesus confided the merits of His most precious blood, in order to cleanse your soul therewith in the tribunal of penance, if you confess your sins contritely; of whom God will one day ask the strictest account. Honor, therefore, these ministers of God, pray daily for the assistance of heaven in their difficult calling; particularly on the Ember-days implore God, that He may send pious and zealous priests; and if, perhaps, you know a bad priest, do not despise his high dignity which is indelibly imprinted on him, have compassion on him, pray for him, and consider that Jesus has said of such: "All things whatsoever they shall say to you, observe and do: but according to their works do ye not" (Matt. 23: 3).

The Ceremonies Used at Funerals.

"Behold, a dead man was carried out, the only son of his mother,—and a great multitude of the city was with her."—Luke vii: 12.



OF these people who accompanied the funeral of the youth, we should learn to pay the last honors to the dead, and follow their bodies to the grave. This is a meritorious work, one pleasing to God, if it be not performed from vanity and self-interest, but for love of God and the deceased, with the charitable intention of assisting him by prayers. Therefore those do very wrong, who from worldly motives either omit this good work entirely or during the funeral procession indulge in idle talk and deny the deceased even a short prayer.

Why is a Cross carried before the Corpse ?

By this is indicated that the deceased during life professed Christ, died believing in Him, and hoping for resurrection through Him.

Why are lighted Candles carried before the Bier ?

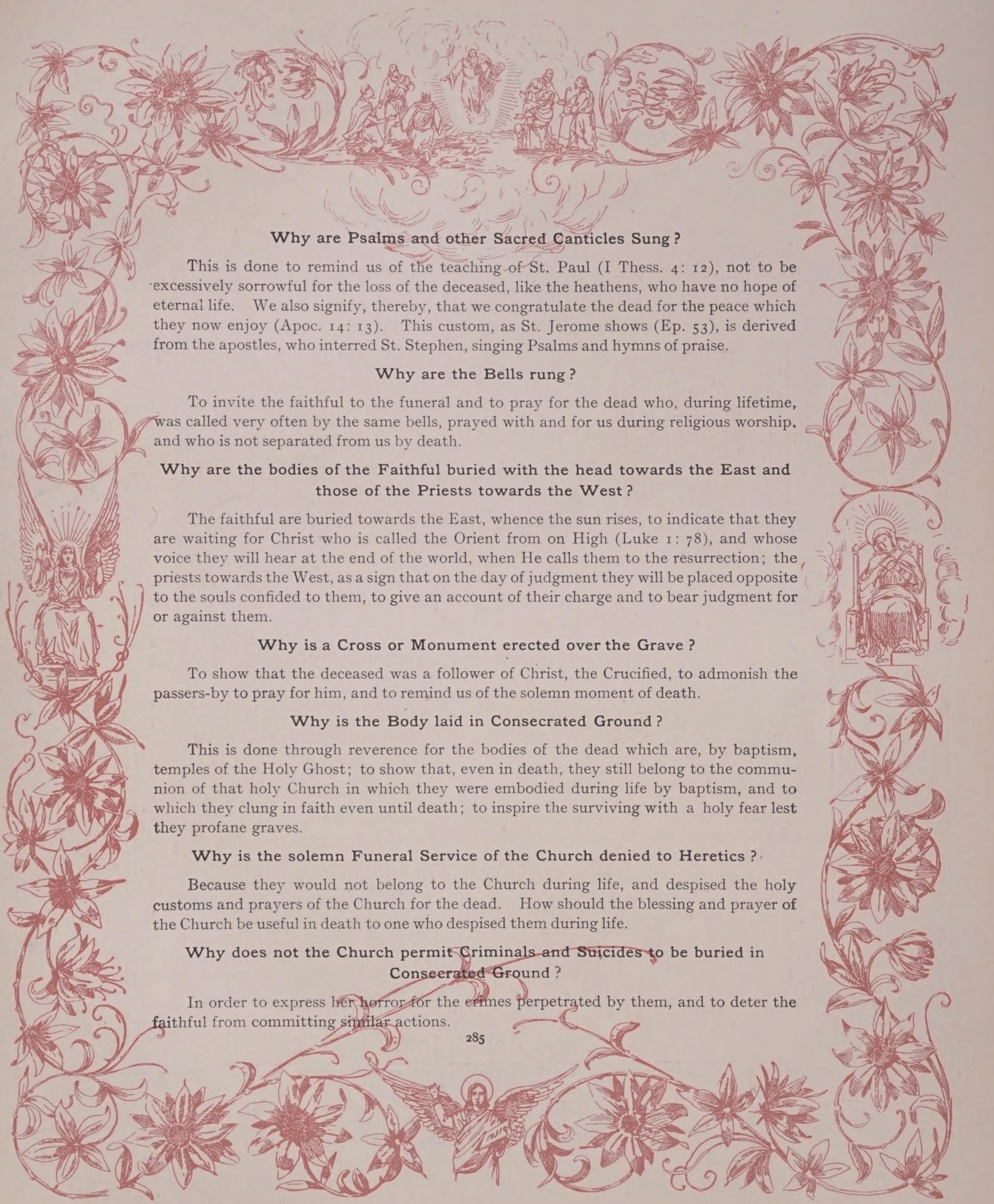
To represent the desire of the Church that the deceased through the grace of God may be received into eternal light. This custom is very ancient; wax candles and torches, together with prayer and great solemnity were made use of at the burial of St. Cyprian who was beheaded for Christ's sake, in the year 258 after Christ (Ruinart).

Why are the Coffin and the Grave sprinkled with Holy Water ?

In order, as St. Thomas of Aquin (Lib. 3, art. 21) remarks, to implore God, on account of the prayers which the Church says when she blesses the water, that the souls of the faithful may be cleansed from all stains, and may receive consolation and refreshment in the tortures which they may still have to suffer.

Why are the Body and the Grave Incensed ?

By this the Church indicates that the deceased by his Christian vocation was a good odor of Christ (II Cor. 2: 14-15), and admonishes the faithful that their prayers should ascend like incense to heaven for the deceased.



Why are Psalms and other Sacred Canticles Sung?

This is done to remind us of the teaching of St. Paul (I Thess. 4: 12), not to be excessively sorrowful for the loss of the deceased, like the heathens, who have no hope of eternal life. We also signify, thereby, that we congratulate the dead for the peace which they now enjoy (Apoc. 14: 13). This custom, as St. Jerome shows (Ep. 53), is derived from the apostles, who interred St. Stephen, singing Psalms and hymns of praise.

Why are the Bells rung?

To invite the faithful to the funeral and to pray for the dead who, during lifetime, was called very often by the same bells, prayed with and for us during religious worship, and who is not separated from us by death.

Why are the bodies of the Faithful buried with the head towards the East and those of the Priests towards the West?

The faithful are buried towards the East, whence the sun rises, to indicate that they are waiting for Christ who is called the Orient from on High (Luke 1: 78), and whose voice they will hear at the end of the world, when He calls them to the resurrection; the priests towards the West, as a sign that on the day of judgment they will be placed opposite to the souls confided to them, to give an account of their charge and to bear judgment for or against them.

Why is a Cross or Monument erected over the Grave?

To show that the deceased was a follower of Christ, the Crucified, to admonish the passers-by to pray for him, and to remind us of the solemn moment of death.

Why is the Body laid in Consecrated Ground?

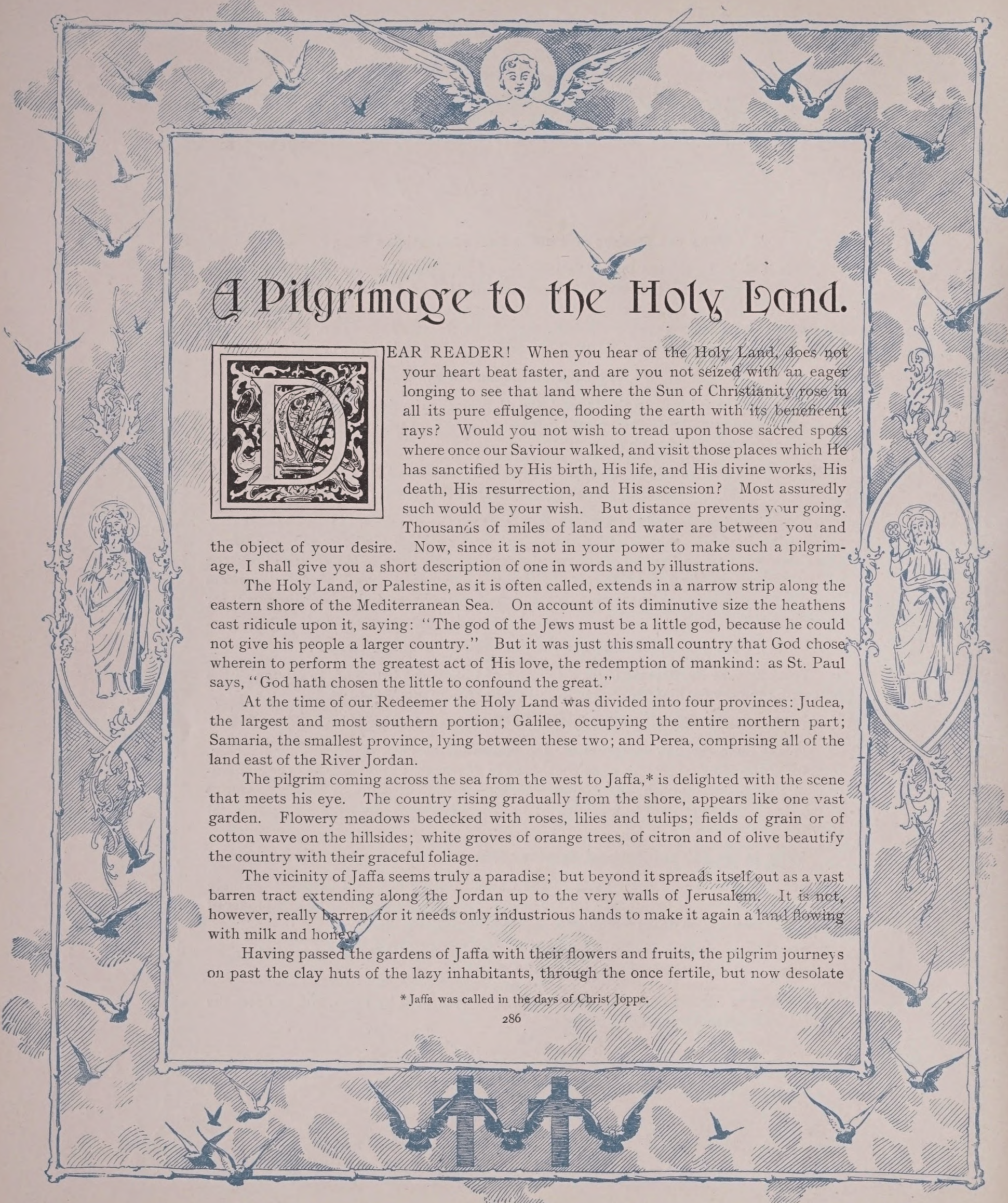
This is done through reverence for the bodies of the dead which are, by baptism, temples of the Holy Ghost; to show that, even in death, they still belong to the communion of that holy Church in which they were embodied during life by baptism, and to which they clung in faith even until death; to inspire the surviving with a holy fear lest they profane graves.

Why is the solemn Funeral Service of the Church denied to Heretics?

Because they would not belong to the Church during life, and despised the holy customs and prayers of the Church for the dead. How should the blessing and prayer of the Church be useful in death to one who despised them during life.

Why does not the Church permit Criminals and Suicides to be buried in Consecrated Ground?

In order to express her horror for the crimes perpetrated by them, and to deter the faithful from committing similar actions.



A Pilgrimage to the Holy Land.



DEAR READER! When you hear of the Holy Land, does not your heart beat faster, and are you not seized with an eager longing to see that land where the Sun of Christianity rose in all its pure effulgence, flooding the earth with its beneficent rays? Would you not wish to tread upon those sacred spots where once our Saviour walked, and visit those places which He has sanctified by His birth, His life, and His divine works, His death, His resurrection, and His ascension? Most assuredly such would be your wish. But distance prevents your going. Thousands of miles of land and water are between you and the object of your desire. Now, since it is not in your power to make such a pilgrimage, I shall give you a short description of one in words and by illustrations.

The Holy Land, or Palestine, as it is often called, extends in a narrow strip along the eastern shore of the Mediterranean Sea. On account of its diminutive size the heathens cast ridicule upon it, saying: "The god of the Jews must be a little god, because he could not give his people a larger country." But it was just this small country that God chose wherein to perform the greatest act of His love, the redemption of mankind: as St. Paul says, "God hath chosen the little to confound the great."

At the time of our Redeemer the Holy Land was divided into four provinces: Judea, the largest and most southern portion; Galilee, occupying the entire northern part; Samaria, the smallest province, lying between these two; and Perea, comprising all of the land east of the River Jordan.

The pilgrim coming across the sea from the west to Jaffa,* is delighted with the scene that meets his eye. The country rising gradually from the shore, appears like one vast garden. Flowery meadows bedecked with roses, lilies and tulips; fields of grain or of cotton wave on the hillsides; white groves of orange trees, of citron and of olive beautify the country with their graceful foliage.

The vicinity of Jaffa seems truly a paradise; but beyond it spreads itself out as a vast barren tract extending along the Jordan up to the very walls of Jerusalem. It is not, however, really barren, for it needs only industrious hands to make it again a land flowing with milk and honey.

Having passed the gardens of Jaffa with their flowers and fruits, the pilgrim journeys on past the clay huts of the lazy inhabitants, through the once fertile, but now desolate

* Jaffa was called in the days of Christ Joppe.





plain of Sharon. After four hours' traveling Ramleh is reached; Ramleh, the former Arimathea, now a place filled with ruins of its bygone splendor. Two miles further on through orange groves, and he arrives at Lydda. This is the town where St. Peter healed the paralytic Aeneas, and whence he hastened on to Joppe to recall from death the maiden Tabitha. At present Lydda is a town of 3,000 inhabitants. Here also are to be seen the grand ruins of the Church of St. George which the early Christians had built over the grave of that holy martyr. From Lydda the pilgrim pursues his way on a turnpike road through a gently rolling plain until he reaches the mountains of Judea. Here nothing meets the gaze but towering crags and barren rocks; the further he penetrates into these highlands, for mountains they can hardly be called, the more uninviting becomes the scenery; even the valleys are void of either trees or plants. Up and down the way continues, over rocky hill-crest, through gloomy ravines, until at last after a tiresome ride of twenty-five miles the last summit is reached.

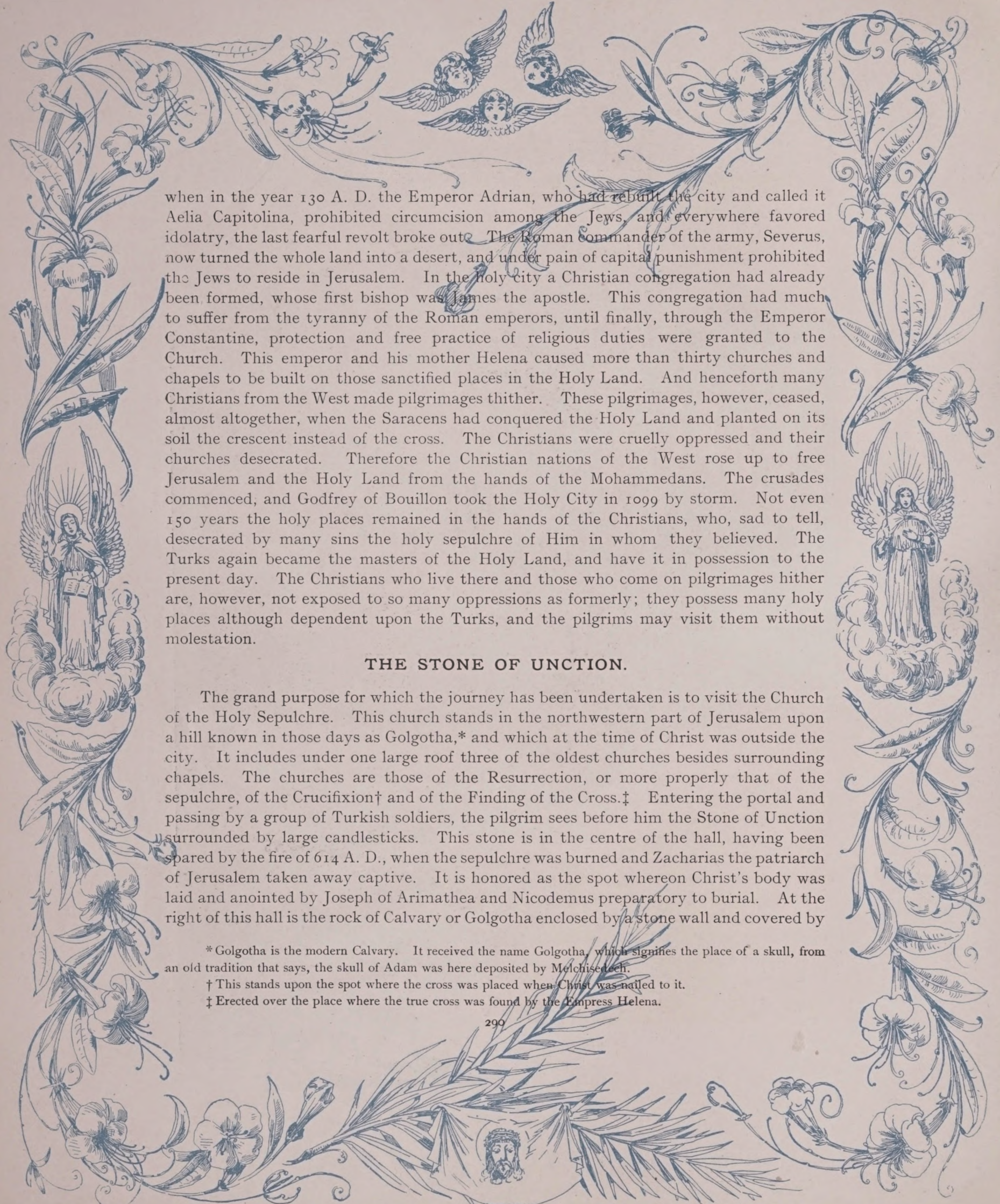
On a sudden the scene is changed, and desolation gives way to beauty, as the fair peak of the Mount of Olives rises into view. In the south and close to the horizon are seen the hills of Bethlehem; towards the east appear the gray outlines of the Moab Mountains pointing out the location of the Dead Sea. A few steps more and Jerusalem, the Holy City, bursts on the sight, bathed in all the glory of the setting sun. An indescribable thrill touches the heart of the pilgrim as he gazes upon the towers of this once mighty city; involuntarily he falls upon his knees, and kissing the ground sheds tears of devotion. The wished-for object of the journey is reached and the pilgrim enters the city.

Jerusalem at the time of Abraham was called Salem, and here resided the priest-king Melchisedech. Among the Jebusites it was styled Jebus; afterwards it became known as Jerusalem, "the dwelling of peace." From the fact that the Ark of the Covenant was here deposited and that it contained the temple of Jehovah it was named "City of God," "Holy City," "City of the Great King."

It was then, as now, built upon four hills. The highest point is Mount Sion. Around it, on its slopes, is clustered that portion of the city known as the City of David. On this mount the Ark was kept previous to the erection of the temple. The hill Moria, whereon stood the temple of Solomon, is next in height. Northeast of Sion rises the summit of Akra, and north of Akra is Bezetha. On this hill the new city was built in aftertimes. This majestic city seated upon four hills was surrounded in the days of her pride by massive walls and strong towers; she also claimed at the time of her first siege 600,000 inhabitants, whilst now she has only 17,000.

Our Redeemer foretold the destruction of this proud city because it did not profit of the time of its visitation by His grace. In the year 70 Titus, son of the Roman Emperor Vespasian, marched with an army against Jerusalem and fulfilled the punishment predicted to that godless and deicidal city. After a fearful and very obstinate siege he conquered it, burned the temple, killed the inhabitants and led 97,000 of them into captivity. The city was razed, only a few towers were left standing as a monument of the great victory. The Jews living in the provinces revolted against the Romans, and





when in the year 130 A. D. the Emperor Adrian, who had rebuilt the city and called it Aelia Capitolina, prohibited circumcision among the Jews, and everywhere favored idolatry, the last fearful revolt broke out. The Roman Commander of the army, Severus, now turned the whole land into a desert, and under pain of capital punishment prohibited the Jews to reside in Jerusalem. In the holy city a Christian congregation had already been formed, whose first bishop was James the apostle. This congregation had much to suffer from the tyranny of the Roman emperors, until finally, through the Emperor Constantine, protection and free practice of religious duties were granted to the Church. This emperor and his mother Helena caused more than thirty churches and chapels to be built on those sanctified places in the Holy Land. And henceforth many Christians from the West made pilgrimages thither. These pilgrimages, however, ceased, almost altogether, when the Saracens had conquered the Holy Land and planted on its soil the crescent instead of the cross. The Christians were cruelly oppressed and their churches desecrated. Therefore the Christian nations of the West rose up to free Jerusalem and the Holy Land from the hands of the Mohammedans. The crusades commenced, and Godfrey of Bouillon took the Holy City in 1099 by storm. Not even 150 years the holy places remained in the hands of the Christians, who, sad to tell, desecrated by many sins the holy sepulchre of Him in whom they believed. The Turks again became the masters of the Holy Land, and have it in possession to the present day. The Christians who live there and those who come on pilgrimages hither are, however, not exposed to so many oppressions as formerly; they possess many holy places although dependent upon the Turks, and the pilgrims may visit them without molestation.

THE STONE OF UNCTION.

The grand purpose for which the journey has been undertaken is to visit the Church of the Holy Sepulchre. This church stands in the northwestern part of Jerusalem upon a hill known in those days as Golgotha,* and which at the time of Christ was outside the city. It includes under one large roof three of the oldest churches besides surrounding chapels. The churches are those of the Resurrection, or more properly that of the sepulchre, of the Crucifixion† and of the Finding of the Cross.‡ Entering the portal and passing by a group of Turkish soldiers, the pilgrim sees before him the Stone of Unction surrounded by large candlesticks. This stone is in the centre of the hall, having been spared by the fire of 614 A. D., when the sepulchre was burned and Zacharias the patriarch of Jerusalem taken away captive. It is honored as the spot whereon Christ's body was laid and anointed by Joseph of Arimathea and Nicodemus preparatory to burial. At the right of this hall is the rock of Calvary or Golgotha enclosed by a stone wall and covered by

* Golgotha is the modern Calvary. It received the name Golgotha, which signifies the place of a skull, from an old tradition that says, the skull of Adam was here deposited by Melchisedech.

† This stands upon the spot where the cross was placed when Christ was nailed to it.

‡ Erected over the place where the true cross was found by the Empress Helena.

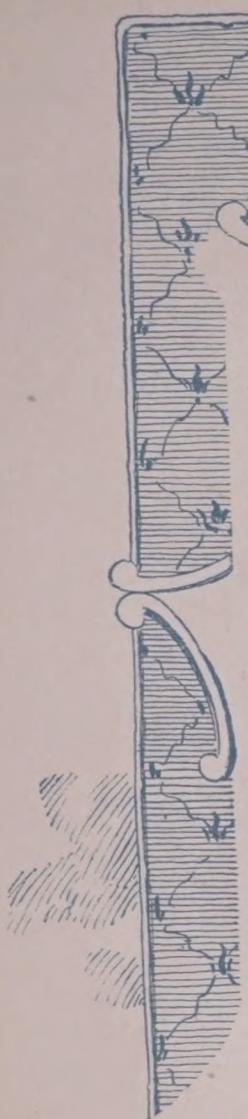




a chapel. A flight of 18 steps leads up to it. This chapel is divided into two apartments; the northern one marking the place where the cross rested when they were nailing Christ thereon, the southern one commemorating the spot where it was erected. A round silver-framed opening in the floor of this division, near the foot of the crucifix and crowned with a little canopy, indicates the exact spot where the cross stood. Near it is the rent in the rock produced by the earthquake at the death of Christ. This rent is about eight inches wide and runs down to a depth of twenty feet so that it may be seen in the chapel of Adam which is a cove directly beneath this. Two round black stones mark the places of the crosses of the two thieves. Leaving this chapel and descending the stairs by which he came, the pilgrim passes to the opposite side of the hall, and enters the church of the sepulchre proper. This church, in the form of a rotunda, consists of an immense dome resting upon sixteen marble columns. Underneath this dome is an oblong building rounded off at the back, and surrounded by a small cupola. It is constructed of a reddish colored marble brought from the Red Sea and encloses the rock wherein lies the Holy Sepulchre. Hanging down from a gallery encircling the centre of the large dome and fastened to the top of the chapel are generally seen curtains of silk bearing representations of the resurrection and the ascension of our Saviour. Entering the ante-chapel or chapel of the angel, and viewing the stone whereon the angel sat when he announced the resurrection to the holy women, we pass through a narrow door about four feet high, into the Holy Sepulchre itself. This cave is so small that it will scarcely hold four persons. It is illuminated by more than fifty lamps. The marble sarcophagus that contained the dead body of our Lord is about six feet long by three wide, and it has the shape of an altar. Mass is daily said here by the Franciscans who have charge of this holy shrine. Leaving the Sepulchre and the Chapel of the Angel we go westward and reach the altar commemorating the spot where Christ appeared to Mary Magdalen after the resurrection, and then we enter the chapel of the apparition to Mary, venerating the place where the risen Saviour appeared to His beloved Mother. At the right of the entrance is shown a portion of the column at which Christ was scourged. Passing on further we reach a chamber called the prison of the Lord, because here our Lord was kept until the hole for the foot of the cross was dug. Coming down from the Golgotha church into the church of the sepulchre we find on the right the Chapel Derision, containing the stone upon which Jesus sat when crowned with thorns; here He suffered the indignities and the mockeries of the soldiers. From it we reach a subterranean chapel dedicated to St. Helena, and a flight of thirteen steps takes us to the chapel of the Finding of the Cross (a little rocky space somewhat illuminated), where the cross of Christ was found. Ascending from these chapels into the church we pass the place where lots were cast for the garments of our Lord.

Having passed through the holy places of the Church of the Sepulchre we will now enter on the way upon which our Saviour carried the cross to Mount Calvary. It is called the Via Dolorosa, the sorrowful way. Its length is about seven hundred yards. Pieces of columns and stones erected mark the stations of the passion of our Lord. The





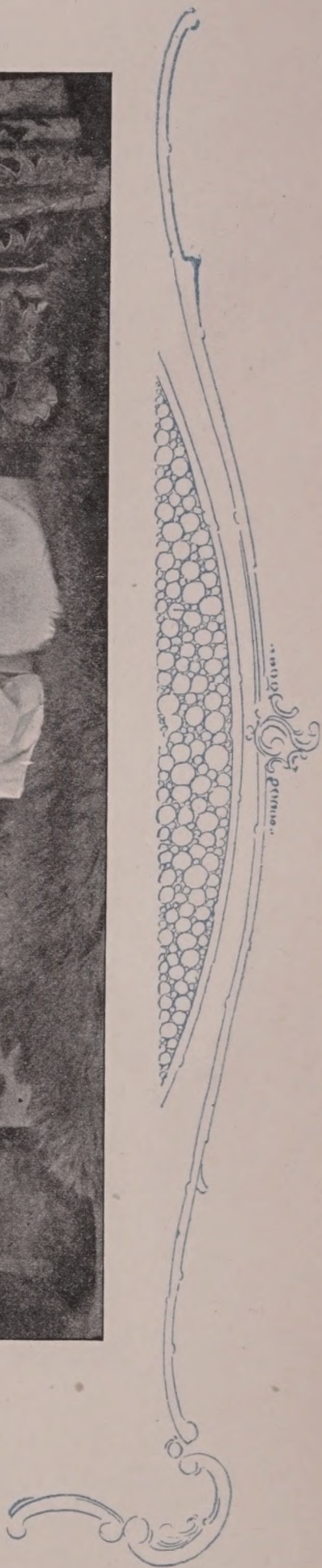
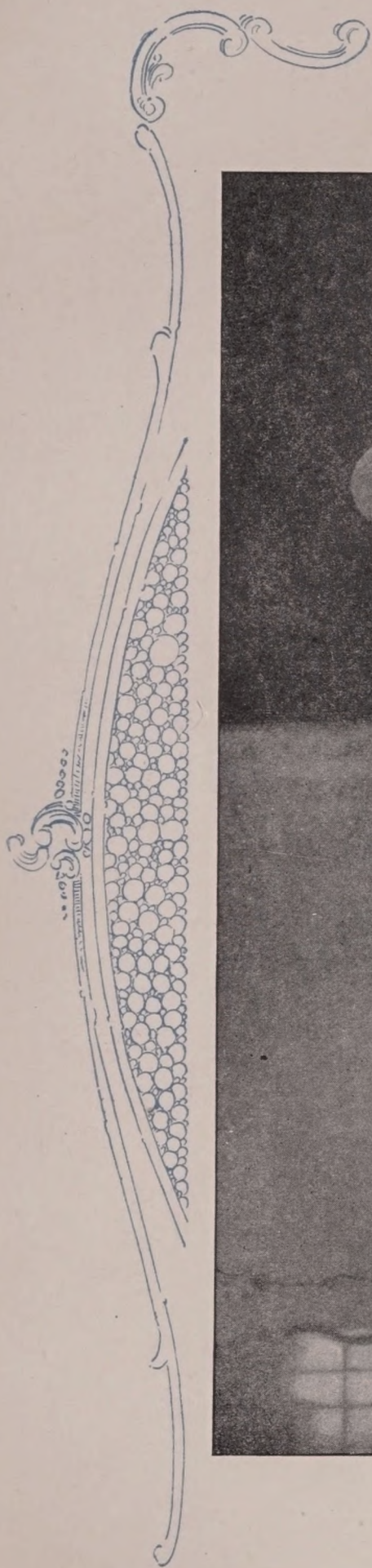
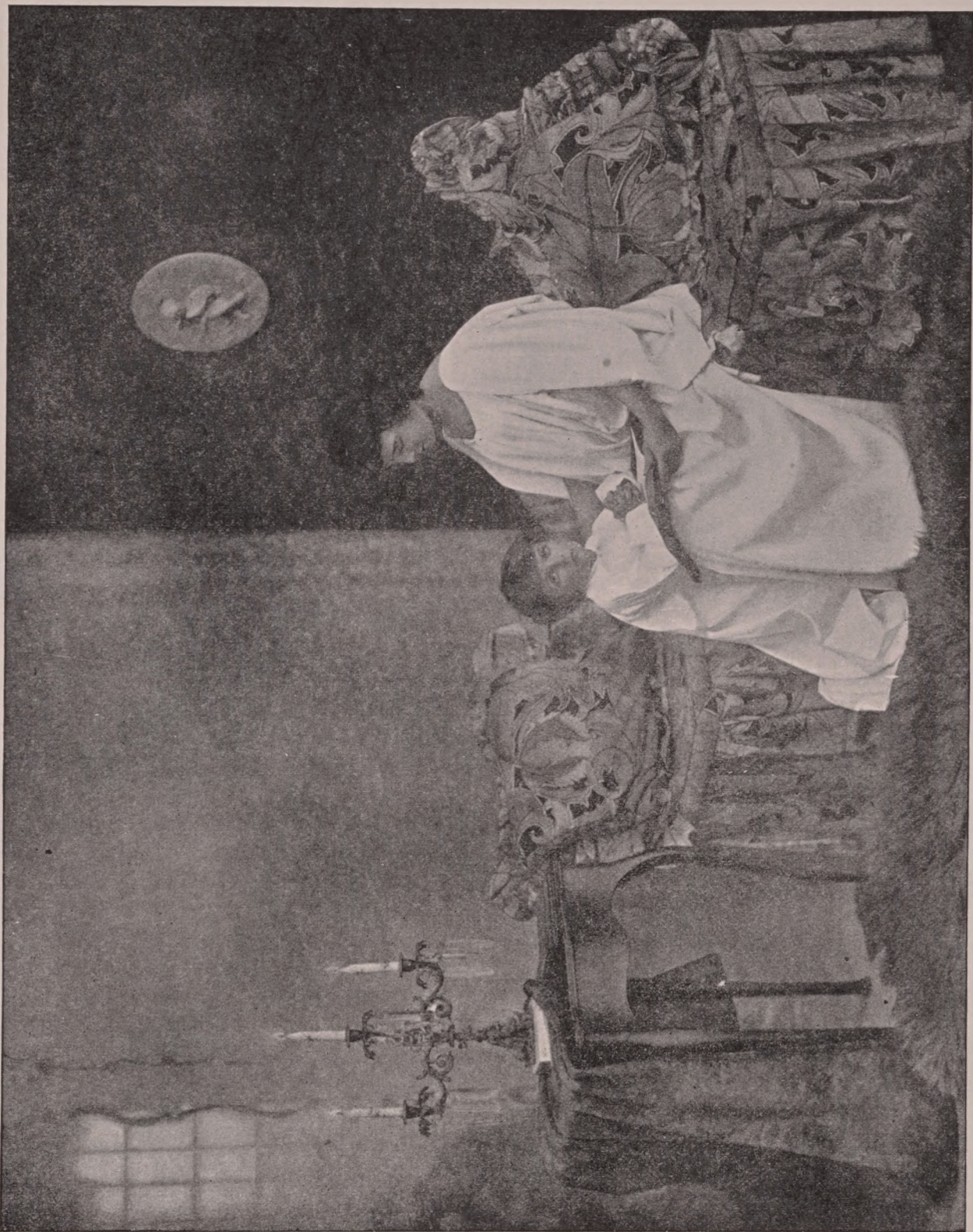
way of the cross begins at the judgment hall of Pilate. Even in our times a building is pointed out which is said to be Pilate's judgment hall, and also the arch of the terrace is shown from which Pilate exhibited to the people our Saviour crowned with thorns, scourged and mocked; Pilate pointing at Him said: "Ecce homo!" "Behold the man!" Opposite the house of Pilate stands the beautiful Church of the Scourging. Here the street turns and we approach the station where our Saviour met His sorrowful mother; at a little distance on is the place where Simon of Cyrene assisted our Redeemer in carrying the cross. Now we ascend the hill, and we come to the house of Veronica and the places where Jesus fell under the weight of the cross, and spoke to the weeping women of Jerusalem. The rest of the stations are within the church of the Sepulchre. This way of the cross was undoubtedly first visited by the Mother of Jesus, and since then thousands and thousands have imitated her example and have moistened these holy spots with tears of repentance, love and gratitude.

Besides the way of the cross the pilgrims also visit the holy places in the neighborhood of Jerusalem. Having crossed the bridge of the brook Cedron, we behold the sepulchre of the Blessed Virgin, which has since been changed into a church. God would not permit that the grave should retain that body which had been the dwelling-place of Life; united to the holy soul it was assumed into heaven. This chapel is square and very small. The grave itself is a high tomb of marble, the cover of which is likewise of black-veined marble. This sepulchre of the Blessed Virgin lies at the foot of Mount Olivet near the Garden Gethsemane, where Judas betrayed his Lord and Master, and where our Saviour gave Himself over to His enemies. At present this is only a very small piece of land shaded from time immemorial by eight olive trees. Around it the Franciscans have erected a stone wall.

According to the gospel, our Saviour withdrew a stone's cast, fell upon the ground and prayed "and being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground" (Luke 22: 43-44). This mystery of the passion is venerated in the Grotto of the Agony; a flight of stairs leads down into the grotto. Two pilasters and three columns support the ceiling, in the midst of which an opening covered with lattice-work admits the light; to the east of this chapel there are three altars erected, and illuminated by lamps.

From this grotto two roads lead to the top of Mount Olivet where the Church of the Ascension of our Lord stands, here we find the stone from which our Lord ascended into heaven; it shows the impression of one foot. Now the way leads to the graves of the prophets into the valley of Josaphat, where are also found the graves of the kings Zacharias, Absalom and Josaphat.

On the declivity of Mount Moria, where once stood the temple is the fount of Silvah, also called Mary's Well, because the Holy Virgin often came hither, and from this a subterranean canal leads the pilgrim to the pond Silvah memorable on account of the cure of the man born blind, whom our Saviour ordered to wash here. Westward we approach the vale Hinnom where lies the Potter's Field, Haceldama, which the Jews

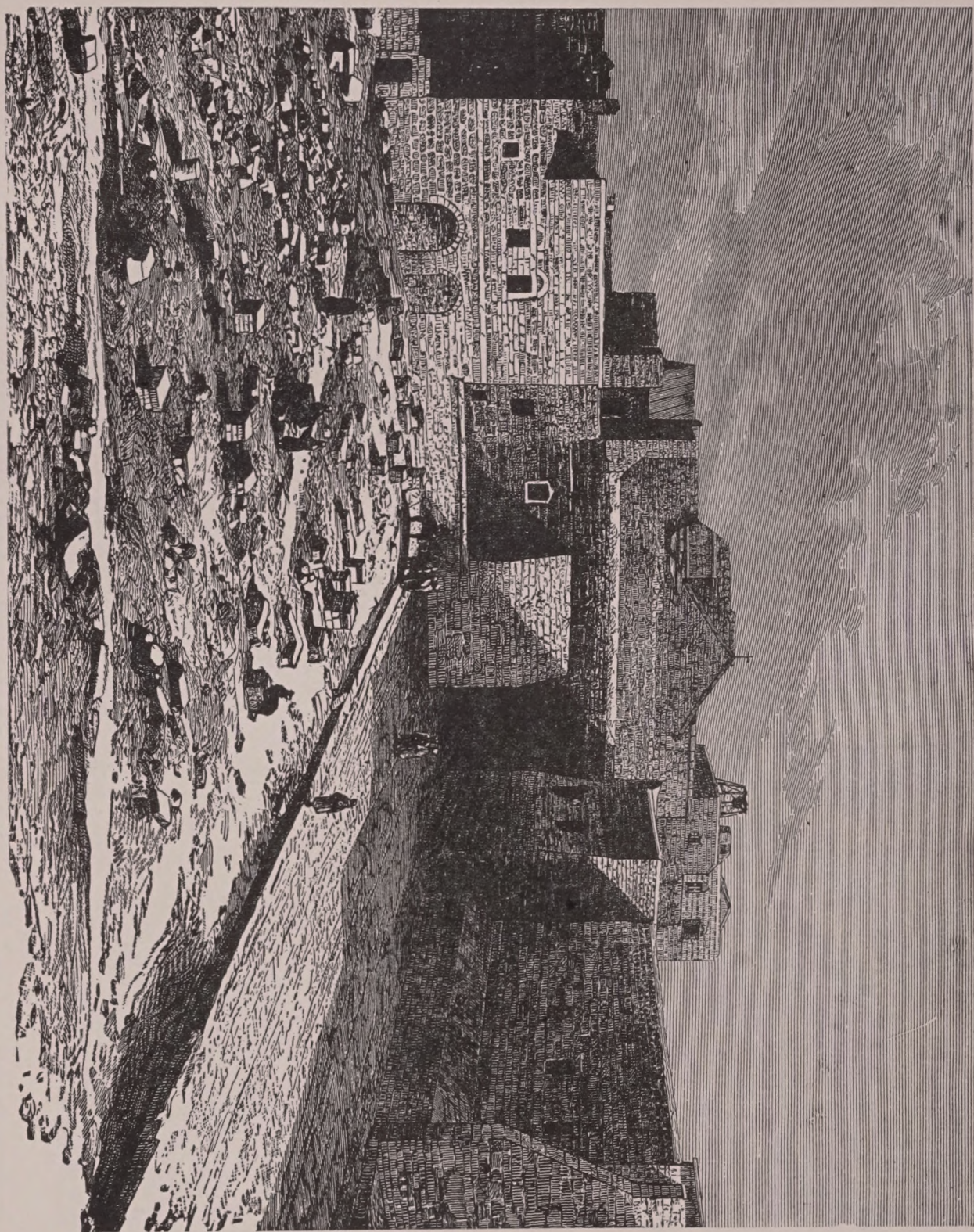




purchased with the thirty pieces of silver, the price of Judas' betrayal. Outside of the present city walls, towards the South, stands Mount Sion with David's tomb, an irregular building with a Turkish Mosque. In this building besides David's tomb is the Hall of the Lord's Supper; a flight of stairs leads up to this hall. The hall itself was erected in the fourteenth century upon the place where our Saviour instituted the Sacrament of the Altar. Up to Mount Moria, upon which now stands Omar's Mosque, leads the Golden Gate through which Jesus entered on Palm Sunday, and which the Turks have closed, because, according to an old prophecy, the Christians will at some future time enter victoriously.

These are the most celebrated places of Jerusalem and which the pilgrim visits with great emotion. Having satisfied the ardor of his devotion, he neglects not to visit also those places of the Holy Land which our Saviour has rendered sacred because He passed there His childhood and was there when preaching His divine doctrine. Our desire is satisfied when we reach Bethlehem; passing through the gate of Jaffa we cross the bridge over the brook Gihon and we soon arrive at the large turpentine tree under which the holy Virgin rested with the Infant Jesus on her way to Egypt. At some little distance is the well where the Magi again saw the star; midway between Jerusalem and Bethlehem at our left stands upon an elevation the great monastery Elias, from where we once more look back to Jerusalem and further on we see Bethlehem located on a height. Now the pilgrim passes by the tomb of Rachel, the mother of the Egyptian Joseph, and finally arrives at the place where angels announced to the shepherds the birth of the Redeemer. This place is about three-quarters of a mile from Bethlehem; near it is the village where the shepherds lived. A rough road between vineyards and olive plantations leads up the back of a mountain, on the front declivity of which lies Bethlehem with its white houses. The present industrious inhabitants, of this formerly highly celebrated city, are all Christians. The sacred birthplace of our Redeemer is a few hundred steps from Bethlehem, and lies eastward upon a height at the back of the hill. The large monastery which is inhabited by Catholics, Greeks and Armenians, presents, with its three churches and buildings of divers forms, an imposing aspect. Through a narrow gate we arrive in the front court, from which we come through a small door into the Church of the Nativity. The Emperor Constantine built this church over the grotto or stable where Christ our Lord was born; it is built in the form of a cross and contains five naves. The ceiling is of beams of cypress wood; the roof is of lead. From the high altar two flights of stairs lead into the grotto, a cave where the shepherds used to seek protection from the inclemency of the weather. There are more such caves around Bethlehem; this one is now transformed into a chapel which is thirty feet long, eleven feet wide, and nine feet high, and its walls and floors are covered with beautiful slabs of marble, and thirty-two lamps illumine its interior. Back on the Eastern side is the main chamber of the cave, the chapel of the Birth of Christ. A star of white marble surrounded by brilliant rays of silver, upon which are the words: "Hic de virgine Maria Jesus Christus natus est." "Here is born of the Virgin Mary Christ Jesus," indicates the spot where our Saviour first saw the light of







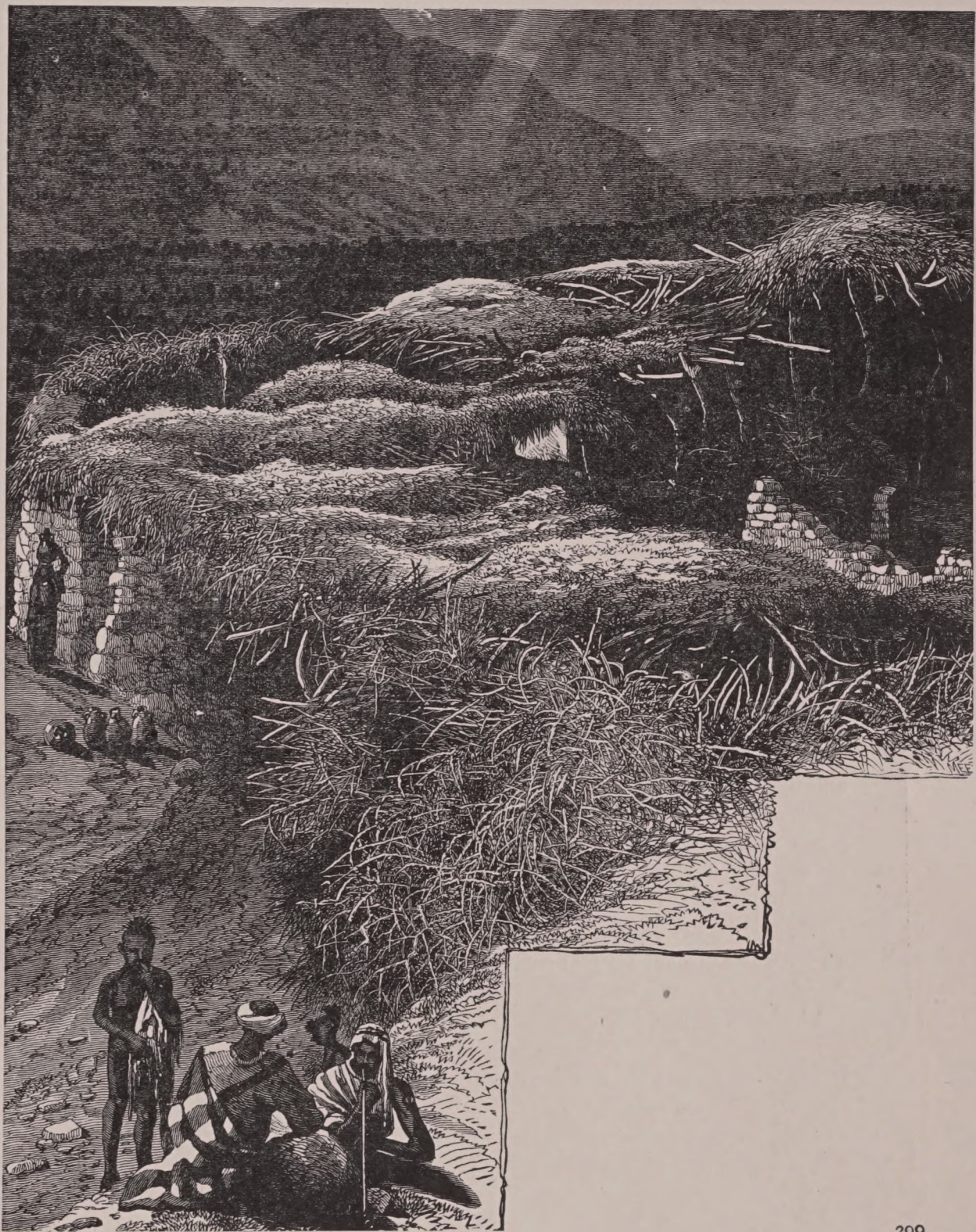
the world. Six or seven steps south of this spot we descend three steps and again three to the place where the Blessed Mother laid the Infant in the manger. The dazzling light of the lamps and candles reflects into the cavity, where stood the wooden crib which is now kept in Romè. Opposite the crib is the altar of the Magi, the place where they adored the divine Infant. The whole sacred Grotto of the Birth of Christ is in possession of the Franciscans. Around it there are several others. The first of importance is the burying-place of the Holy Innocents; the second the school of St. Jerome, where this holy Father of the Church translated the Holy Scriptures; the third contains the grave of St. Eusebius of Cremona, who was a disciple of St. Jerome, and in the fourth rest the bones of St. Paula and her daughter Eustachia, noble Romans, who here in quiet solitude led a contemplative life.

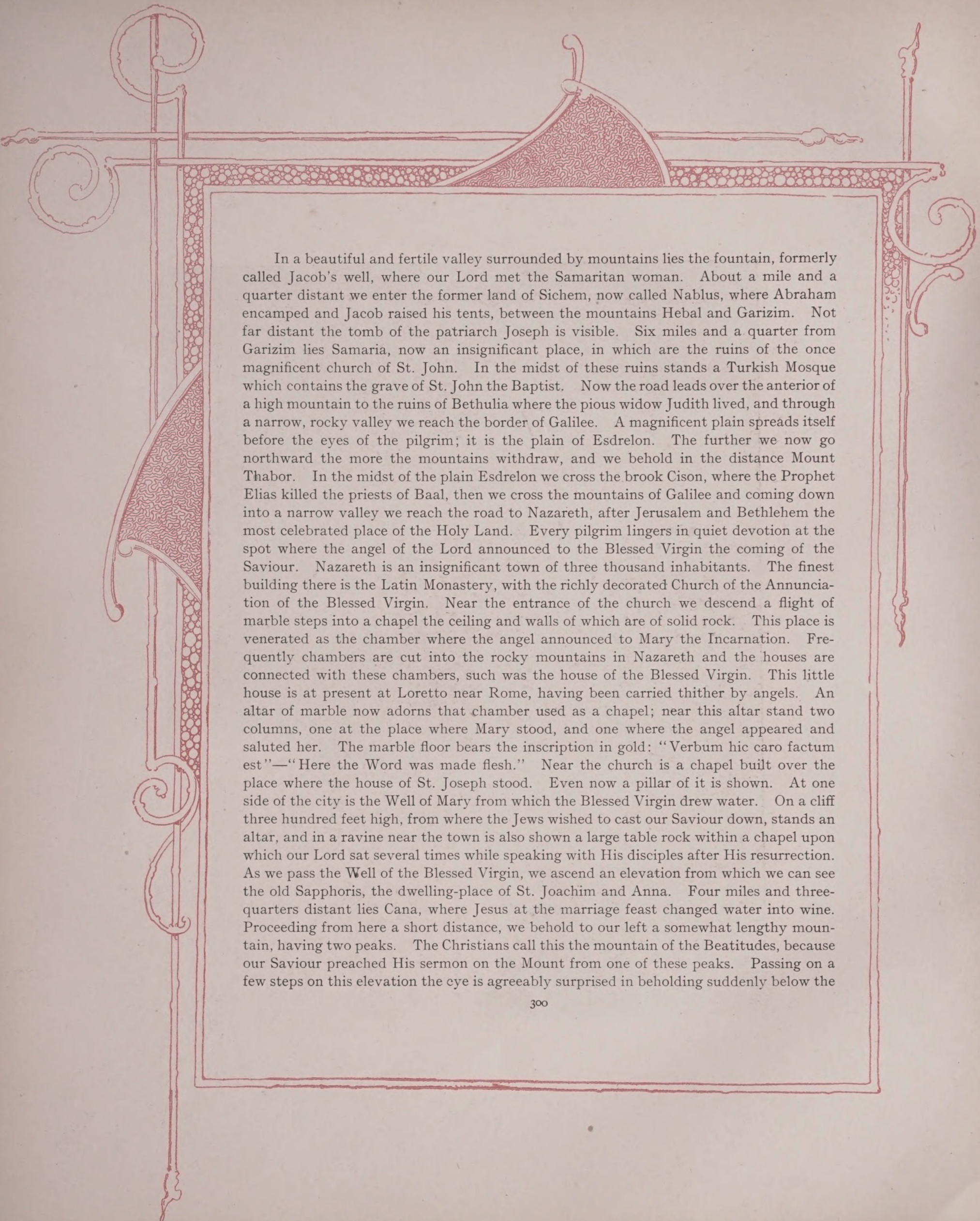
Immediately behind the monastery an open cave in a rock is seen, called the Milk-Grotto, where Mary remained during the infanticide at Bethlehem. Following up an aqueduct we reach the large Ponds and a mile and a quarter further the Closed Gardens, both the work of King Solomon.

Nearly fifteen miles south of Bethlehem the town of Hebron is situated in a narrow valley. Here Abraham, Isaac and Jacob lived and "walked with the Lord;" here also they lie buried; their graves are seen in the Mosque of the Turks ornamented by costly carpets. Here King David lived. Two miles and a half distant in the valley Mambre the house of Abraham is pointed out to us; at present it is only a pile of ruins; also an old oak tree is standing on the spot where the Lord appeared to this patriarch.

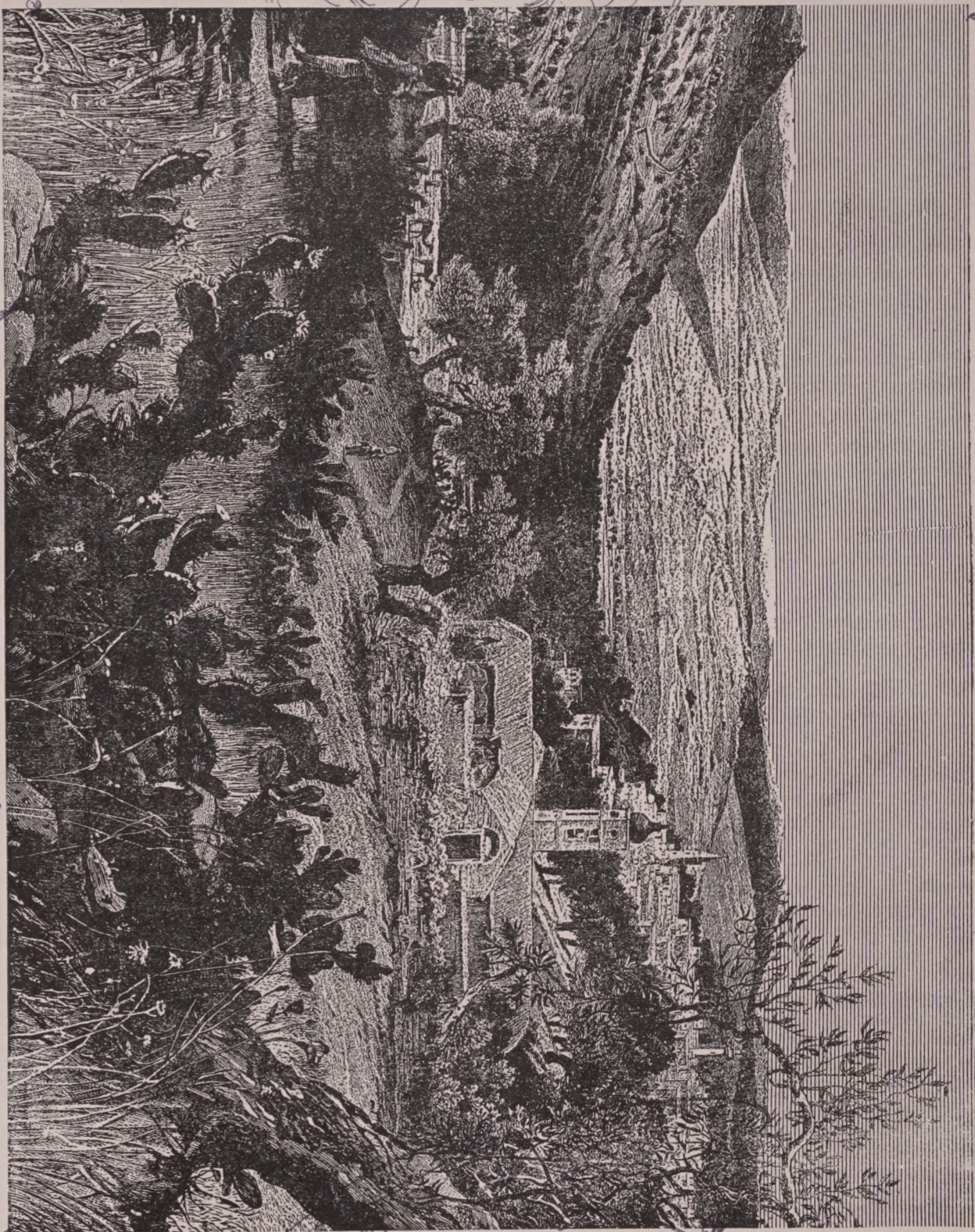
In one of the valleys abundantly blessed with the finest grapes and olives southwest from Jerusalem stands the monastery of St. John with the most beautiful Catholic churches of the Holy Land. The birthplace of St. John the Baptist is here shown. A mile and a half from this is venerated the place of the visitation of Mary, and south of the monastery of St. John is the fountain of Philip, the place where the Apostle Philip baptized the chamberlain of the queen of Condate. About two miles from St. John's stands the monastery of the Holy Cross, the place where the tree stood of which the cross of our Saviour was made.

On his return home the pilgrim generally takes the route between the Dead Sea, Mount Carmel and Lebanon, to visit the interesting and holy spots which lie in that direction, and especially to see Nazareth. Having crossed Mount Olivet he arrives at Bethany, where Lazarus lived with his sisters Mary and Martha. Our Lord often called at their house, and it was in this place that He raised Lazarus from the grave. From Bethany the road leads through a lonesome mountainous desert towards Jericho. In this desert our Lord was tempted by the devil. Jericho is now an insignificant place full of ruins of ancient glory. In one hour's journey from Jericho the pilgrim reaches the Jordan, the place where John baptized our Saviour; returning he comes to Bir where a dilapidated church marks the place where Mary missed the Saviour on her return from the temple. After this he reaches Bethel, where Jacob saw the vision of angels, and from here the province of Samaria.



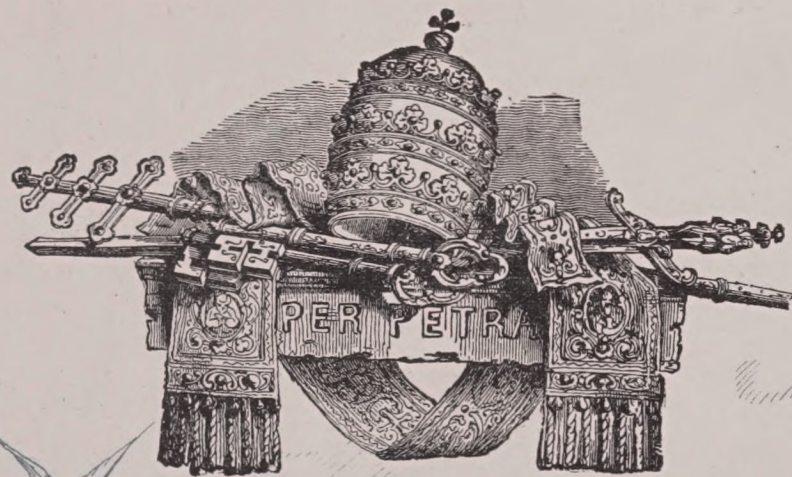


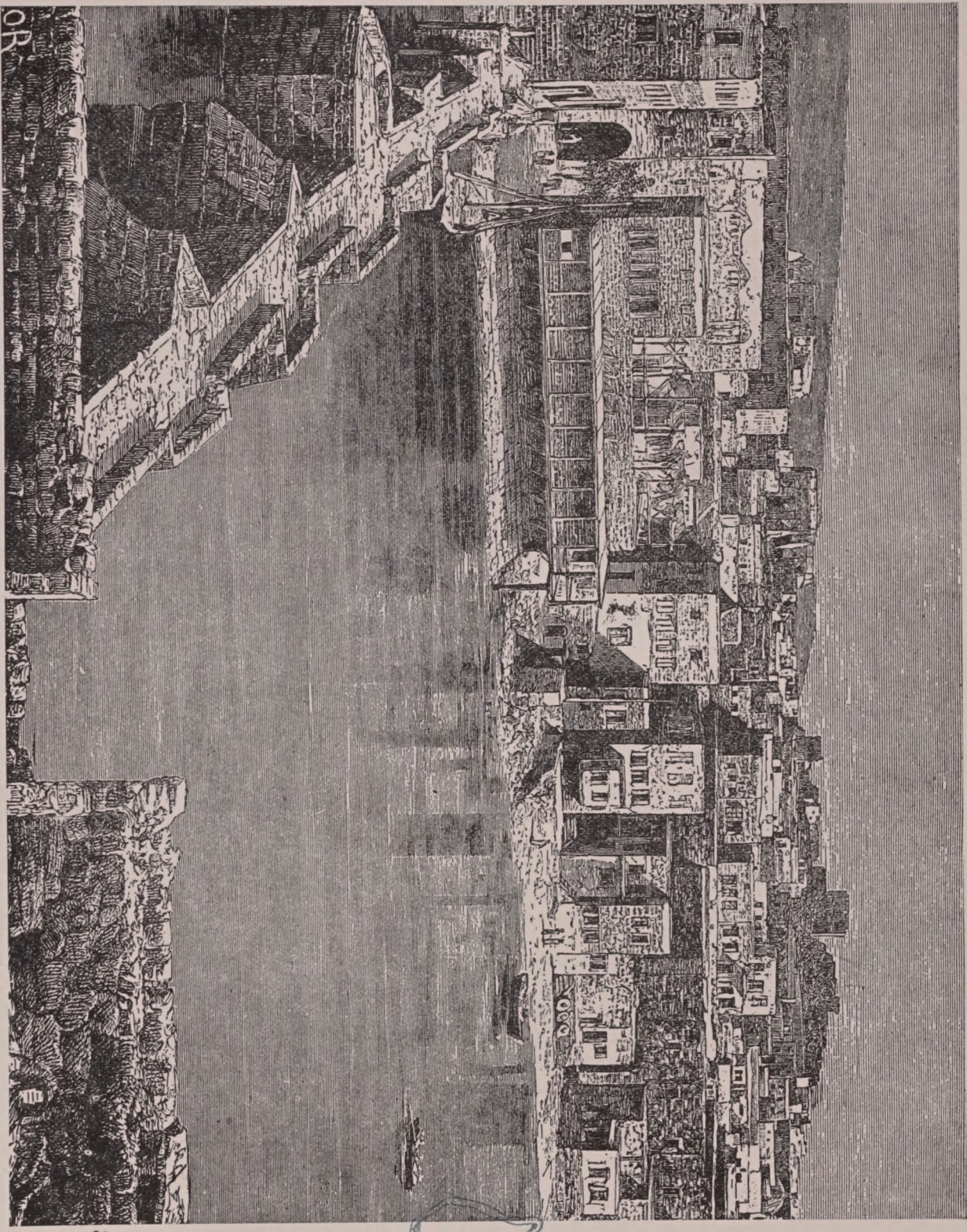
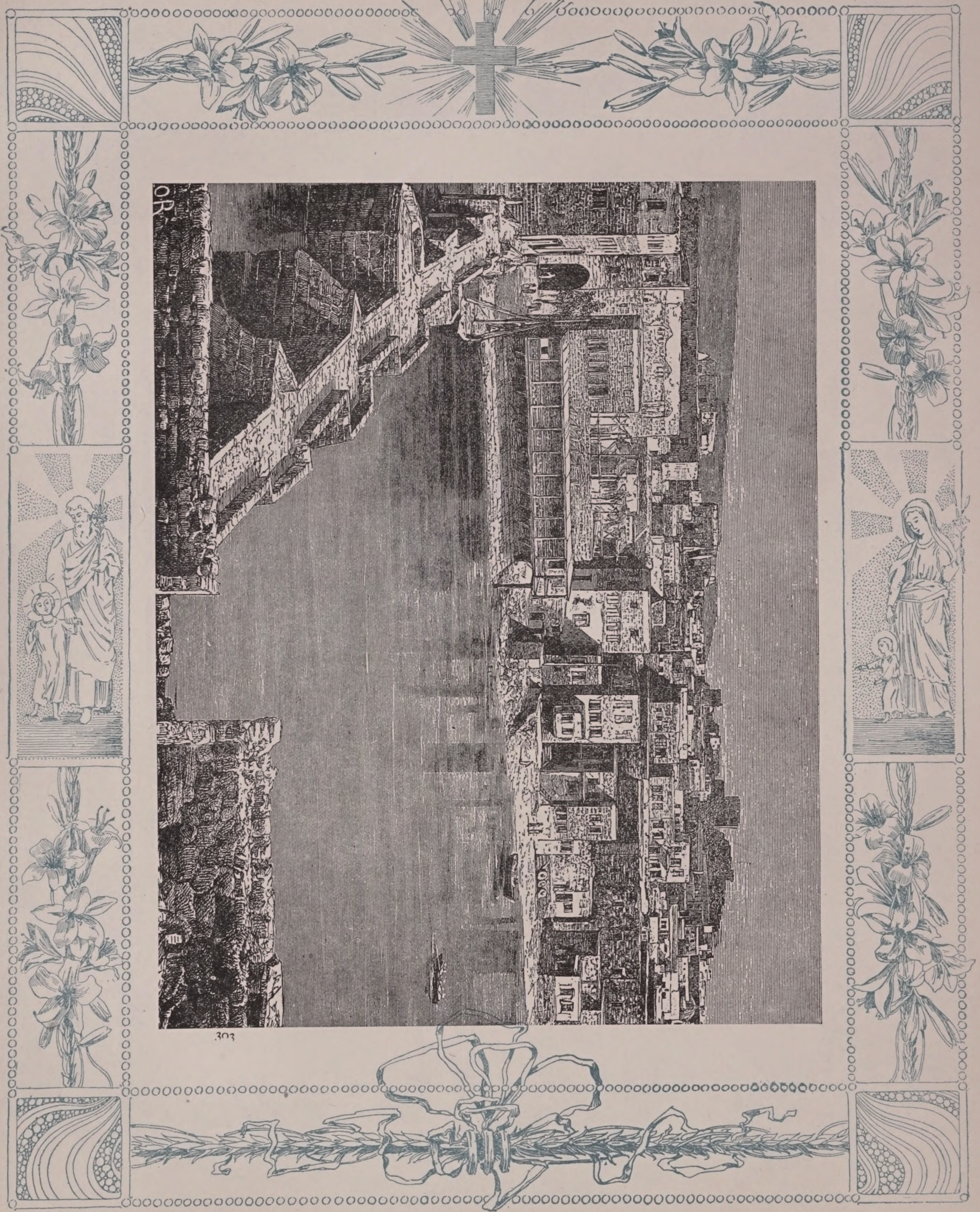
In a beautiful and fertile valley surrounded by mountains lies the fountain, formerly called Jacob's well, where our Lord met the Samaritan woman. About a mile and a quarter distant we enter the former land of Sichem, now called Nablus, where Abraham encamped and Jacob raised his tents, between the mountains Hebal and Garizim. Not far distant the tomb of the patriarch Joseph is visible. Six miles and a quarter from Garizim lies Samaria, now an insignificant place, in which are the ruins of the once magnificent church of St. John. In the midst of these ruins stands a Turkish Mosque which contains the grave of St. John the Baptist. Now the road leads over the anterior of a high mountain to the ruins of Bethulia where the pious widow Judith lived, and through a narrow, rocky valley we reach the border of Galilee. A magnificent plain spreads itself before the eyes of the pilgrim; it is the plain of Esdrelon. The further we now go northward the more the mountains withdraw, and we behold in the distance Mount Thabor. In the midst of the plain Esdrelon we cross the brook Cison, where the Prophet Elias killed the priests of Baal, then we cross the mountains of Galilee and coming down into a narrow valley we reach the road to Nazareth, after Jerusalem and Bethlehem the most celebrated place of the Holy Land. Every pilgrim lingers in quiet devotion at the spot where the angel of the Lord announced to the Blessed Virgin the coming of the Saviour. Nazareth is an insignificant town of three thousand inhabitants. The finest building there is the Latin Monastery, with the richly decorated Church of the Annunciation of the Blessed Virgin. Near the entrance of the church we descend a flight of marble steps into a chapel the ceiling and walls of which are of solid rock. This place is venerated as the chamber where the angel announced to Mary the Incarnation. Frequently chambers are cut into the rocky mountains in Nazareth and the houses are connected with these chambers, such was the house of the Blessed Virgin. This little house is at present at Loretto near Rome, having been carried thither by angels. An altar of marble now adorns that chamber used as a chapel; near this altar stand two columns, one at the place where Mary stood, and one where the angel appeared and saluted her. The marble floor bears the inscription in gold: "Verbum hic caro factum est"—"Here the Word was made flesh." Near the church is a chapel built over the place where the house of St. Joseph stood. Even now a pillar of it is shown. At one side of the city is the Well of Mary from which the Blessed Virgin drew water. On a cliff three hundred feet high, from where the Jews wished to cast our Saviour down, stands an altar, and in a ravine near the town is also shown a large table rock within a chapel upon which our Lord sat several times while speaking with His disciples after His resurrection. As we pass the Well of the Blessed Virgin, we ascend an elevation from which we can see the old Sapphoris, the dwelling-place of St. Joachim and Anna. Four miles and three-quarters distant lies Cana, where Jesus at the marriage feast changed water into wine. Proceeding from here a short distance, we behold to our left a somewhat lengthy mountain, having two peaks. The Christians call this the mountain of the Beatitudes, because our Saviour preached His sermon on the Mount from one of these peaks. Passing on a few steps on this elevation the eye is agreeably surprised in beholding suddenly below the



bright mirror of Lake Genesareth, on the green shores of which the Saviour loved to linger. Into this lake empties the Jordan, which flows through the Holy Land from north to south and finally disappears in the Dead Sea. Southwest of Lake Genesareth rises the mount of the Transfiguration of Christ, Thabor. Ruins of churches and monasteries cover the whole surface of the mountain from whose peak one enjoys a ravishing view. Not far from Thabor lies Naim where Christ raised to life the son of the widow. Mount Carmel was the favorite place where Elias and Eliseus loved to stay, and the Christians imitated their example, for many of them lived on these heights as hermits. These hermits are the predecessors of the Carmelites, whose splendid monastery commands an extensive view of the Mediterranean.

If the pilgrim leaves the Holy Land via Byrut he will undoubtedly pay a visit to Mount Lebanon. This is a mountain which contains the loveliest orange gardens, immense forests, the most pleasant spots, and the wildest rocky chasms; its inhabitants are the faithful Catholic Maronites, and the heathenish Druses. From Lebanon, the pilgrim visits Damascus, famous on account of the conversion of St. Paul, the apostle; a mile and a quarter from Damascus the place is marked out where Paul fell to the ground and heard the voice of Jesus: "Saul, why dost thou persecute me?" Into the city leads a gate bearing the name of St. Paul, and a street bearing that of Ananias. Returning from Damascus some pilgrims visit the ancient Saida, Sidon, situated on the shore of the Mediterranean. Our Saviour visited this place, and St. Paul remained here some days. Having returned to Byrut the pilgrim embarks, and deeply impressed, returns to his beloved home.







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The Catholic Church

FOUNDED BY

Christ Himself

THE

CUSTODIAN OF OUR FAITH AND MORALS

BY

MICHAEL MULLER, C. SS. R.

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The Catholic Church, founded by Christ Himself, the Custodian of our Faith & and Morals. &



FOR love of man, God created the boundless universe, with its stars and countless worlds, and He made the universe, the temple of His endless love. The stars of heaven, as they sweep along in silent harmony, are ever singing a wondrous song, and the sweet burden of their song is, "God is love and truth."

This world is the temple of God's love and truth. The green earth, with its flowers, is the carpeted floor. The clear sky above is the vaulted dome; its pillars are the mountains, white with eternal snow. The mists and vapors that are ever ascending, like the smoke of sacrifice, remind us of the thoughts of love and gratitude that should ever go up to heaven from our hearts. The whispering of the winds, the rush of the storm, the murmuring of the brook, and the roar of the cataract, are the music that raises our hearts to God. And when God had finished that wondrous temple of His love, "He saw that it was good" (Gen. 1: 25).

For love of man, God has raised a still more wondrous temple,—the temple of His holy Church. Millions and millions of chosen souls have aided in building this wondrous temple. Its foundation was laid at the gates of paradise. The patriarchs and prophets have labored at it, through the long ages of hope and expectation. It was completed, in the fullness of time, by the Only-Begotten of the Father, our Lord Jesus Christ. This temple of love was consecrated by the Holy Ghost on that wonderful day of love, the Feast of Pentecost. The summit of this glorious temple of love now rises to the highest heavens, and to the throne of the living God Himself. In its depth, it reaches to that region of suffering where those are detained who are to be cleansed from all stain, before entering into the joys of heaven. In its width, it extends over all the earth, and shuts out no one who is willing to enter its portals. In this new creation, far more than in the old, God looks on those things that He made, and sees that they are "*very good*." What God does, is done well—is a perfect work. The establishment of the Catholic Church is the grand work of His power; it is the greatest fact in history,—a fact so great, that there would be no history without it; a fact permanent, entering into the concerns of all nations on the face of the earth, appearing again



and again on the records of time, and benefiting, perceived or unperceived, directly or indirectly, socially, morally, and supernaturally, every member of the human family.

From the beginning of the world God always had but one Church to teach His religion to men, and lead them to heaven; Satan, too, from the beginning, has tried to have a church and a worship of his own. He found followers among the angels to refuse submission to God's holy will. Need we wonder at seeing him find followers among men? As the faithful servants of God are known and distinguished by their ready obedience to the divine authority of the Catholic Church, so those who are deceived by Satan are known by their want of submission to the divine authority of the Church. They form churches of their own, in opposition to the true Church of God. In the ninth century, the Greeks separated from the Roman Catholic Church, and formed a church of their own, called the Greek Church. In the beginning of the sixteenth century, Martin Luther, an apostate friar, preached a doctrine of his own; he gained many followers in Germany, who left the Catholic Church, and formed what is called and known as the Lutheran, or Protestant, Church. In 1531, Henry VIII, King of England, fell away from the Catholic Church, and made himself the supreme head of the English, or Anglican, Church. These, and other churches, are the work of man.

HOW MANY CHURCHES DID CHRIST ESTABLISH?

Christ established but one church.

Indeed, as there is but one Christ, so there is, and can be, but one Church of Christ. The Church is called the body of Christ. Now, as Christ has but one body, so He can have but one Church. Christ Himself tells us plainly that He established but one Church. He did not say to St. Peter, Upon thee I will build my churches: he said, "Upon thee I will build my Church." He never said, "The gates of hell shall not prevail against my churches;" He said, "The gates of hell shall not prevail against my Church." In fact, that our Lord established but one Church, is self-evident; it needs no proof. We are as certain of it as we are that there is but one God. St. Paul asserts this in the clearest terms: "One Lord, one faith, one baptism;" that is, as there is and can be but one Lord, so there is and can be but one faith, one religion, one Church. And as our Lord established but one Church, it follows necessarily, that all other churches are not the work of Jesus Christ. They are the work of man; the Church of Christ, the Catholic Church alone, is the work of God.

All the works of God have something divine and supernatural about them,—something that at once proclaims their divine origin; something that distinguishes them, in an unmistakable manner, from the works of man. As the Catholic Church is the work of God, she has something about her to show that she is from God; she has marks graven on her which make it impossible for one to be mistaken about her being the true Church of Christ; she has the most incontestable proofs of her divine mission and authority, to convince all who wish to be convinced.

BY WHAT MARKS IS THE CHURCH OF CHRIST EASILY KNOWN?

By these four: The Church of Christ is: 1, one; 2, she is holy; 3, she is Catholic; and, 4, she is apostolic.

Above all, perfect unity must be found in the Church of Christ; for Christ calls His Church a "building," a "kingdom," a "city," a "flock," a "house," a "body." In order to establish, insure, and preserve unity, He made St. Peter the foundation of the building, the chief ruler of the kingdom, the key-holder of the city and house, the principal shepherd of the flock, the head of the body. And on the eve of His passion, Christ asked for a unity in His Church, like that which unites the three divine persons in one and the same nature: "Father," He prayed, "keep them whom thou hast given me, that they may be one, even as we are one" (John 17: 11). Moreover, He prayed that this union might last forever, and that it should be the distinctive mark of His Church: "I pray, also," He says, "for all those who, through their word, shall believe in me, that they may all be one, as thou, Father, in me, and I in thee, that the world may believe that thou hast sent me" (John 20: 21). The apostles express very clearly the necessity of unity, and show that it is a distinctive mark of the true Church: "Be careful," says St. Paul, "to keep the unity of the spirit in the bond of peace. One body and one spirit, one Lord, one faith, one baptism."

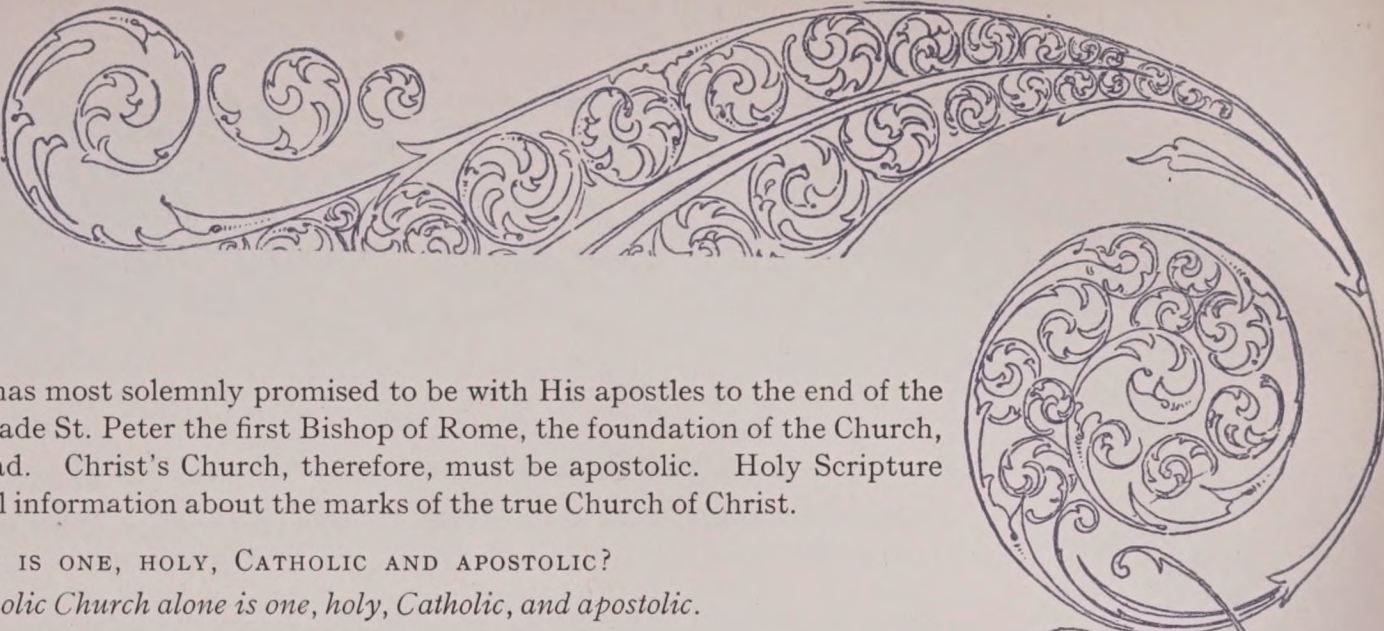
Unity, then, is a distinctive mark, and an essential condition of the Church of Christ. That Church which has no unity, cannot be the true Church; and that Church which has unity, must certainly be divine.

In the Church of Christ holiness also must be found, no less than unity. Christ shed His blood for no other purpose than to form for Himself, says St. Paul, a pure Church, "without spot or wrinkle, or any such thing; that it should be holy and without blemish" (Eph. 5: 25). Moreover, as the Church of Christ teaches the true faith, holiness must be the result of this faith, since Christ says: "A good tree cannot bring forth evil fruit" (Matt. 7: 18). According to Christ's promise, miracles will be performed by the true believers of His Church, and bear "witness to her holiness" (Mark 16: 17).

The Church, however, is not composed of the elect alone, for Christ compares her to a net which draws out of the sea "good and bad fish" (Matt. 13: 47); to a field where the cockle grows together with the wheat, until the day of the harvest (Matt. 13: 30).

Again, during His public life, Christ declared repeatedly that His unalterable purpose was to unite in one religious society, all mankind, of every age and clime, and afford His followers the means to free themselves from sin and become reconciled to God; to grow in purity and holiness of life, and thus enter into life everlasting. He spoke always and everywhere, in language most clear and explicit, of this note of *universality*, as one peculiar to His kingdom (John 10: 16; Matt. 28: 19). All the prophecies relative to the Messiah spoke of the *whole human race* as the flock of Christ, whose kingdom was to extend its bounds "till it embraced all pagan nations" (Matt. 15: 24; Ps. 109: 2). Christ's Church, therefore, must be Catholic, or universal.





Finally, Christ has most solemnly promised to be with His apostles to the end of the world, and He has made St. Peter the first Bishop of Rome, the foundation of the Church, and her supreme head. Christ's Church, therefore, must be apostolic. Holy Scripture itself gives us this full information about the marks of the true Church of Christ.

WHICH CHURCH IS ONE, HOLY, CATHOLIC AND APOSTOLIC?

The Roman Catholic Church alone is one, holy, Catholic, and apostolic.

It is easy to

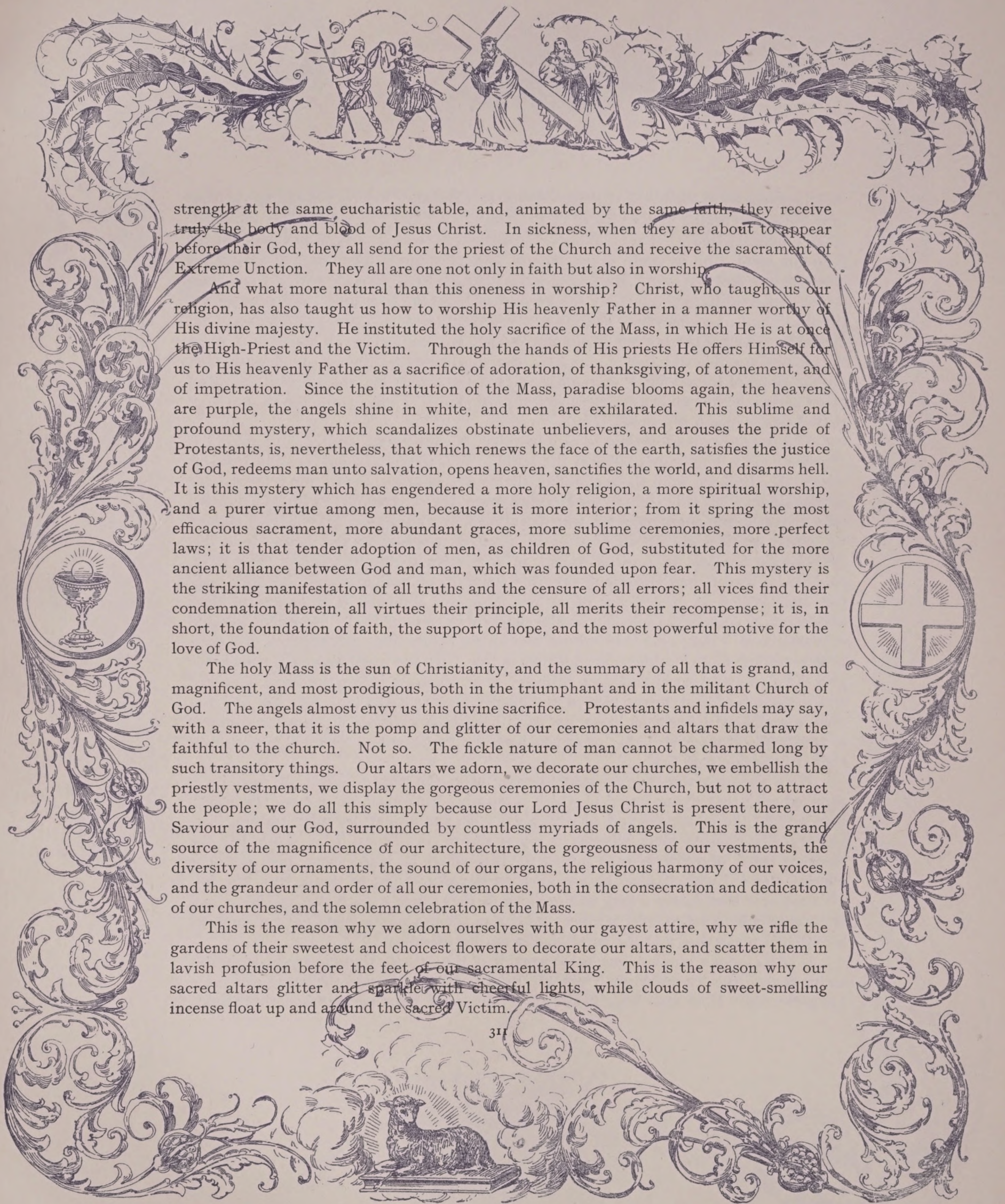
SHOW HOW THE CATHOLIC CHURCH IS ONE.

The Catholic Church is one, because all her members are united: 1, in one faith; 2, in one worship; 3, under one infallible head.

The Catholic Church is one, because all her members are united in one faith.

Unity is especially divine. It exists in its perfection only in the adorable Trinity. Wherever we find unity in created things, we may be sure that it is an image and reflection of God. Now, in this world, there is one society, and only one, in which unity has always existed, and has never been broken. This society is the Catholic Church. This society is the most numerous, the first, and the most ancient of all the communities that call themselves Christian. The Catholic Church is found in all kingdoms and states; it reaches from pole to pole, from east to west; embraces all ranks and classes of men. The members of the Catholic Church differ from one another in their character, in their education, in their modes of thought; they differ in their language, in their habits of life, in their sympathies and prejudices; in a word, they differ from one another in everything that distinguishes man from man. But in one thing they are all united: in religion. In religion, alone, they are all of one mind and one heart. In this wonderful society you will find the passionate Italian, with his glowing imagination; you will find, also, the stolid and tenacious Englishman; the lively and brilliant Frenchman; and the quiet, thoughtful German. You will find there the stately Spaniard; the witty, impulsive Irishman, and the acute and practical American. All these, and so many other races, though they contrast violently with one another in every natural gift and habit; though they retain all their distinctive peculiarities as men and citizens, yet in religion they are all one—absolutely one. Throughout the whole Catholic world, the myriads of every nation, climate, and language, nobles and peasants, monarchs and slaves, philosophers and little children, there exists a unity of faith and doctrine so divine and absolute, so spontaneous and yet so perfect, so unshackled and yet so complete, that a cardinal in Rome or a neophyte in China, a mathematician in Holland or a wood-cutter in Syria, or a little child anywhere, would give in substance, the same answer to any question upon any doctrine of the Church.

When their children are born, all bring them to be regenerated in the same waters of baptism. When they become unfaithful to their baptismal vows, and sin against God's commandments, they all have recourse to the same tribunal of penance. They all seek

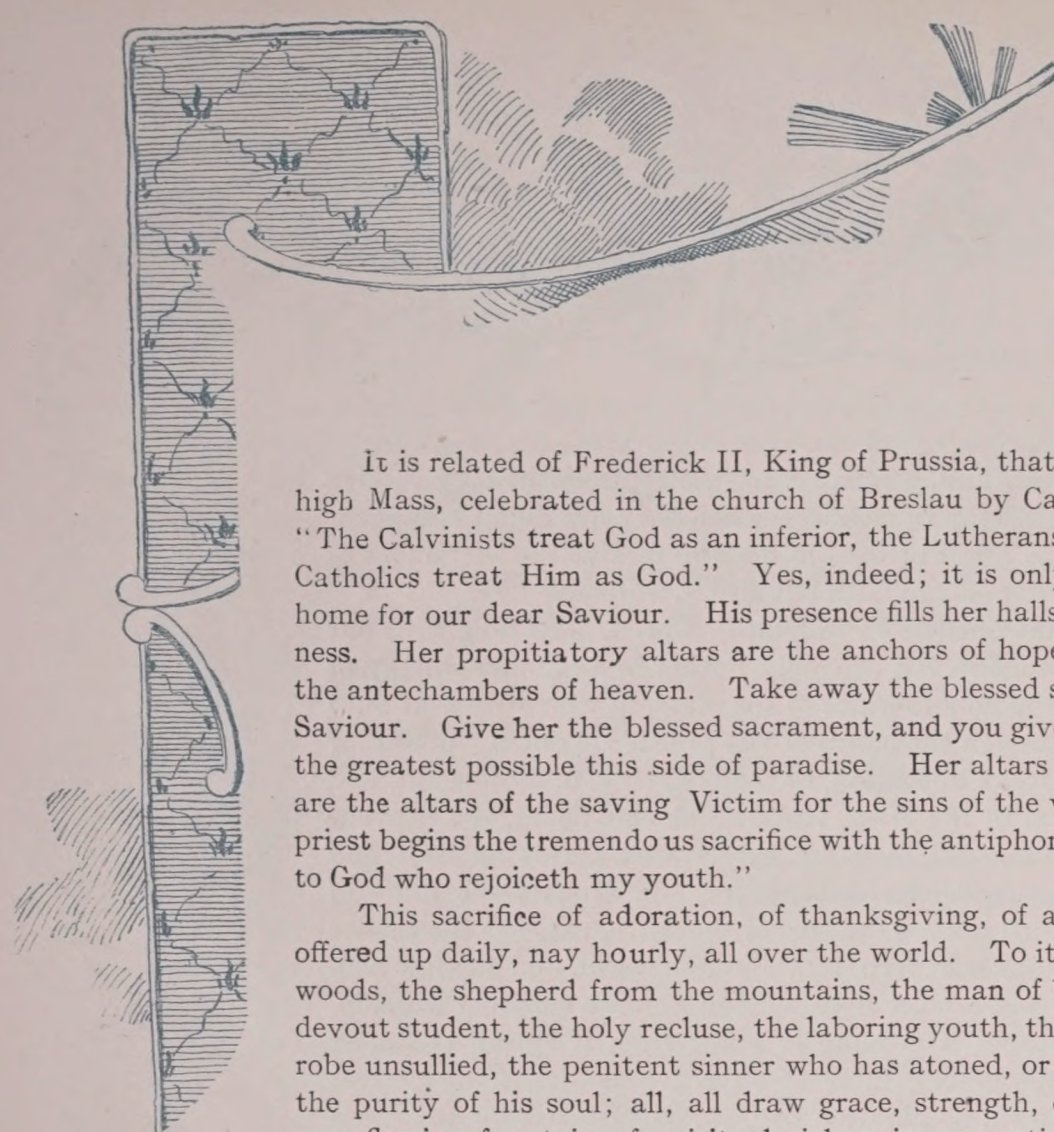


strength at the same eucharistic table, and, animated by the same faith, they receive truly the body and blood of Jesus Christ. In sickness, when they are about to appear before their God, they all send for the priest of the Church and receive the sacrament of Extreme Unction. They all are one not only in faith but also in worship.

And what more natural than this oneness in worship? Christ, who taught us our religion, has also taught us how to worship His heavenly Father in a manner worthy of His divine majesty. He instituted the holy sacrifice of the Mass, in which He is at once the High-Priest and the Victim. Through the hands of His priests He offers Himself for us to His heavenly Father as a sacrifice of adoration, of thanksgiving, of atonement, and of impetration. Since the institution of the Mass, paradise blooms again, the heavens are purple, the angels shine in white, and men are exhilarated. This sublime and profound mystery, which scandalizes obstinate unbelievers, and arouses the pride of Protestants, is, nevertheless, that which renews the face of the earth, satisfies the justice of God, redeems man unto salvation, opens heaven, sanctifies the world, and disarms hell. It is this mystery which has engendered a more holy religion, a more spiritual worship, and a purer virtue among men, because it is more interior; from it spring the most efficacious sacrament, more abundant graces, more sublime ceremonies, more perfect laws; it is that tender adoption of men, as children of God, substituted for the more ancient alliance between God and man, which was founded upon fear. This mystery is the striking manifestation of all truths and the censure of all errors; all vices find their condemnation therein, all virtues their principle, all merits their recompense; it is, in short, the foundation of faith, the support of hope, and the most powerful motive for the love of God.

The holy Mass is the sun of Christianity, and the summary of all that is grand, and magnificent, and most prodigious, both in the triumphant and in the militant Church of God. The angels almost envy us this divine sacrifice. Protestants and infidels may say, with a sneer, that it is the pomp and glitter of our ceremonies and altars that draw the faithful to the church. Not so. The fickle nature of man cannot be charmed long by such transitory things. Our altars we adorn, we decorate our churches, we embellish the priestly vestments, we display the gorgeous ceremonies of the Church, but not to attract the people; we do all this simply because our Lord Jesus Christ is present there, our Saviour and our God, surrounded by countless myriads of angels. This is the grand source of the magnificence of our architecture, the gorgeousness of our vestments, the diversity of our ornaments, the sound of our organs, the religious harmony of our voices, and the grandeur and order of all our ceremonies, both in the consecration and dedication of our churches, and the solemn celebration of the Mass.

This is the reason why we adorn ourselves with our gayest attire, why we rifle the gardens of their sweetest and choicest flowers to decorate our altars, and scatter them in lavish profusion before the feet of our sacramental King. This is the reason why our sacred altars glitter and sparkle with cheerful lights, while clouds of sweet-smelling incense float up and around the sacred Victim.



It is related of Frederick II, King of Prussia, that, after having assisted at a solemn high Mass, celebrated in the church of Breslau by Cardinal Tringendorf, he remarked: "The Calvinists treat God as an inferior, the Lutherans treat Him as an equal, but the Catholics treat Him as God." Yes, indeed; it is only the Catholic Church that is the home for our dear Saviour. His presence fills her halls to overflowing with joy and gladness. Her propitiatory altars are the anchors of hope for the sinner; her sanctuaries, the antechambers of heaven. Take away the blessed sacrament, and you take away her Saviour. Give her the blessed sacrament, and you give her a glory, an honor, a triumph, the greatest possible this side of paradise. Her altars are the altars of joy, because they are the altars of the saving Victim for the sins of the world; for which reason the robed priest begins the tremendous sacrifice with the antiphon: "I will go unto the altar of God, to God who rejoiceth my youth."

This sacrifice of adoration, of thanksgiving, of atonement, and of impetration, is offered up daily, nay hourly, all over the world. To it come the simple peasant from his woods, the shepherd from the mountains, the man of business, the solemn religious, the devout student, the holy recluse, the laboring youth, the innocent child with its baptismal robe unsullied, the penitent sinner who has atoned, or who is atoning for having stained the purity of his soul; all, all draw grace, strength, consolation and virtue, from this ever-flowing fountain of spiritual riches, in proportion to the measure of their faith, confidence, fervor, and devotion. To this fountain of healing water the poor walk free and favored as in presence of nature; they can approach it as nearly as kings and can enjoy equally the splendor and loveliness of the altar of God. Here ends the land of malediction. Here God is before all, and all are before God; His children, His creatures—nothing more, nothing less—all alike in this. No one marshals you, no one heeds you; here you may kneel and weep in secret or lie prostrate before the Good Shepherd and the Lamb of God, in the blessed sacrament; here each sun that rises will find you more consoled, with healthier looks, less pale; here the workings of an uneasy conscience are soothed and made straight; or rather, here it is that you find time and opportunity for reconciliation with God.

Here the poor sinner is assisted to enter upon the way of salvation; here he is supplied with that living water, of which those who drink shall never more feel thirst; here we find the female sex, gifted with great faith and ardent devotion, turning their hearts to the Catholic altar, whether in joy or sorrow, in sickness or in health, like the innocent child, who always runs thither for help where he trusts most; here the poor pilgrim, wearied with fatigue, kneels down on the altar-steps, to thank Him who has watched over him during a long and perilous journey; here a distracted mother comes into the temple to pray for the recovery of her son, whom the physicians have given over; here God is our Father, and the angels and saints our friends.

O how glorious, how sublime, is the worship of the Catholic Church, as she celebrates daily, hourly, the triumphal march of the Prince of Peace around the world which He has redeemed! Hour after hour, in all parts of the world, the solemn anthems of Catholic



worship roll heavenward, like "the noise of many waters." Minute after minute, hour after hour, day after day, month after month, year after year, and century after century, the glorious anthems of the Catholic Church have rolled on unbroken through the long lapse of eighteen hundred changeful, fleeting years. The unnumbered voices of every age, and sex, and rank, which have sounded from that hour when the angelic harmonies charmed the midnight air of Bethlehem, even to this very moment,—all seem borne to our ears in one overpowering flood of sweetest, heavenliest harmony.

The Catholic Church is one, because all her members are united under one infallible head.

Yes; more than two hundred millions of Christians venerate and obey the Holy Father, Pope Leo XIII, as the successor of St. Peter, the supreme, earthly chief of the immortal Church of Jesus Christ; the father of souls; the guide of consciences; the sovereign judge of the religious interests of humanity; the head of Catholic Christendom; the mouth of Christ's Church, ever living and open to teach the universe; the centre of Christian faith and unity; the light of truth, kindled to illuminate the world; the adamant base of a divine edifice which the powers of darkness can never shake; the cornerstone upon which the city of God here below reposes; the prince of priests, the father of fathers, the heir of apostles; a greater patriarch than Abraham, greater than Melchisedech in priesthood, than Moses in authority, than Samuel in jurisdiction; in a word, Peter in power, Christ by unction, pastor of pastors, guide of guides, the cardinal joint of all the churches, the keystone of the Catholic arch, the impregnable citadel of the communion of the children of God. Were the holy Pontiff, Leo XIII, permitted to go abroad amid his children, every knee would bend before him, in token of cheerful obedience; every voice would salute him, in proof of the deepest veneration, and every tongue would bless him with untold affection; head and body, ruler and subjects, the shepherd and the flock, the Sovereign Pontiff and the people, would be seen to be one heart and one soul. All Catholics live in the heart of the Father of the Faithful; and he lives in the hearts of all Catholics, the Holy Ghost, the Spirit of truth, abiding with them, and uniting them all in one faith, in one worship, and under one head: "Therefore," says St. Jerome, "was one of the twelve set over all the others as the recognized head, in order that all occasion of schism might be removed."

This miracle of unity of human minds and hearts in all things has been perpetuated from age to age, in a world where everything else is changing, and is perpetuated silently and peacefully, without effort and without constraint. So irresistible is the mysterious power that thus joins together so many human hearts, that even the convert of yesterday, whether he lives in the very centre of European civilization or amid the savage tribes of Africa, feels already the sweet spell upon him, and finds his heart beating in unison with the great heart of the Church, as if he had been suckled at her breast and lain in her bosom from infancy.

In the whole history of the human race there is no record of any such miracle as this. Even were all the dead to rise from their graves and to crowd our streets and thorough-



fares, it would not be a greater miracle. Like the Jews of old, the men of the present generation "desire a sign," in order that they may believe; and now here is a sign, a standing miracle, a more luminous, more dazzling than the noonday sun. "Truly the finger of God is here."

One day a certain Protestant of Pennsylvania came to Archbishop Kenrick, of Baltimore, to tell him that he wished to become a Catholic. "What induced you," asked the archbishop, "to take this step?" "The bugs, the bugs!" he replied. "What do you mean by that?" "I have often noticed," said he, "how in nature, animals follow their leader and are kept united together by him. The same must be true in religion, only that one can be of divine origin which has a leader whom all are bound to follow. As I find this only in the Catholic Church, I feel convinced that she is the true Church, in which alone I can be saved." If St. Paul could say to the heathens, "You might have found out the true God by his works, if you had cared to do so," surely God may say in the great day to the children out of the Catholic Church: "You might have known the true Church by her unity, if you had not closed your eyes."

The next mark by which Christ wished His Church to be distinguished is that of holiness. But, in speaking of the holiness of the Catholic Church, we do not mean to say that every member of the Church is holy. The field of the Church is wide and has weeds as well as wheat. In the very company chosen by our Lord Jesus Christ Himself, there was a Peter who denied Him and a Judas who betrayed Him. So it is at the present day. So it will be to the end of time.

SHOW HOW THE CATHOLIC CHURCH IS HOLY?

The Catholic Church is holy: 1, in Jesus Christ, her Founder; 2, in her doctrine, which is Christ's doctrine; 3, in her means of grace, the proper use of which makes us holy; 4, in many of her members, whose holiness has been confirmed by miracles and extraordinary gifts.

The Catholic Church is holy in her Founder, who is our Lord Jesus Christ, the Son of God. But what mind of man or angel can conceive the greatness of the holiness of Jesus Christ, which is indeed infinite. To say that His holiness is greater than that of all the saints and angels united is to fall infinitely below it. Jesus Christ, as God, is infinite holiness itself, and the sum of our conception of holiness is but the smallest atom of the holiness of God. David, contemplating the divine holiness, and seeing that he could not, and never would, be able to comprehend it, could only exclaim: "O Lord! who is like unto thee?" (Ps. 34: 10). O Lord! what holiness shall ever be found like to Thine? It is an utter impossibility for any human or angelic understanding to conceive an adequate idea of the holiness of Christ. All we can say is, that His holiness is infinite. The Catholic Church then, is holy in her divine Founder.

The Catholic Church is also holy in her doctrine, which is the doctrine of Christ and His holy apostles, and His doctrine is the expression of the will of His heavenly Father: "My doctrine is not mine, but of Him that sent me" (John 7: 16). As the will of God is most holy, so also the doctrine expressing the holy will of God must be most holy. Hence the book containing the word of God is called the holy Bible, or holy Scripture. Every

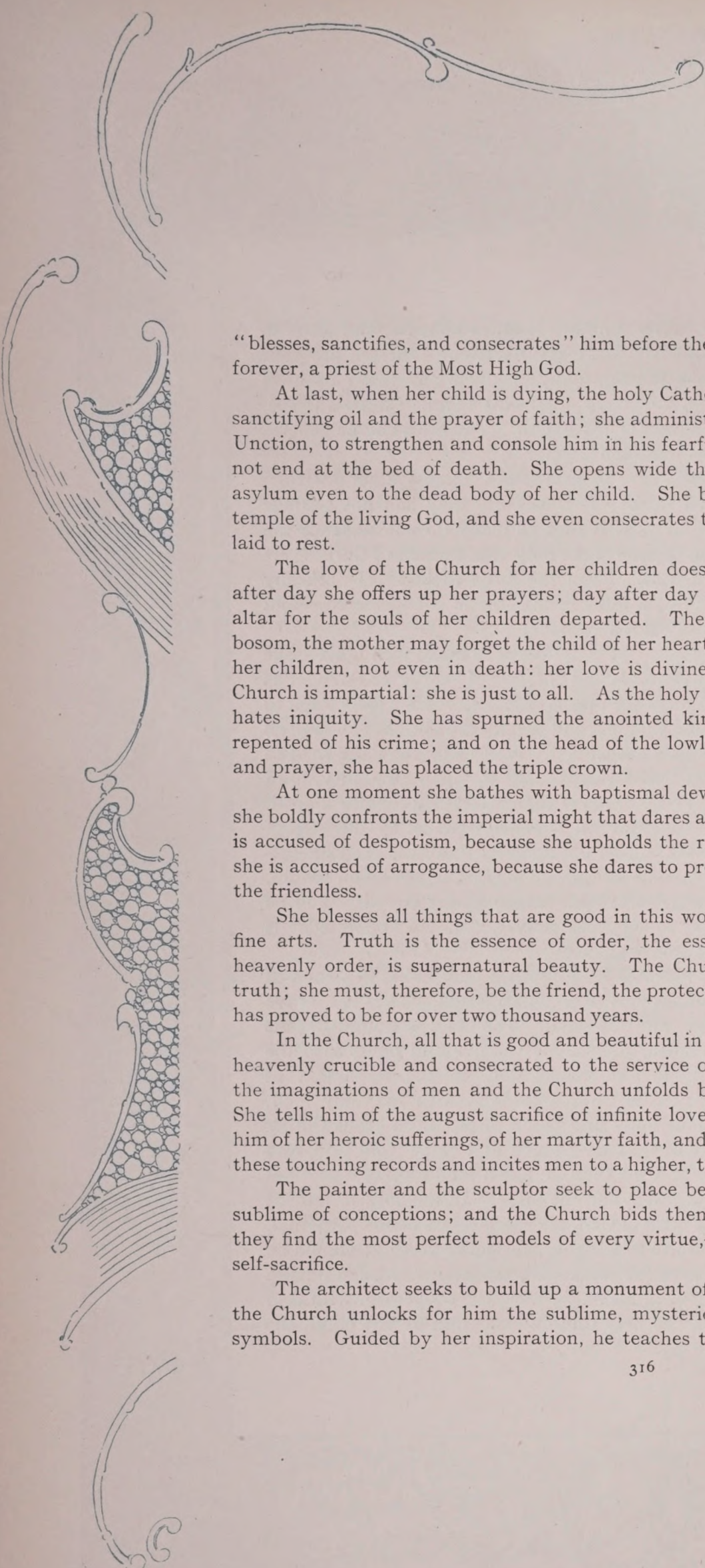


action and every word of our Saviour breathes holiness, inspires holiness, and leads to holiness. Therefore He calls those blessed who learn His doctrine: "Blessed are your ears, because they hear. For, amen I say to you, many prophets and just men have desired to hear the things that you hear, and have not heard them" (Matt. 13: 16). Hence, all those who live up to this doctrine are called saints: "You are a chosen generation—a holy nation," says St. Peter of the Christians (I Pet. 2: 9).

The very enemies of the Catholic Church bear witness to the holiness of her doctrine. Why have so many fallen away from her faith? It is because they had not courage enough to live up to her holy precepts. Why is it that so many do not embrace the Catholic faith who know that the Catholic Church is the only true Church of Christ? It is because they are afraid of her holy morals. Even the most wicked feel naturally convinced that the Catholic religion is holy; a fault in a Catholic is considered,—and considered rightly,—graver than in one who is not a Catholic.

The Church is holy in her means of grace. It is her office to make men holy. She holds out to her children not only the holy example and doctrine of her divine Founder as the pathway to holiness, she also offers to them the means of grace, which enable them to live up to her holy doctrine. By His divine example and holy doctrine Christ showed us the narrow road that leads to heaven. But what would it avail us to know the road to heaven, if we had no strength to walk on that straight, and, to fallen humanity, hard road? This strength we have not of ourselves. God is the greatest supernatural good. We can then, acquire this good only by supernatural strength, that is, by the help of Almighty God. By His sufferings and death, Christ obtained for us all the graces necessary to live up to His holy doctrine, to overcome all the evil inclinations of fallen nature, all the temptations, all the trials and struggles of life. These graces He wished to be applied to our souls by means of the sacraments and prayer, and He appointed His Church to sanctify her children by these means of grace.

The child is born in sin; the Church cleanses it in baptism and makes it a child of God. The child is weak; the Church strengthens it in confirmation, makes it a brave soldier, to battle with the world, the flesh, and the devil. The child is wounded, falls into sin; the Church, like the good physician, probes the wounds and pours into the bleeding heart the oil and wine of hope and consolation, in the sacrament of penance. The child is hungry and weary; the Church feeds it with heavenly food, nourishes and refreshes it with the precious body and blood of our Lord Jesus Christ. The heart of the young man feels the fire of that love which first came from God, and which has become unholy only by abuse; and the Church, like a fond mother, sanctifies and preserves this natural love of the bridegroom and the bride. In the holy sacrament of marriage she blesses this love before the altar of God, and declares its bonds perpetual. And should the heart of the young man aspire to a higher and holier destiny; should he desire, in his inmost soul, to soar high above the weakening tenderness of mere human love; should he desire to become the saviour of his fellow-men, the cooperator with God Himself in the great work of redemption, the holy Church leads him by the hand, she



“blesses, sanctifies, and consecrates” him before the altar of God; she makes him a priest forever, a priest of the Most High God.

At last, when her child is dying, the holy Catholic Church comes to his bedside with sanctifying oil and the prayer of faith; she administers to him the sacrament of Extreme Unction, to strengthen and console him in his fearful death-struggle. But her love does not end at the bed of death. She opens wide the doors of her temple; she offers an asylum even to the dead body of her child. She blesses that body which was once the temple of the living God, and she even consecrates the very ground in which that body is laid to rest.

The love of the Church for her children does not pause even at the grave. Day after day she offers up her prayers; day after day she offers up the holy sacrifice of the altar for the souls of her children departed. The husband may forget the wife of his bosom, the mother may forget the child of her heart, but the holy Church does not forget her children, not even in death: her love is divine, it is eternal. And in this love the Church is impartial: she is just to all. As the holy spouse of Christ, she loves justice and hates iniquity. She has spurned the anointed king from the temple of God, until he repented of his crime; and on the head of the lowly monk, who spent his days in labor and prayer, she has placed the triple crown.

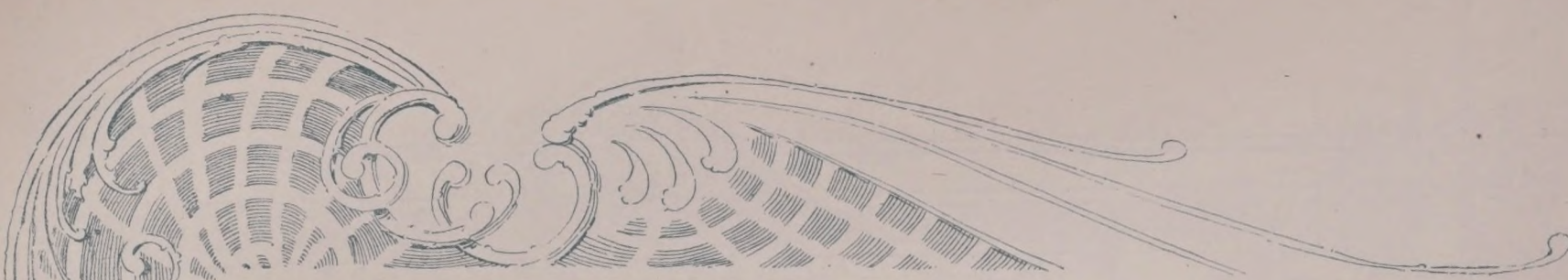
At one moment she bathes with baptismal dew the peasant's child; and at another she boldly confronts the imperial might that dares assail her holy altar. Now the Church is accused of despotism, because she upholds the rights of lawful authority; and again, she is accused of arrogance, because she dares to protect the poor, the downtrodden, and the friendless.

She blesses all things that are good in this world; she protects and encourages the fine arts. Truth is the essence of order, the essence of beauty. Religious truth is heavenly order, is supernatural beauty. The Church is the living spouse of heavenly truth; she must, therefore, be the friend, the protector of all beauty and order, and so she has proved to be for over two thousand years.

In the Church, all that is good and beautiful in art or nature has been purified as in a heavenly crucible and consecrated to the service of religion. The poet seeks to please the imaginations of men and the Church unfolds before him the annals of Christianity. She tells him of the august sacrifice of infinite love, which is her soul and life, she tells him of her heroic sufferings, of her martyr faith, and the poet draws holy inspiration from these touching records and incites men to a higher, to a holier life.

The painter and the sculptor seek to place before our eyes the happiest, the most sublime of conceptions; and the Church bids them look into her treasure-house where they find the most perfect models of every virtue,—models of pure, of noble, of heroic self-sacrifice.

The architect seeks to build up a monument of strength, intellect, and beauty; and the Church unlocks for him the sublime, mysterious meanings of her ceremonies and symbols. Guided by her inspiration, he teaches the lifeless stone, spreading arch, the



pointed spire, to speak to men of faith, of hope, of love; he teaches them to speak of prayer, of sacrifice, of heaven.

The orator strives to nerve men for the solemn duties, the grand conflicts of life; the Church of Christ touches his lips with living fire from the altar, and his eloquence flows on in an impetuous stream of "thoughts that breathe, and words that burn."

The musician seeks to weave his entrancing spells around ear, and heart, and soul; and the Church breathes into his soul the glorious, wondrous melodies which she has borrowed from the angels of heaven, and her music seems like beatific worship, and the worship on earth like beatific music.

The Church is holy in many of her members. What is more natural than this? A mother that teaches her children so holy a doctrine, sets before them constantly the example of her divine Founder that they may live and die as He did. A mother that has such powerful means to sanctify her children, cannot but be holy in the fruits of sanctity, in the saints, and in the sacred institutions which she has produced.

To be convinced of the personal sanctity of millions of her children, we have but to open the annals of Church history. There we read of thousands of men and women who fulfilled the saying of Christ: "Whosoever shall lose his life for my sake and the Gospel, shall save it" (Mark 8: 35). Such was the havoc made during the early persecutions of the Church, that her martyrs alone amount to thirty thousand for every day in the year.

How many thousands of the children of the Church followed that saying of the Lord: "If thou wilt be perfect, go sell what thou hast and give to the poor, and come follow me!" (Matt. 19: 21). And, "Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting" (Matt. 19: 29). Astonishing, indeed, is the number of those who have followed this saying of our Lord, by embracing the religious life.

St. Athanasius writes that in his time there were monasteries like tabernacles, full of heavenly choirs of people who spent their time in singing psalms, in reading and praying; that they occupied a large extent of land, and made, as it were, a town among themselves. Such immense numbers resorted to the religious life in Palestine, that Isidore was the superior of one thousand monks, and his successor, Apollonius, of five thousand in the same monastery. In the cloistered community of Oryrynchus there were ten thousand monks. Upon a hill in Nitria, about twenty miles from Alexandria, there were five hundred monasteries under one superior. Palladius relates that he saw a city in which there were more monasteries than houses of seculars, "so that, every street and corner ringing with the divine praises, the whole city seemed a church." He also testifies to having seen multitudes of monks in Memphis and Babylon, and that not far from Thebes he met with a Father of three thousand monks. St. Pachomius, who lived about three hundred years after Christ, had seven thousand disciples, besides one thousand in his own house; and Serapion had ten thousand monks under his jurisdiction.

Theodoret records that there were also multitudes of religious women throughout

the East, in Palestine, Egypt, Asia, Pontus, Cilicia, Syria, and also in Europe: "Since our Saviour," he says, "was born of a Virgin Mother, the fields of holy virgins are everywhere multiplied."

Nor was the great increase of religious houses confined to the early ages of the Church, for Trithemius, who died about the year 1516, says that in his time, the province of Ments alone contained one hundred and twenty-four abbeys; and that there was a time when they had fifteen thousand abbeys, besides priories and other small monasteries, belonging to his order.

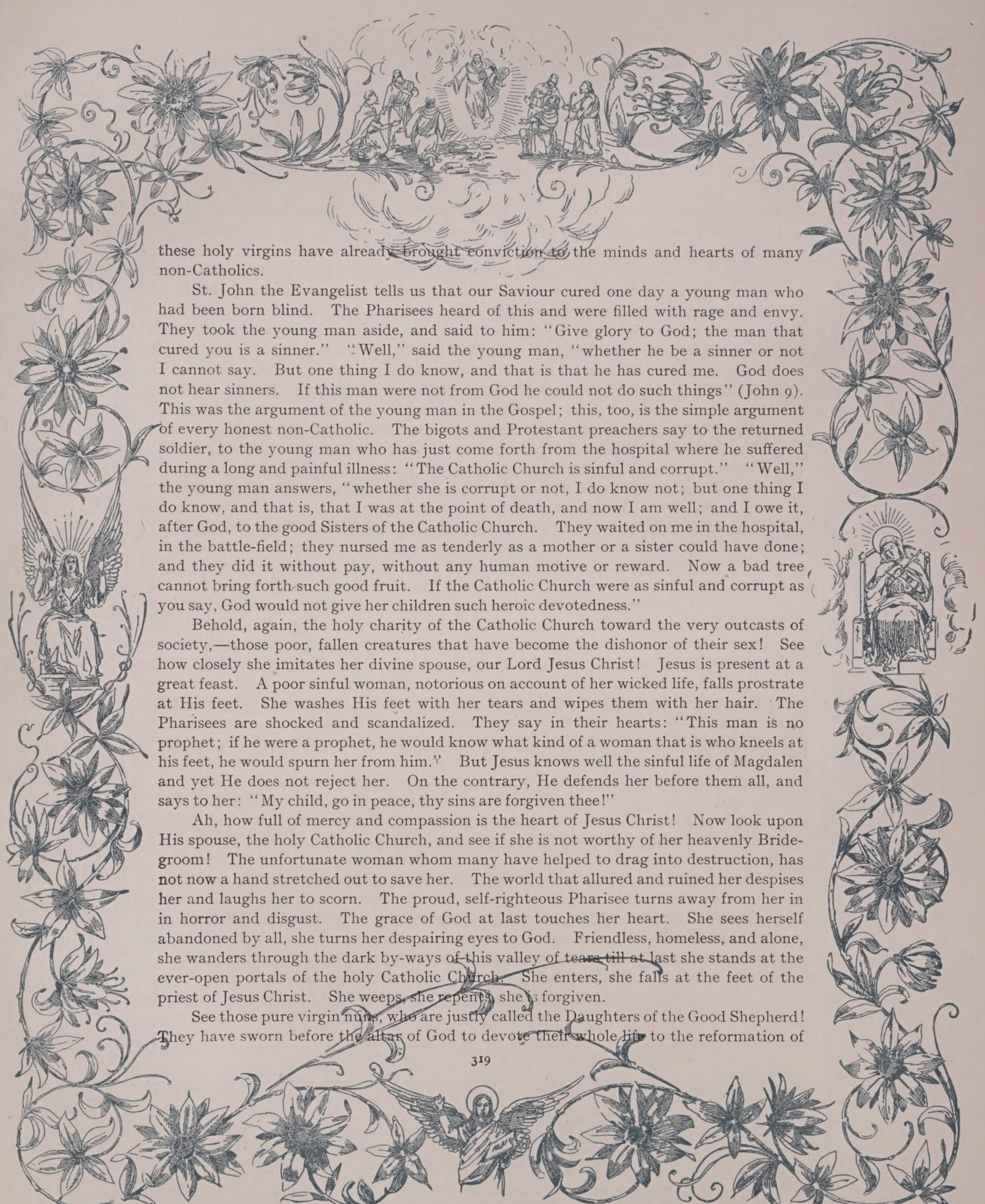
St. Bernard, in his Life of St. Malachy, records that, in Ireland, there was a monastery out of which many thousands of monks had come forth: "A holy place indeed," he says, "and fruitful in saints, bringing forth abundant fruit to God, insomuch that one man alone of that holy congregation, whose name was Luanus, is reported to have been the founder of one hundred monasteries. And these swarms of saints have not only spread themselves in Ireland and Scotland, but have also gone into foreign parts; for St. Columba, coming from thence into France, built the monastery of Luxovium, and raised there a great people, their number being so great that the divine praises were sung by them day and night without intermission. St. Columba founded one hundred monasteries, of which thirty-seven were in Ireland, a country which was for centuries known all over Europe as the Island of Saints and Doctors." According to Archdall, there were in Ireland seven hundred and forty-two religious houses.

St. Bernard, in the space of thirty years that he was abbot, founded one hundred and sixty monasteries. So rapid was the progress of his order, that in the space of fifty years from its establishment, it had acquired five hundred abbeys; and at one time no fewer than eight hundred were dependent on Clairvaux.

The Franciscans seem to have been particularly blessed in the speedy and extensive propagation of their order, for, about the year 1600, one branch of this order, called the Observantines, is said to have numbered one hundred thousand members. This order reckons at present two hundred thousand men and three hundred thousand sisters, including the tertiaries. It possesses two hundred and fifty-two provinces and twenty-six thousand convents, of which five are in Palestine, and over thirty in Turkey. More than eighty-nine emperors, kings and queens have been admitted into the order, which has, moreover, the glory of having furnished three thousand saints, or beatified persons, of whom seventeen hundred are martyrs.

Nor is the Church less holy in many of her members, in our day. Who really takes Christian care of the poor, the sick, and the friendless, but the Catholic Church? She has founded such orders as the Sisters of Charity, the Sisters of Mercy, the Sisters of St. Joseph, and so many others, in order to administer to their wants.

Where can you find, outside of the Catholic Church, that young and beautiful virgin, who lays at the foot of the cross her youth, her wealth, and her beauty; who sacrifices all earthly hope and love, to spend her days in a loathsome hospital, and to watch during the long, dull night by the bedside of the sick and dying? The charitable, heroic deeds of



these holy virgins have already brought conviction to the minds and hearts of many non-Catholics.

St. John the Evangelist tells us that our Saviour cured one day a young man who had been born blind. The Pharisees heard of this and were filled with rage and envy. They took the young man aside, and said to him: "Give glory to God; the man that cured you is a sinner." "Well," said the young man, "whether he be a sinner or not I cannot say. But one thing I do know, and that is that he has cured me. God does not hear sinners. If this man were not from God he could not do such things" (John 9). This was the argument of the young man in the Gospel; this, too, is the simple argument of every honest non-Catholic. The bigots and Protestant preachers say to the returned soldier, to the young man who has just come forth from the hospital where he suffered during a long and painful illness: "The Catholic Church is sinful and corrupt." "Well," the young man answers, "whether she is corrupt or not, I do know not; but one thing I do know, and that is, that I was at the point of death, and now I am well; and I owe it, after God, to the good Sisters of the Catholic Church. They waited on me in the hospital, in the battle-field; they nursed me as tenderly as a mother or a sister could have done; and they did it without pay, without any human motive or reward. Now a bad tree cannot bring forth such good fruit. If the Catholic Church were as sinful and corrupt as you say, God would not give her children such heroic devotedness."

Behold, again, the holy charity of the Catholic Church toward the very outcasts of society,—those poor, fallen creatures that have become the dishonor of their sex! See how closely she imitates her divine spouse, our Lord Jesus Christ! Jesus is present at a great feast. A poor sinful woman, notorious on account of her wicked life, falls prostrate at His feet. She washes His feet with her tears and wipes them with her hair. The Pharisees are shocked and scandalized. They say in their hearts: "This man is no prophet; if he were a prophet, he would know what kind of a woman that is who kneels at his feet, he would spurn her from him." But Jesus knows well the sinful life of Magdalen and yet He does not reject her. On the contrary, He defends her before them all, and says to her: "My child, go in peace, thy sins are forgiven thee!"

Ah, how full of mercy and compassion is the heart of Jesus Christ! Now look upon His spouse, the holy Catholic Church, and see if she is not worthy of her heavenly Bridegroom! The unfortunate woman whom many have helped to drag into destruction, has not now a hand stretched out to save her. The world that allured and ruined her despises her and laughs her to scorn. The proud, self-righteous Pharisee turns away from her in horror and disgust. The grace of God at last touches her heart. She sees herself abandoned by all, she turns her despairing eyes to God. Friendless, homeless, and alone, she wanders through the dark by-ways of this valley of tears till at last she stands at the ever-open portals of the holy Catholic Church. She enters, she falls at the feet of the priest of Jesus Christ. She weeps, she repents, she is forgiven.

See those pure virgin nuns, who are justly called the Daughters of the Good Shepherd! They have sworn before the altar of God to devote their whole life to the reformation of

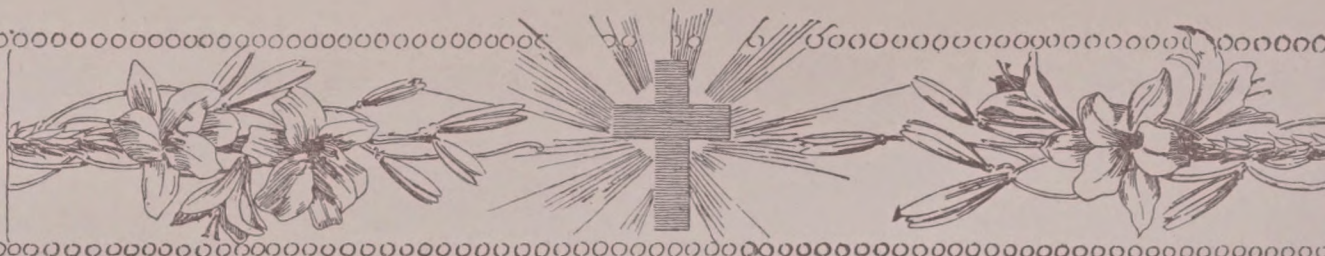


these poor outcasts of society,—these unhappy victims of a heartless world. See how gently they receive the fallen one, how kindly they treat her! See how she enters the convent chapel, and at the very feet of Jesus, in the blessed sacrament, she pours out her prayers, and sighs, and tears! She experiences at last that there is rest for the weary, that there is hope for the sinner; that there is indeed, a heaven on earth in the holy Catholic Church.

In every age and in every country through which the Catholic religion has spread, there have been many Catholics who showed in their daily conduct, that they complied with the words of St. Paul: "This is the will of God, your sanctification." They were scrupulous keepers of the commandments of God, fulfilling the whole law and the prophets. How could it be otherwise? Jesus Christ, in the blessed sacrament,—this divine food, the source of all sanctity,—never ceases to bring forth holy bishops, like St. Charles Borromeo, St. Francis de Sales, St. Alphonsus Liguori; holy priests, like St. Vincent de Paul, St. Francis Xavier, St. Peter Claver; holy virgins, like St. Teresa, St. Catharine of Sienna, St. Zitta, St. Rose of Lima; holy widows, like St. Frances de Chantal; holy martyrs, like Borie, Gagelin, and so many others.

That God confirmed the holiness of His servants by many miracles and extraordinary gifts, may be read in the Lives of the Saints or in any Church history. "Amen, amen, I say to you," said Christ, "he that believeth in me, the works that I do he also shall do, and greater than these shall he do" (John 14: 12); and, "These signs shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, they shall lay their hands upon the sick, and they shall recover" (Mark 16: 17-18). Accordingly, we read that Sts. Paphnutius, Remigius, Otto, Robert, Dominic, and many others, cast out the devil from possessed persons. When St. Bernardine of Sienna, St. Anthony of Padua, St. Francis Xavier, and others, preached to an audience composed of people from different countries, every one believed he heard his own tongue spoken. St. Hilary, St. Magnus, St. Patrick, and others, banished snakes and other reptiles. St. Gregory Thaumaturgus moved a mountain to obtain a site for a church. St. Patrick, St. Martin, St. Benedict, St. Dominic, St. Anthony, St. Francis of Paula, and many others, raised dead persons to life. St. Francis Xavier raised twenty-five, and St. John Capistran, thirty dead persons to life. St. Stanislas the Martyr restored a man to life who had died three years before, and presented him before the court to testify that he had bought from him a certain piece of ground for his church and that he had paid him in full.

The Catholic Church, then is holy in her doctrine and means of grace, she is holy in all those of her members who live up to her holy doctrine. She is holy in the strenuous efforts which she has always made to put down errors, correct abuses, destroy sin, and cure all kinds of evils. Any one who reads, for instance, the acts of the Council of Trent, cannot fail to notice that one-half of its chapters treat of the great work of *reformation*. In this council the Church proscribes duels, reduces liturgies to unity, banishes profane airs and secular music from her temples, institutes seminaries for the education of the



clergy, establishes, at cathedrals, free-schools and lectures on holy Scripture, for the instruction of the people; she reminds her pastors that they are bound to continence, to residence, to frequent and diligent preaching; she interdicts all appearance of simony and venality in the distribution of ecclesiastical offices, in preaching indulgences and in administering the sacraments.

Thus the tree is pruned but not uprooted; the pastors, those heavenly physicians, cure their patients but do not kill them; the clergy and the religious orders are reformed but the priesthood and the religious state are not abolished; incontinence is suppressed though universal marriage is not preached; the weeds in the field of the Lord are plucked up but the good seed is preserved. This is a reformation, not *of* the Church, but *by* the Church,—a reformation to bring about which, she was established by Christ; a reformation which she accomplishes by her general councils, by her zealous bishops and holy priests, by her fervent religious orders and congregations of both sexes, and by so many pious confraternities. But the Church herself, her doctrine, her means of grace, her order of government, are all divine and holy, and therefore can never be reformed; it would be a monstrous impiety to say that she could be reformed.

What a glorious Church is ours! What power but that of God could make her so divinely one in her faith, in her morality, in her worship, in her government? What holiness but that of the Lord could make her so holy in her Founder, in her doctrine, in her sacraments, in her members? What more natural than that the Lord of all power and of all holiness should make this Church Catholic, as to time, place, and doctrine? But

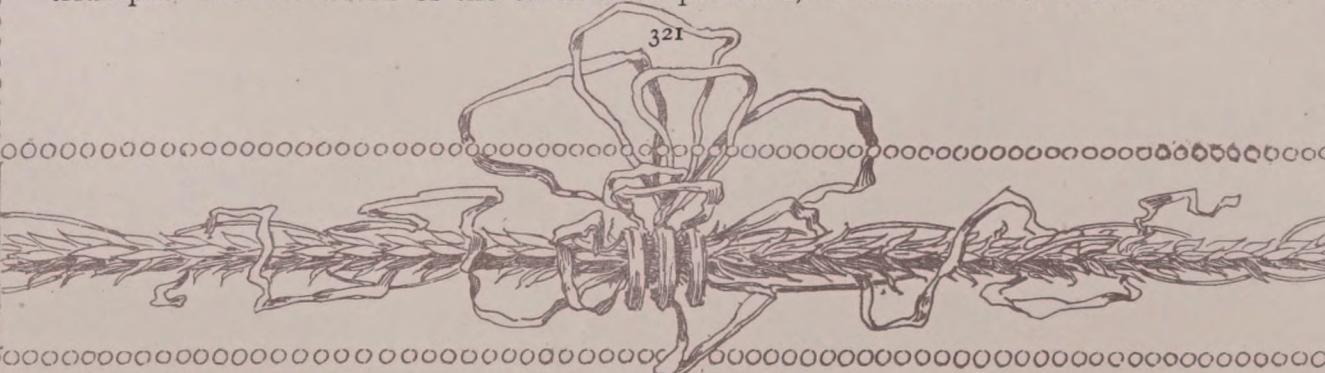
WHAT DOES THE WORD CATHOLIC MEAN?

The word Catholic means Universal.

SHOW HOW THE ROMAN CHURCH IS CATHOLIC, OR UNIVERSAL.

The Roman Church is Catholic: 1, because she has existed in all ages; 2, because she teaches all nations; and, 3, because she maintains all truths.

The Roman Church is Catholic because she has existed in all ages. This Church is Catholic, or universal, in her duration. She goes back without a break, through the apostles to Jesus Christ, through Jesus Christ to the origin of the chosen people, and through Abraham and the patriarchs even to our first parents in paradise. The enemies of God hate His holy Church; they hate the pope, they hate the bishops and the priests; they grind their teeth, they foam at the mouth, they tremble with rage, and seem as if they would tear into pieces all the popes, bishops and priests that have ever lived, from Peter to the present day. Why? Because Jesus Christ continues to live in Peter, and in his successors; He speaks to the world and teaches it, through them, like one having authority. It is for this very reason that the Church will remain forever; for, truth and justice being in the end always victorious, the Church will not cease to bless and to triumph. All the works of the earth have perished, time has obliterated them. The





Catholic Church remains; she will endure until she passes from her earthly exile to her country in heaven.

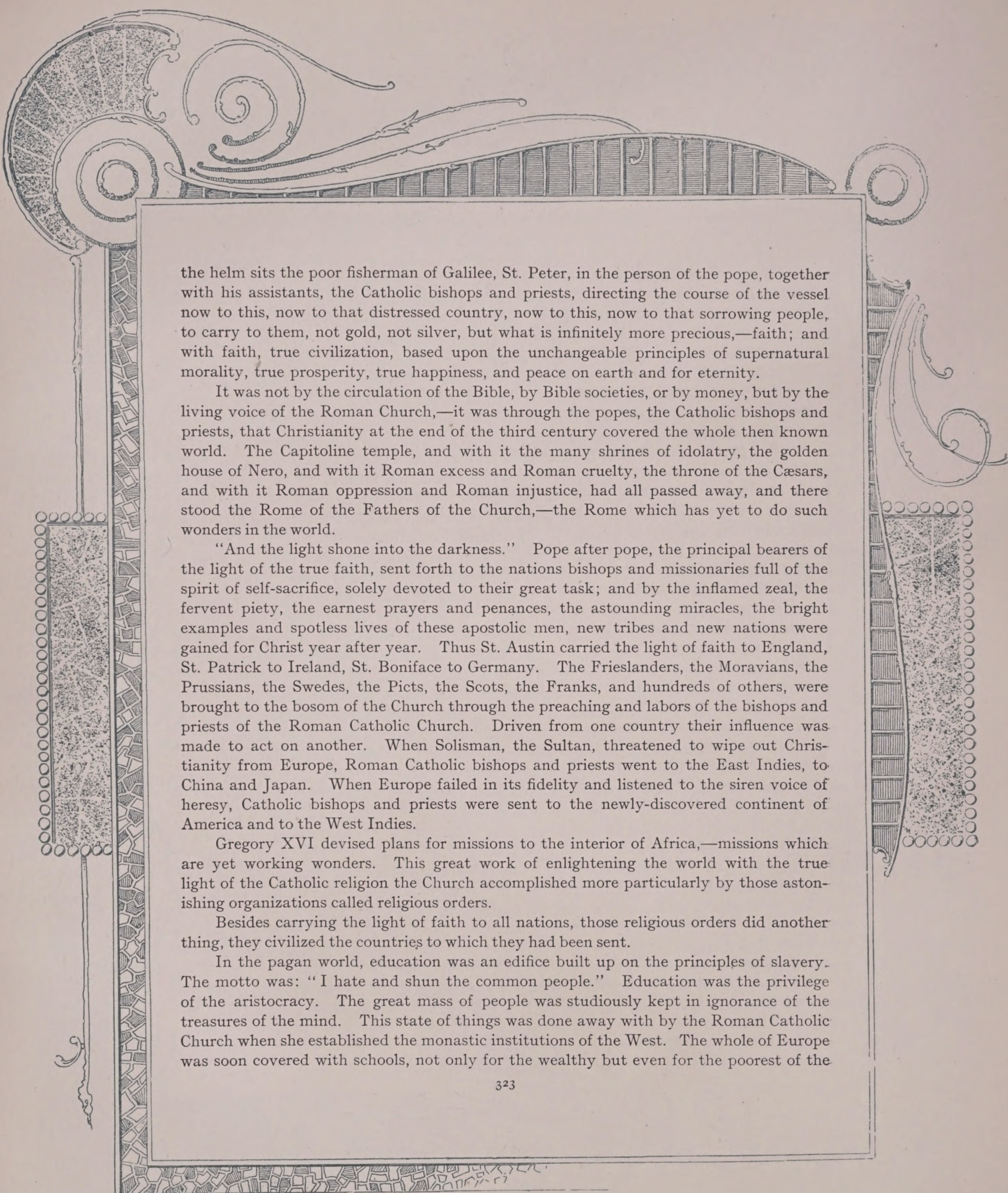
Human theories and systems have flitted across her path like birds of night, but have vanished; numberless sects have, like so many waves, dashed themselves to froth against this rock, or, recoiling, have been lost in the vast ocean of forgetfulness. Kingdoms and empires that once existed in inimitable worldly grandeur are no more; dynasties have died out and have been replaced by others. Theories and sceptres and crowns have withstood the Church; but, immutable, like God, who laid her foundation, she is the firm, unshaken centre, round which the weal and woe of nations move; weal to them if they adhere to her, woe to them if they separate from her. If the world takes from the Catholic Church the cross of gold, she will bless the world with one of wood. If necessary, her pastors and all her children can suffer and die for the faith, but the Catholic Church remains, she is immortal.

We cannot but smile when we hear men talk of the downfall of the Catholic Church. What could hell and its agents do more than they have already done for her destruction? They have employed tortures for the body but they could not reach the spirit; they have tried heresy or the denial of revealed truth to such an extent that we can see no room for any new heresy; they have, by the hand of schism, torn whole countries from the unity of the Church; but what she lost on one side of the globe, she gained tenfold on the other. All these assaults have ignominiously failed to verify the prophecies of hell, that "the Catholic Church shall fall."

Look, for instance, at the tremendous effort of the so-called Reformation, together with its twin sister, the unbelief of the nineteenth century! Whole legions of Church reformers, together with armies of philosophers armed with negation, and a thousand-and-one systems of paganism, furiously attacked the Chair of Peter and swore that the Papacy should fall, and with it, the whole Church. Three hundred years are over, and the Catholic Church is still alive and more vigorous than ever. She is the glorious Church of all ages. And as Christ made her Catholic or universal as to time, so also He made her Catholic as to place.

She teaches all nations: "Going, therefore," said our Lord to His apostles, "teach ye all nations;" and, "You shall be witnesses unto me in Jerusalem and in all Judea and Samaria, and even to the uttermost part of the earth." More than fifteen hundred years ago there hung in the catacombs of Rome a lamp shaped in the form of a ship, at whose helm sat St. Peter steering with one hand, and with the other giving his blessing. On one side of this miniature ship were engraved the words, "Peter dies not;" and on the other, the words of our Saviour, "I have prayed for thee" (Luke 22: 32).

There could not be a more beautiful symbol of the Catholic Church. She is the lamp which has dispelled the darkness of heathenism and has furnished the nations with the brilliant light of truth; the Church is a ship which has carried this light safely through the storms of ages to the end of the earth, bringing with it blessings to the nations and gathering into its apostolic net as it sailed along, the perishing children of men. And at



the helm sits the poor fisherman of Galilee, St. Peter, in the person of the pope, together with his assistants, the Catholic bishops and priests, directing the course of the vessel now to this, now to that distressed country, now to this, now to that sorrowing people, to carry to them, not gold, not silver, but what is infinitely more precious,—faith; and with faith, true civilization, based upon the unchangeable principles of supernatural morality, true prosperity, true happiness, and peace on earth and for eternity.

It was not by the circulation of the Bible, by Bible societies, or by money, but by the living voice of the Roman Church,—it was through the popes, the Catholic bishops and priests, that Christianity at the end of the third century covered the whole then known world. The Capitoline temple, and with it the many shrines of idolatry, the golden house of Nero, and with it Roman excess and Roman cruelty, the throne of the Cæsars, and with it Roman oppression and Roman injustice, had all passed away, and there stood the Rome of the Fathers of the Church,—the Rome which has yet to do such wonders in the world.

“And the light shone into the darkness.” Pope after pope, the principal bearers of the light of the true faith, sent forth to the nations bishops and missionaries full of the spirit of self-sacrifice, solely devoted to their great task; and by the inflamed zeal, the fervent piety, the earnest prayers and penances, the astounding miracles, the bright examples and spotless lives of these apostolic men, new tribes and new nations were gained for Christ year after year. Thus St. Austin carried the light of faith to England, St. Patrick to Ireland, St. Boniface to Germany. The Frieslanders, the Moravians, the Prussians, the Swedes, the Picts, the Scots, the Franks, and hundreds of others, were brought to the bosom of the Church through the preaching and labors of the bishops and priests of the Roman Catholic Church. Driven from one country their influence was made to act on another. When Solisman, the Sultan, threatened to wipe out Christianity from Europe, Roman Catholic bishops and priests went to the East Indies, to China and Japan. When Europe failed in its fidelity and listened to the siren voice of heresy, Catholic bishops and priests were sent to the newly-discovered continent of America and to the West Indies.

Gregory XVI devised plans for missions to the interior of Africa,—missions which are yet working wonders. This great work of enlightening the world with the true light of the Catholic religion the Church accomplished more particularly by those astonishing organizations called religious orders.

Besides carrying the light of faith to all nations, those religious orders did another thing, they civilized the countries to which they had been sent.

In the pagan world, education was an edifice built up on the principles of slavery. The motto was: “I hate and shun the common people.” Education was the privilege of the aristocracy. The great mass of people was studiously kept in ignorance of the treasures of the mind. This state of things was done away with by the Roman Catholic Church when she established the monastic institutions of the West. The whole of Europe was soon covered with schools, not only for the wealthy but even for the poorest of the




poor. Education was systematized, and an emulation was created for learning such as the world had never seen before. Italy, Germany, France, England, and Spain, had their universities; but, side by side with these, their colleges, gymnasiums, parish and village schools as numerous as the churches and monasteries which the efforts of the Holy See had scattered with lavish hand over the length and breadth of the land.

And where was the source of all this light? At Rome. For, when the barbarian hordes poured down upon Europe from the Caspian Mountains, it was the popes who saved civilization. They collected in the Vatican, the manuscripts of the ancient authors gathered from all parts of the earth at enormous expense. The barbarians who destroyed everything by fire and sword, had already advanced as far as Rome. Attila, who called himself "the Scourge of God," stood before its walls; there were no emperor, no pretorian guard, no legions present to save the ancient capital of the world. But there was a pope: Leo I. And Leo went forth, and by entreaties and threats of God's displeasure induced the dreaded king of the Huns to retire. Scarcely had Attila retired, before Genseric, King of the Vandals, made his appearance, invited by Eudoxia, the empress, to the plunder of Rome. Leo met him and obtained from him the lives and honor of the Romans, and the sparing of the public monuments which adorned the city in such numbers. Thus Leo the Great saved Europe from barbarism. To the name of Leo might be added those of Gregory I, Sylvester II, Gregory XIII, Benedict XIV, Julius III, Paul III, Leo X, Clement VIII, John XX, and a host of others who must be looked upon as the preservers of science and the arts, even amid the very fearful torrent of barbarism that was spreading itself like an inundation over the whole of Europe. The principle of the Catholic Church has ever been this: "By the knowledge of divine things and the guidance of an infallible teacher, the human mind must gain certainty in regard to the sublimest problems, the great questions of life; by them the origin, the end, the aim and limit of man's activity must be made known, for then only can he venture fearlessly upon the sphere of human efforts, human developments, and human science." Truly, never has science gained the ascendancy outside of the Church that it has always held in the Church. And what is true of science is true also of the arts. It is true of architecture, sculpture, and of painting. We need only point to the Basilica of Peter, to the museums and libraries of Rome. It is to Rome the youthful artist always turns his steps in order to drink in, at the monuments of art and of science, the genius and inspiration he seeks for in vain in his own country. He feels only too keenly, that railroads, telegraphs, steamships and power-looms, banking-houses and stock-companies, though good and useful institutions, are not the mothers of genius nor the schools of inspiration; therefore he leaves his country and goes to Rome, and there feasts on the fruits gathered by the hands of St. Peter's successors, and returns home with a name which will live for ages in the memory of those who have learned to appreciate the true and the beautiful.

The depravity of man shows itself in the constant endeavor to shake off the restraint placed by law and duty upon his will; and to this we must ascribe the licentiousness

which has at all times afflicted society. Passion acknowledges no law and spares neither rights nor conventions; where it has the power, it exercises it to the advantage of self and to the detriment of social order. The Church is, by its very constitution, Catholic and hence looks upon all men as brothers of the same family. She acknowledges not the natural right of one man over another, hence her Catholicity lays a heavy restraint upon all the efforts of self-love, and curbs with a mighty hand, the temerity of those who would destroy the harmony of life implied in the idea of Catholicity.

One of the first principles of all social happiness is that before the law of nature and before the face of God, all men are equal. This principle is based on the unity of the human race, the origin of all men from one common father. If we study the history of paganism, we find that all heathen nations overturned this great principle, since we find among all heathen nations the evil of *slavery*. Prior to the coming of Christ, the great majority of men were looked upon as a higher development of the animal, as animated instruments, which might be bought and sold, given away and pawned; which might be tormented, maltreated, or murdered; as beings, in a word, for whom the idea of right, duty, pity, mercy, and law had no existence. Who can read without a feeling of intense horror, the accounts left to us of the treatment of their slaves by the Romans? There was no law that could restrain in the least the wantonness, the cruelty, the licentious excess of the master, who, as master, possessed the absolute right to do with his slaves whatsoever he pleased. To remove this stain of slavery has ever been the aim of the Catholic Church. "Since the Saviour and Creator of the world," says Pope Gregory I, in his celebrated decree, "wished to become man, in order, by grace and liberty, to break the chains of our slavery, it is right and good to bestow again upon man, whom nature has permitted to be born free but whom the law of nations has brought under the yoke of slavery, the blessing of his original liberty." Through all the middle ages, —called by Protestants the *dark ages of the world*,—the echo of these words of Gregory I is heard; and, in the thirteenth century, Pope Pius II could say: "Thanks be to God and the Apostolic See, the yoke of slavery does no longer disgrace any European nation." Since then, slavery was again introduced into Africa and the newly-discovered regions of America and again the popes raised their voices in the interests of liberty. Pius VII, even at the time when Napoleon had robbed him of his liberty and held him captive in a foreign land, became the defender of the negro. Gregory XVI, on the 3d of November, 1839, insisted, in a special Bull, on the abolition of the slave trade and spoke in a strain as if he had lived and sat side by side with Gregory I, thirteen hundred years before. But here let us observe that not only the vindication of liberty for all, not only the abolition of slavery, but the very mode of action followed in this matter by the popes has gained for the Church immortal honor, and the esteem of all good men. When the Church abolished slavery in any country where it existed, the popes did not compel masters, by harshness or threats, to manumit their slaves; they did not bring into action the base intrigues, the low chicanery, the canting hypocrisy, of modern statesmen; they did not raise armies and send them into the lands of their masters to burn and to pillage, to lay



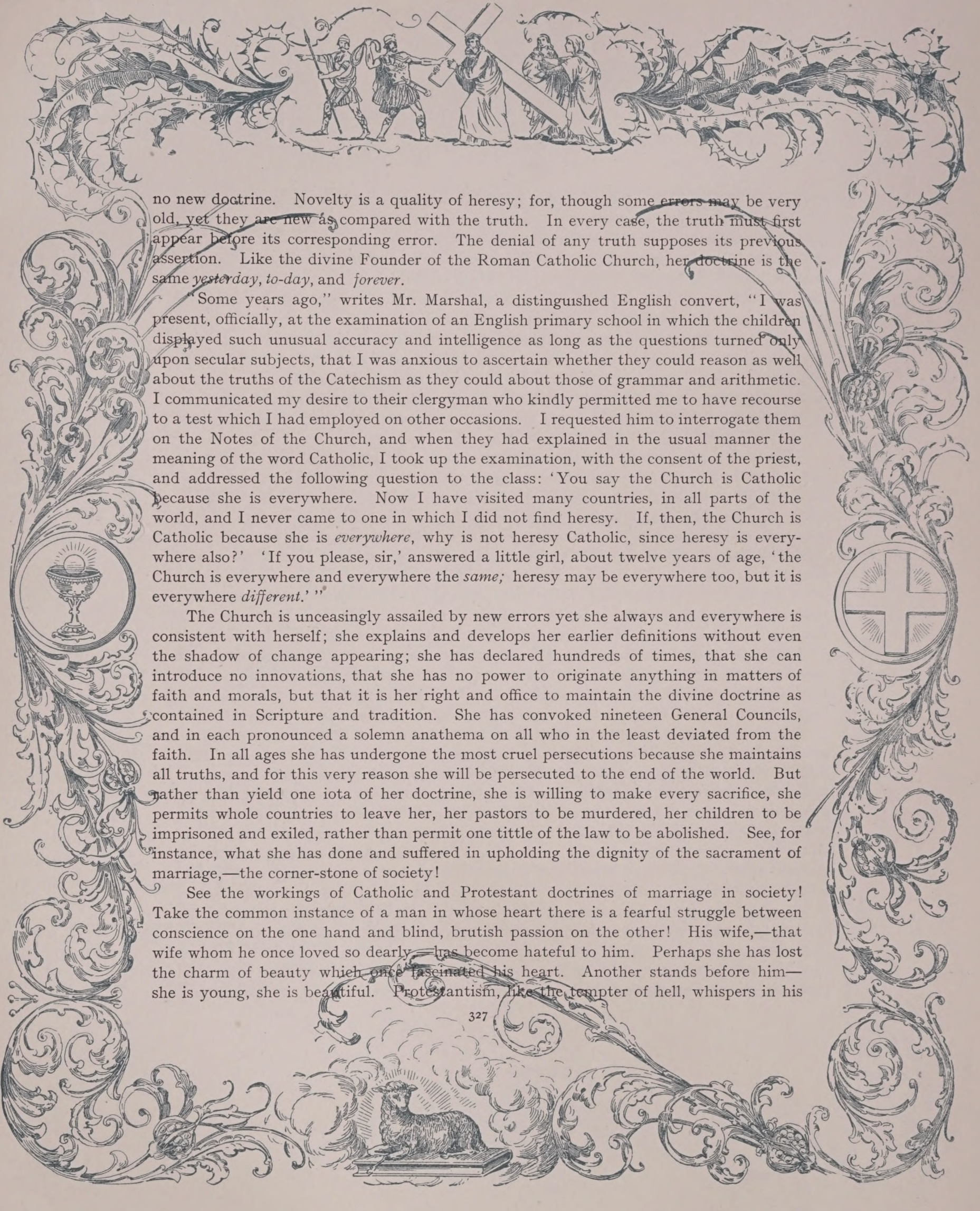


waste and destroy; they did not slaughter by their schemes, over a million of free men and another million of slaves; they did not make widows and orphans without number; they did not impoverish the land and lay upon their subjects burdens which would crush them into very dust. Nothing of all this. That is not the way in which the Church abolished slavery. The popes sent bishops and priests into those countries where slavery existed, to enlighten the minds of the masters, and convince them that slaves were men and consequently had immortal souls like other people. The pastors of the Church infused into the hearts of masters a deep love for Jesus Christ and consequently a deep love for souls. They taught masters to look upon slaves as created by the same God, redeemed by the same Jesus Christ, destined for the same glory. The consequence was, that the relations of slave and master became the relations of brother to brother; the master began to love his slave and to ameliorate his condition, till at last, forced by his own acknowledged principles, he granted to him his liberty. Thus it was that slavery was abolished by the preaching of the popes, bishops and priests. The great barrier to all the healthy, permanent, and free development of nations was thus broken down; the blessings, the privileges of society, were made equally attainable by the masses and ceased to be the special monopoly of a few, who, for the most part, had nothing to recommend them except their wealth.

It is thus that the Catholic Church has accomplished the great work of enlightening society. She has shed the light of faith over the East and West, over the North and South, and with the faith she has established the principles of true science on their natural bases. She has imparted education to the masses wherever she was left free to adopt her own, and untrammelled by civil interference. She has fostered and protected the arts and the sciences; and to-day, if all the liberties, all the museums, and all the galleries of art in the world were destroyed, Rome alone would possess quite enough to supply the want, as it did in former ages, when others supplied themselves by plundering Rome. She has abolished slavery and established human freedom. She truly is what she is called: Catholic for all ages, Catholic for all nations, and—

She is Catholic because she maintains all truths.

The Roman Church is universal, or catholic, as to doctrine. Her doctrine is the same everywhere. What she teaches in one country, she also teaches in another. Her doctrine in one place is her doctrine in another. There can be in the Roman Church no new doctrine, no local belief, no creed in which the whole Church has not been united—the Church uniting to condemn all variations from this belief. New discipline, new practices, new orders, new methods, may be adopted by the Church according to the requirements of her work, but there can be no doctrine which has not existed from the beginning, as it was received from Christ and the apostles. A doctrine, to be truly Catholic, must have been believed in all places, at all times, and by all the faithful. By this test of catholicity, or universality, antiquity and consent, all questions of faith are tried and decided. Doctrines and articles of faith may be newly defined, as for instance that of the Immaculate Conception or of the Infallibility of the Pope, but there can be

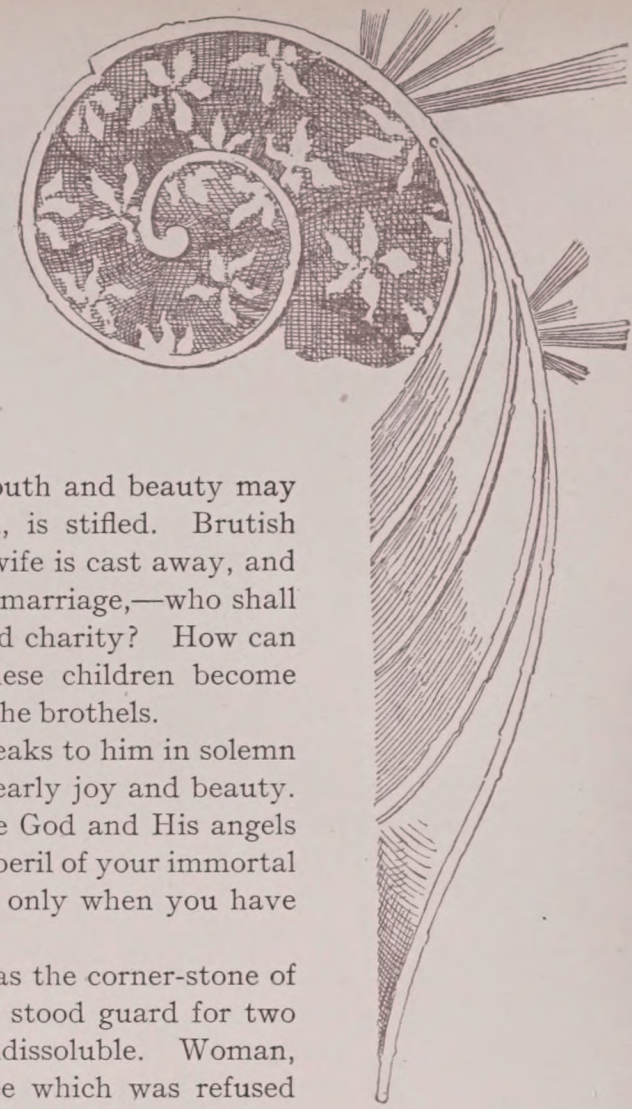
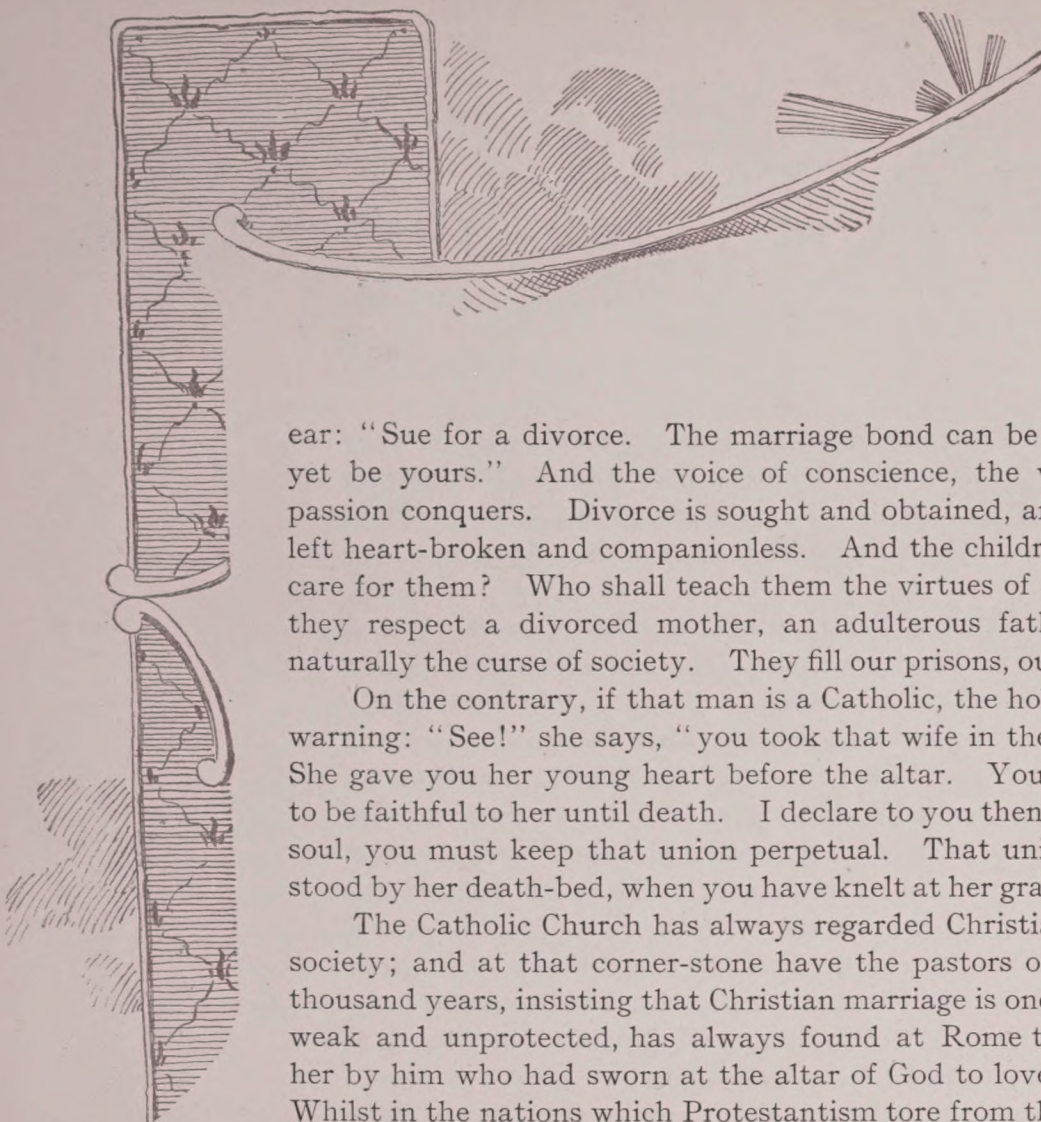


no new doctrine. Novelty is a quality of heresy; for, though some errors may be very old, yet they are new as compared with the truth. In every case, the truth must first appear before its corresponding error. The denial of any truth supposes its previous assertion. Like the divine Founder of the Roman Catholic Church, her doctrine is the same *yesterday, to-day, and forever*.

"Some years ago," writes Mr. Marshal, a distinguished English convert, "I was present, officially, at the examination of an English primary school in which the children displayed such unusual accuracy and intelligence as long as the questions turned only upon secular subjects, that I was anxious to ascertain whether they could reason as well about the truths of the Catechism as they could about those of grammar and arithmetic. I communicated my desire to their clergyman who kindly permitted me to have recourse to a test which I had employed on other occasions. I requested him to interrogate them on the Notes of the Church, and when they had explained in the usual manner the meaning of the word Catholic, I took up the examination, with the consent of the priest, and addressed the following question to the class: 'You say the Church is Catholic because she is everywhere. Now I have visited many countries, in all parts of the world, and I never came to one in which I did not find heresy. If, then, the Church is Catholic because she is *everywhere*, why is not heresy Catholic, since heresy is everywhere also?' 'If you please, sir,' answered a little girl, about twelve years of age, 'the Church is everywhere and everywhere the *same*; heresy may be everywhere too, but it is everywhere *different*.' "

The Church is unceasingly assailed by new errors yet she always and everywhere is consistent with herself; she explains and develops her earlier definitions without even the shadow of change appearing; she has declared hundreds of times, that she can introduce no innovations, that she has no power to originate anything in matters of faith and morals, but that it is her right and office to maintain the divine doctrine as contained in Scripture and tradition. She has convoked nineteen General Councils, and in each pronounced a solemn anathema on all who in the least deviated from the faith. In all ages she has undergone the most cruel persecutions because she maintains all truths, and for this very reason she will be persecuted to the end of the world. But rather than yield one iota of her doctrine, she is willing to make every sacrifice, she permits whole countries to leave her, her pastors to be murdered, her children to be imprisoned and exiled, rather than permit one tittle of the law to be abolished. See, for instance, what she has done and suffered in upholding the dignity of the sacrament of marriage,—the corner-stone of society!

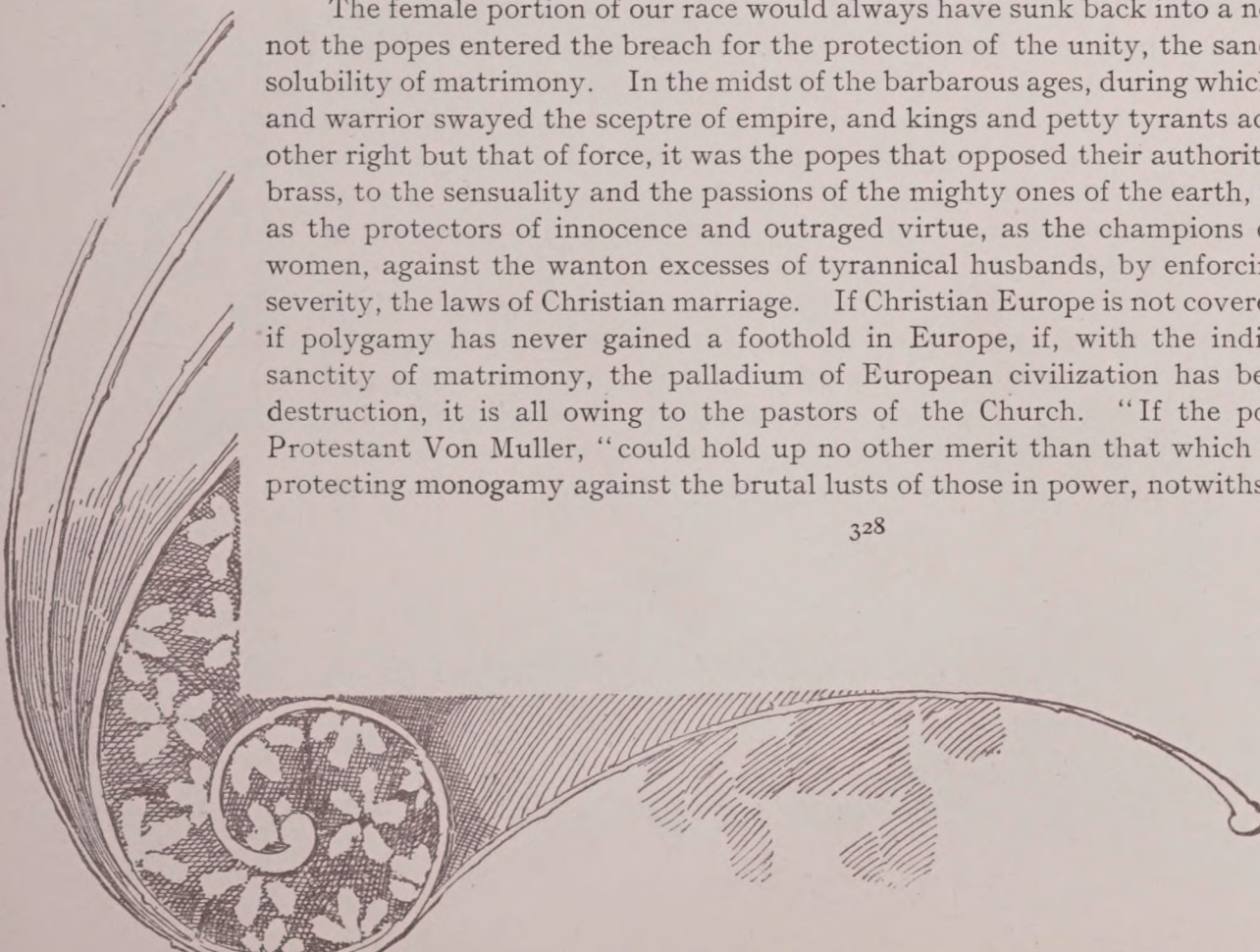
See the workings of Catholic and Protestant doctrines of marriage in society! Take the common instance of a man in whose heart there is a fearful struggle between conscience on the one hand and blind, brutish passion on the other! His wife,—that wife whom he once loved so dearly—has become hateful to him. Perhaps she has lost the charm of beauty which once fascinated his heart. Another stands before him—she is young, she is beautiful. Protestantism, like the tempter of hell, whispers in his



ear: "Sue for a divorce. The marriage bond can be broken. Youth and beauty may yet be yours." And the voice of conscience, the voice of God, is stifled. Brutish passion conquers. Divorce is sought and obtained, and the poor wife is cast away, and left heart-broken and companionless. And the children of such a marriage,—who shall care for them? Who shall teach them the virtues of obedience and charity? How can they respect a divorced mother, an adulterous father? No, these children become naturally the curse of society. They fill our prisons, our hospitals, the brothels.

On the contrary, if that man is a Catholic, the holy Church speaks to him in solemn warning: "See!" she says, "you took that wife in the day of her early joy and beauty. She gave you her young heart before the altar. You swore before God and His angels to be faithful to her until death. I declare to you then, that at the peril of your immortal soul, you must keep that union perpetual. That union shall end only when you have stood by her death-bed, when you have knelt at her grave."

The Catholic Church has always regarded Christian marriage as the corner-stone of society; and at that corner-stone have the pastors of the Church stood guard for two thousand years, insisting that Christian marriage is one, holy and indissoluble. Woman, weak and unprotected, has always found at Rome that guarantee which was refused her by him who had sworn at the altar of God to love her and to cherish her till death. Whilst in the nations which Protestantism tore from the bosom of the Church, the sacred laws of matrimony are trampled in the dust; whilst the statistics of these nations hold up to the world the sad spectacle of divorces almost as numerous as marriages, of separations of husband from wife, and wife from husband for the most trivial causes, thus granting to lust the widest margin of license, and legalizing concubinage and adultery; whilst the twentieth century records in its annals the existence of a community of licentious polygamists within the borders of one of the most civilized countries of the earth, we have yet to see the decree emanating from Rome that would permit even a beggar to repudiate his lawful wife in order to give his affections to an adulteress.



The female portion of our race would always have sunk back into a new slavery, had not the popes entered the breach for the protection of the unity, the sanctity, the indissolubility of matrimony. In the midst of the barbarous ages, during which the conqueror and warrior swayed the sceptre of empire, and kings and petty tyrants acknowledged no other right but that of force, it was the popes that opposed their authority, like a wall of brass, to the sensuality and the passions of the mighty ones of the earth, and stood forth as the protectors of innocence and outraged virtue, as the champions of the rights of women, against the wanton excesses of tyrannical husbands, by enforcing, in their full severity, the laws of Christian marriage. If Christian Europe is not covered with harems, if polygamy has never gained a foothold in Europe, if, with the indissolubility and sanctity of matrimony, the palladium of European civilization has been saved from destruction, it is all owing to the pastors of the Church. "If the popes," says the Protestant Von Muller, "could hold up no other merit than that which they gained by protecting monogamy against the brutal lusts of those in power, notwithstanding bribes,



threats, and persecutions, that fact alone would render them immortal for all future ages."

And how had they to battle till they had gained this merit? What sufferings had they to endure, what trials to undergo? When King Lothair, in the ninth century, repudiated his lawful wife, in order to live with a concubine, Pope Nicholas I at once took upon himself the defence of the rights and of the honor of the unhappy wife. All the arts of an intriguing policy were plied, but Nicholas remained unshaken; threats were used, but Nicholas remained firm. At last the king's brother, Louis II, appears with an army before the walls of Rome in order to compel the pope to yield. It is useless—Nicholas swerves not from the line of duty. Rome is besieged, the priests and people are maltreated and plundered, sanctuaries are desecrated, the cross is torn down and trampled under foot, and, in the midst of these scenes of blood and sacrilege, Nicholas flies to the Church of St. Peter. There he is besieged by the army of the emperor for two days and two nights, left without food or drink; he is willing to die of starvation on the tomb of St. Peter rather than yield to a brutal tyrant and sacrifice the sanctity of Christian marriage, the law of life, of Christian society. And the perseverance of Nicholas I was crowned with victory. He had to contend against a licentious king who was tired of restraint; against an emperor, who, with an army at his heels, came to enforce his brother's unjust demands; against two councils of venal bishops: one at Metz, the other at Aix-la-Chapelle, who had sanctioned the scandals of the adulterous monarch. Yet with all this opposition and the suffering it cost him, the pope succeeded in procuring the acknowledgment of the rights of an injured woman. And during succeeding ages we find Gregory V carrying on a similar combat against King Robert, and Urban II against King Philip of France. In the thirteenth century, Philip Augustus, mightier than his predecessors, set to work all the levers of power in order to move the pope to divorce him from his wife, Ingelburgis. Hear the noble answer of the great Innocent III:—

"Since, by the grace of God, we have the firm and unshaken will never to separate ourselves from justice and truth, neither moved by petitions nor bribed by presents, neither induced by love nor intimidated by hate, we will continue to go on in the royal path, turning neither to the right nor to the left; and we judge without any respect to persons, since God Himself does not respect persons."

After the death of his first wife, Isabella, Philip Augustus wished to gain the favor of Denmark by marrying Ingelburgis. The union had hardly been solemnized, when he wished to be divorced from her. A council of venal bishops assembled at Compiègne, and annulled his lawful marriage. The queen, poor woman, was summoned before her judges, and the sentence was read and translated to her. She could not speak the language of France, so her only cry was, "Rome!" And Rome heard her cry of distress and came to her rescue. Innocent III needed the alliance of France in the troubles in which he was engaged with Germany, Innocent III needed the assistance of France for the Crusade; yet Innocent III sent Peter of Capua as legate to France. A council is





convoked by the legate of the pope; Philip refuses to appear, in spite of the summons, and his whole kingdom is placed under interdict. Philip's rage knows no bounds; bishops are banished, his lawful wife is imprisoned, and the king vents his rage on the clergy of France. The barons, at last, appeal to the sword. The king complains to the pope of the harshness of the legate; and when Innocent only confirms the sentence of the legate, the king exclaims, "Happy Saladin! he had no pope!" Yet the king was forced to obey. When he asked the barons assembled in council, "What must I do?" their answer was, "Obey the pope; put away Agnes, and restore Ingelburgis." And, thanks to the severity of Innocent III, Philip repudiated his concubine, and restored Ingelburgis to her rights, as wife and queen.

Hear what the Protestant Hurter says in his *Life of Innocent*: "If Christianity has not been thrown aside as a worthless creed, into some isolated corner of the world; if it has not, like the sects of India, been reduced to a mere theory, if its European vitality has outlived the voluptuous effeminacy of the East, it is due to the watchful severity of the Roman Pontiffs—to their increasing care to maintain the principles of authority in the Church."

As often as we look toward England we are reminded of the words of Innocent III to Philip Augustus. We see Clement using them as his principles in his conduct toward the royal brute, Henry VIII. Catharine of Aragon, the lawful wife of Henry, had been repudiated by her disgraceful husband and it was again to Rome she appealed for protection. Clement remonstrated with Henry. The monarch calls the pope hard names. Clement repeats, "Thou shalt not commit adultery!" Henry threatens to tear England from the Church—he does it; still Clement insists, "Thou shalt not commit adultery!" The blood of Fisher and More is shed at Tyburn; still the pope repeats, "Thou shalt not commit adultery!" The firmness of the pope cost England's loss to the Church. It cost the pope bitter tears, and he prayed to heaven not to visit on the people of England the crimes of the despot, he prayed for the conversion of the nation; but to sacrifice the sanctity, the indissolubility of matrimony,—that he could never do; to abandon helpless woman to the brutality of men who were tired of the restraints of morality,—no, that the pope could never permit. If the court, if the palace, if the domestic hearth, refused a shelter, Rome was always open, a refuge to injured and down-trodden innocence.

"One must obey God more than man." This has ever been the language of the Church, whenever there was question of defending the laws of God against the powers of the earth, and in thus defending the laws of God, she has always shown herself *Catholic*.

Oh, how sad would be the state of society were the popes, the bishops and priests to be banished from the earth! The bonds that unite the husband and wife, the child and the parent, the friend and the friend would be broken. Peace and justice would flee from the earth. Robbery, murder, hatred, lust, and all the other crimes condemned by the Gospel would prevail. Faith would no longer elevate the souls of men to heaven. Hope, the sweet consoler of the afflicted, of the widow and the orphan, would flee away, and in her stead would reign black despair, terror and suicide. Where would we find the



sweet virtue of charity, if the popes, the bishops, and priests were to disappear forever? Where would we find that charity which consoles the poor and forsaken, which lovingly dries the tears of the widow and the orphan,—that charity which soothes the sick man in his sufferings and binds up the wounds of the bleeding defender of his country? Where would we find that charity which casts a spark of divine fire into the hearts of so many religious, bidding them abandon home, friends, and everything that is near and dear to them in this world, to go among strangers, among savage tribes, and gain there, in return for their heroism, nothing but outrage, suffering, and death? Where, I ask, would we find this charity, if the popes, the bishops, and priests were to disappear forever?

Let a parish be for many years without a priest, and the people thereof will become the blind victims of error, of superstition, and of all kinds of vices. Show me an age, a country, a nation, without priests, and I will show you an age, a country, a nation without morals, without virtue. Yes, if "religion and science, liberty and justice, principle and right," are not empty sounds—if they have a meaning, they owe their energetic existence in the world to the "salt of the earth,"—to the popes, bishops, and priests of the Catholic Church.

Finally, the Church, one, holy and Catholic, is also *apostolic*. Now, should some one ask:

SHOW HOW THE CATHOLIC CHURCH IS APOSTOLIC.

The Catholic Church is apostolic, because her chief pastor, the pope, is the lawful successor of St. Peter, and the bishops are the lawful successors of the other apostles, from whom they have their doctrine, their orders, and their mission, through an unbroken succession of bishops.

The Catholic Church can show precisely how she obtained possession of the divine authority of the apostles. The Roman Pontiff, Leo XIII, can name the two hundred and fifty-four Popes who, without a break, handed down the authority of St. Peter, the head of the apostles, even to himself. He can tell the day and hour of his election and consecration, which are consigned to imperishable monuments.

Every bishop of the Catholic Church can also show the authentic titles which prove the transmission of the apostolic authority from the pontiff who founded his Church down to himself, the validity of his ordination, and the legitimate character of his mission. Every priest receives his authority from his bishop. Thus there is not a break in those glorious lines of bishops, which each episcopal see, and above all sees, that of Peter, can show alike to friend and foe. Here nothing is arbitrary, nothing uncertain. The apostolic ministry is perpetuated under the presidency of the head of the apostles, with the perpetual presence and assistance of Him who promised to be with His own, even to the end of the world. Thus the authority of the minister of our altars does not depend on the power of any temporal monarch nor on the people; it depends solely on the head and chief pastor in the apostolical hierarchy. What noble

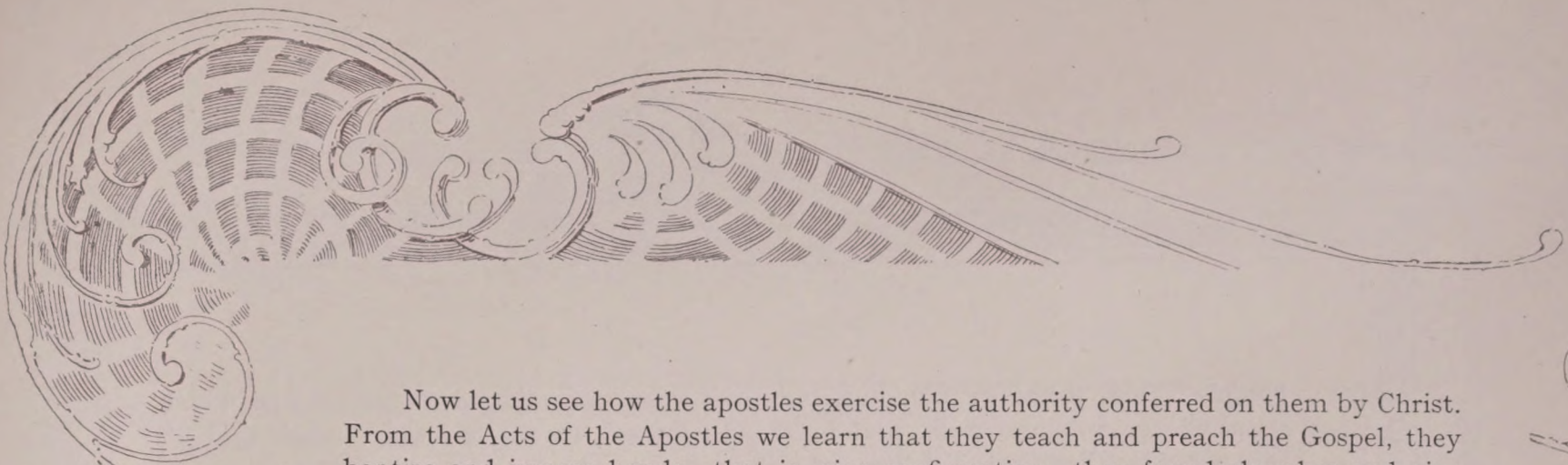


independence this! It is the security of the faithful, and constitutes both the greatness of the Church and the dignity of her pastors.

In the beginning of the thirteenth century the Pope sent ambassadors to the famous Tartar monarch, Jengis Khan. The Tartars asked the ambassadors, "Who is the pope? Is he not an old man at least five hundred years of age?" They might have said twelve hundred, and they would have been right; for, as Pius IX has said so truly, "Simon may die, but Peter lives forever:" and Peter will live until time shall have ended its course. Leo XIII is to us Peter; for each pontiff as he comes, reigns upon Peter's throne, speaks with his voice, binds and looses with his hands, opens and closes the kingdom with the keys which Peter once took from the pierced hands of his divine Master; and he will hold those keys of life and death till the number of the elect is filled and the last of the redeemed enters his Father's house.

The Church taught and governed in our days by the pope and bishops differs not in its essential character from the Church taught and governed by Peter and the apostles. Let us see how Peter exercises the authority conferred on him, and, through him, upon all his successors, by Jesus Christ. After the resurrection of our Saviour who appeared to Peter first of all the apostles, he is the first to proclaim that resurrection to all the people, and he confirms the truth of his testimony by a miracle (Acts 2:14; and 3:15). After the ascension of our Lord, Peter assembled the apostles and some disciples in the upper chamber and addressed them thus: "The Scripture must needs be fulfilled," which foretells the defection of Judas and his place being taken by another. We therefore must choose one from among us who has been a witness to the miracles and resurrection of the Son of God, to take his place (Acts 1:16). Is the Gospel to be preached to the Gentiles? It is Peter to whom the solution of the difficulty is revealed, it is he who decides, "all holding their peace and giving glory to God" (Acts 3:18). Peter first received the Gentiles into the Church (Acts 10) after having been the first to introduce the Jews into her sacred fold. At a later period the question of circumcision and the ceremonies of the law came up. Peter at once rose up, and explained the common faith. All listened in silence. A decree was made in which the faith on this point was determined forever. Peter visited the Christians of Joppe, Lydda, Galilee, Pontus, Galatia, Cappadocia, Asia, Bithynia, etc. (Acts 9). Everywhere he founded new congregations of Christians and visited them all in his office of Supreme Pastor. From Jerusalem he went to Antioch, from Antioch to Rome, where he combated the heresy of Simon the Magician, and finally sealed his glorious apostleship by dying a martyr's death.

As the lawful successor of the Prince of the Apostles, the pope decides without appeal, matters of faith and morals, convokes general councils, presides over and confirms them, founds churches, visits them in person or by his delegates, appoints bishops, confirms them in the faith, and acts in all as the Supreme Head and Pastor of the Catholic Church. Peter took possession for himself and his successors, of all the prerogatives and duties of the Sovereign Pontificate.

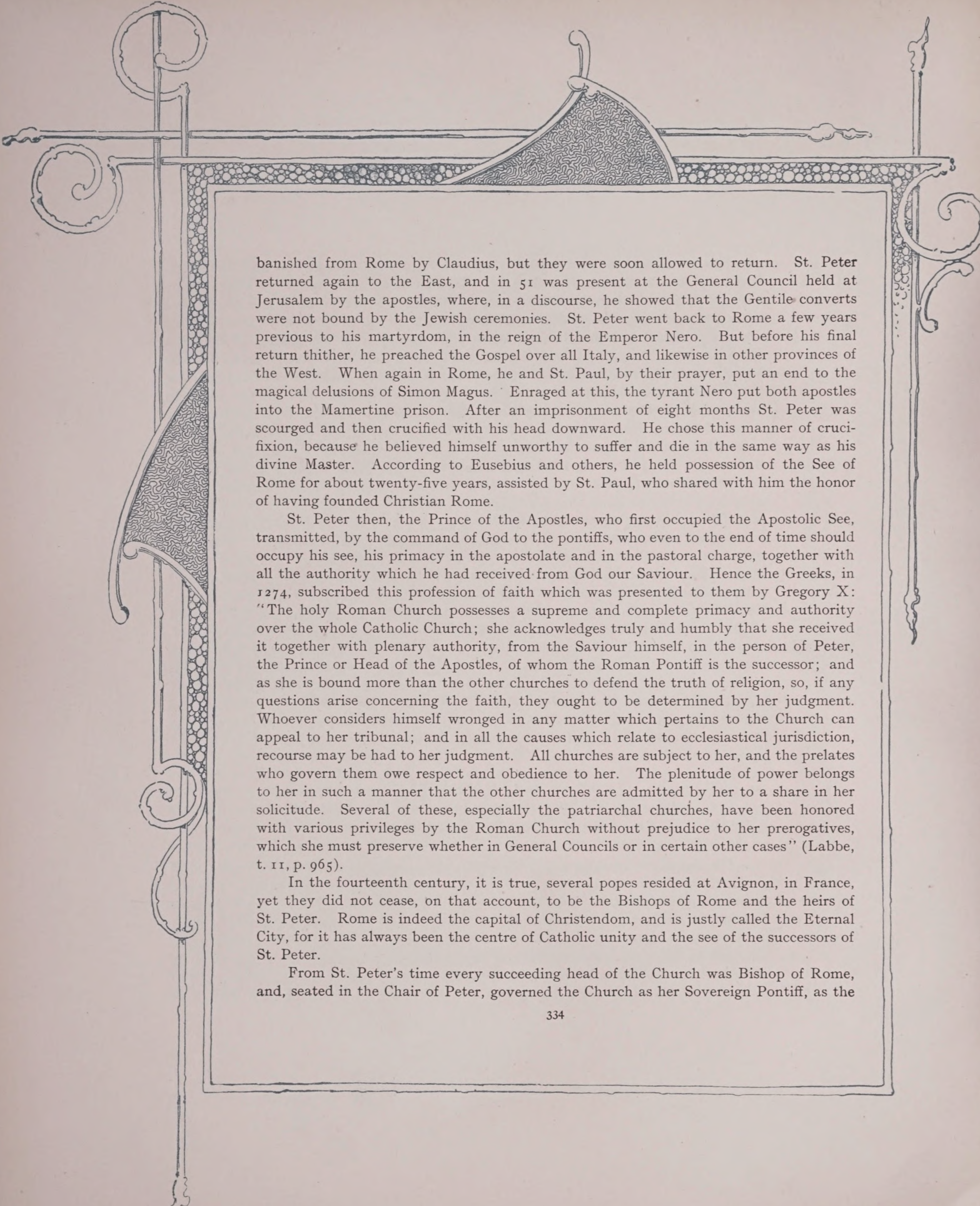


Now let us see how the apostles exercise the authority conferred on them by Christ. From the Acts of the Apostles we learn that they teach and preach the Gospel, they baptize and impose hands—that is, give confirmation—they found churches and give them pastors; they choose one to succeed Judas, in the Council of Jerusalem, they regulate whatever concerns faith and discipline, saying: “It has seemed good to the Holy Ghost and to us” (Acts 15: 82); they resolve difficulties and repress scandals that arise, and, if necessary, they excommunicate him who deserves to be cut off from the communion of the faithful till he truly repents; they command the Christians to avoid teachers who were not sent by Christ (Tit. 3: 10), and to receive their *oral traditions* as well as their written instructions (II Thess. 2: 14); they clearly teach that the Church is founded upon the apostolic ministry (Eph. 2: 20); that Christ appointed apostles, pastors, doctors, in a word, a teaching and governing body, to accomplish the work of sanctifying the elect, that “we be not carried about with every wind of doctrine” (Eph. 4: 12–14); they also teach that the Holy Ghost has appointed bishops to rule the Church of God (Acts 20: 28); that the reading of holy scripture “is profitable” to those especially who “teach and reprove others,” yet that they contain difficult passages, “which the unlearned wrest” from their true meaning “to their own destruction” (II Peter 3: 16). What is all this but precisely what the bishops of the Catholic Church practice to-day? They teach, decide on points of faith and morals, give confirmation, ordain priests; they govern, punish, excommunicate, grant indulgences, recommend the faithful not to become familiar with heretics; they assemble in council to regulate in matters concerning faith, morals, and discipline, and all this they do in the name of the Holy Ghost who has promised them his assistance. They teach that the unwritten word of God is to be received with the same faith as the written; and each bishop says with the great apostle, that he is “appointed by the Holy Spirit” to govern his Church. Thus we see that the Church of Jesus Christ, as described by St. Luke, St. Paul, St. James and the others, is precisely the same as the Church which is called one, holy, Catholic and *Apostolic*. Now,

WHY IS THE CATHOLIC CHURCH CALLED ROMAN?

The Catholic Church is called Roman: (1) because the visible head of the Church is Bishop of Rome; (2) because St. Peter and his successors fixed their see in Rome; (3) because all the Catholic Churches in the world profess their union with the Roman Church.

The Catholic Church is called Roman because at Rome the pope as visible head of the Church, has fixed his see. St. Peter was the first Pope and first bishop of Rome. After having preached in Jerusalem and presided for seven years over the Church of Antioch, he left St. Ignatius in his place at Antioch, and went to Rome where he fixed his see. He was, however, often absent to perform his apostolical duties in other countries. He came to Rome in A. D. 40. Having remained there for some considerable time, he went back to the East but returned to Rome not long after. In 49, on account of some tumult raised by the Jews against the Christians, St. Peter and St. Paul were

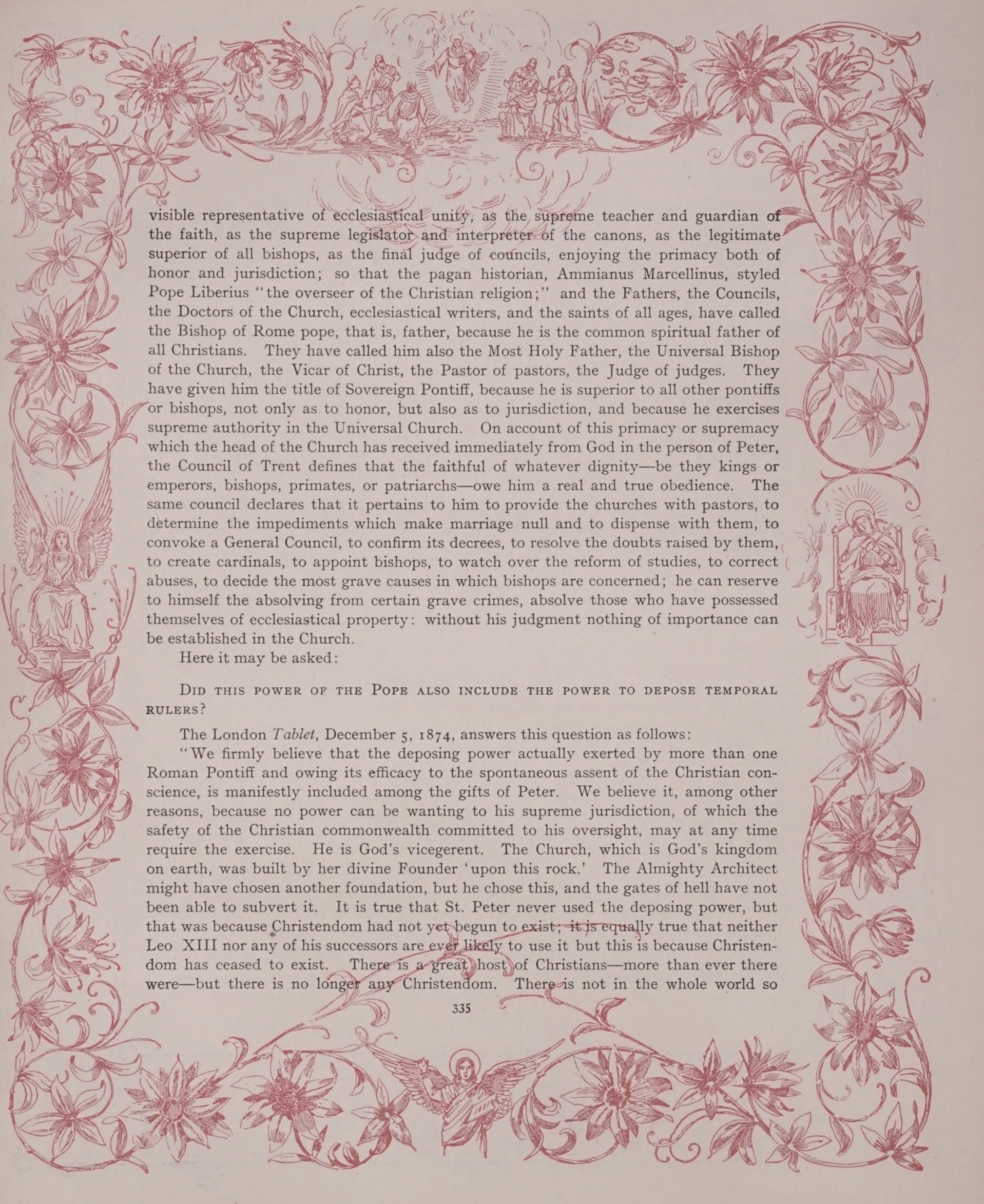


banished from Rome by Claudius, but they were soon allowed to return. St. Peter returned again to the East, and in 51 was present at the General Council held at Jerusalem by the apostles, where, in a discourse, he showed that the Gentile converts were not bound by the Jewish ceremonies. St. Peter went back to Rome a few years previous to his martyrdom, in the reign of the Emperor Nero. But before his final return thither, he preached the Gospel over all Italy, and likewise in other provinces of the West. When again in Rome, he and St. Paul, by their prayer, put an end to the magical delusions of Simon Magus. Enraged at this, the tyrant Nero put both apostles into the Mamertine prison. After an imprisonment of eight months St. Peter was scourged and then crucified with his head downward. He chose this manner of crucifixion, because he believed himself unworthy to suffer and die in the same way as his divine Master. According to Eusebius and others, he held possession of the See of Rome for about twenty-five years, assisted by St. Paul, who shared with him the honor of having founded Christian Rome.

St. Peter then, the Prince of the Apostles, who first occupied the Apostolic See, transmitted, by the command of God to the pontiffs, who even to the end of time should occupy his see, his primacy in the apostolate and in the pastoral charge, together with all the authority which he had received from God our Saviour. Hence the Greeks, in 1274, subscribed this profession of faith which was presented to them by Gregory X: "The holy Roman Church possesses a supreme and complete primacy and authority over the whole Catholic Church; she acknowledges truly and humbly that she received it together with plenary authority, from the Saviour himself, in the person of Peter, the Prince or Head of the Apostles, of whom the Roman Pontiff is the successor; and as she is bound more than the other churches to defend the truth of religion, so, if any questions arise concerning the faith, they ought to be determined by her judgment. Whoever considers himself wronged in any matter which pertains to the Church can appeal to her tribunal; and in all the causes which relate to ecclesiastical jurisdiction, recourse may be had to her judgment. All churches are subject to her, and the prelates who govern them owe respect and obedience to her. The plenitude of power belongs to her in such a manner that the other churches are admitted by her to a share in her solicitude. Several of these, especially the patriarchal churches, have been honored with various privileges by the Roman Church without prejudice to her prerogatives, which she must preserve whether in General Councils or in certain other cases" (Labbe, t. 11, p. 965).

In the fourteenth century, it is true, several popes resided at Avignon, in France, yet they did not cease, on that account, to be the Bishops of Rome and the heirs of St. Peter. Rome is indeed the capital of Christendom, and is justly called the Eternal City, for it has always been the centre of Catholic unity and the see of the successors of St. Peter.

From St. Peter's time every succeeding head of the Church was Bishop of Rome, and, seated in the Chair of Peter, governed the Church as her Sovereign Pontiff, as the



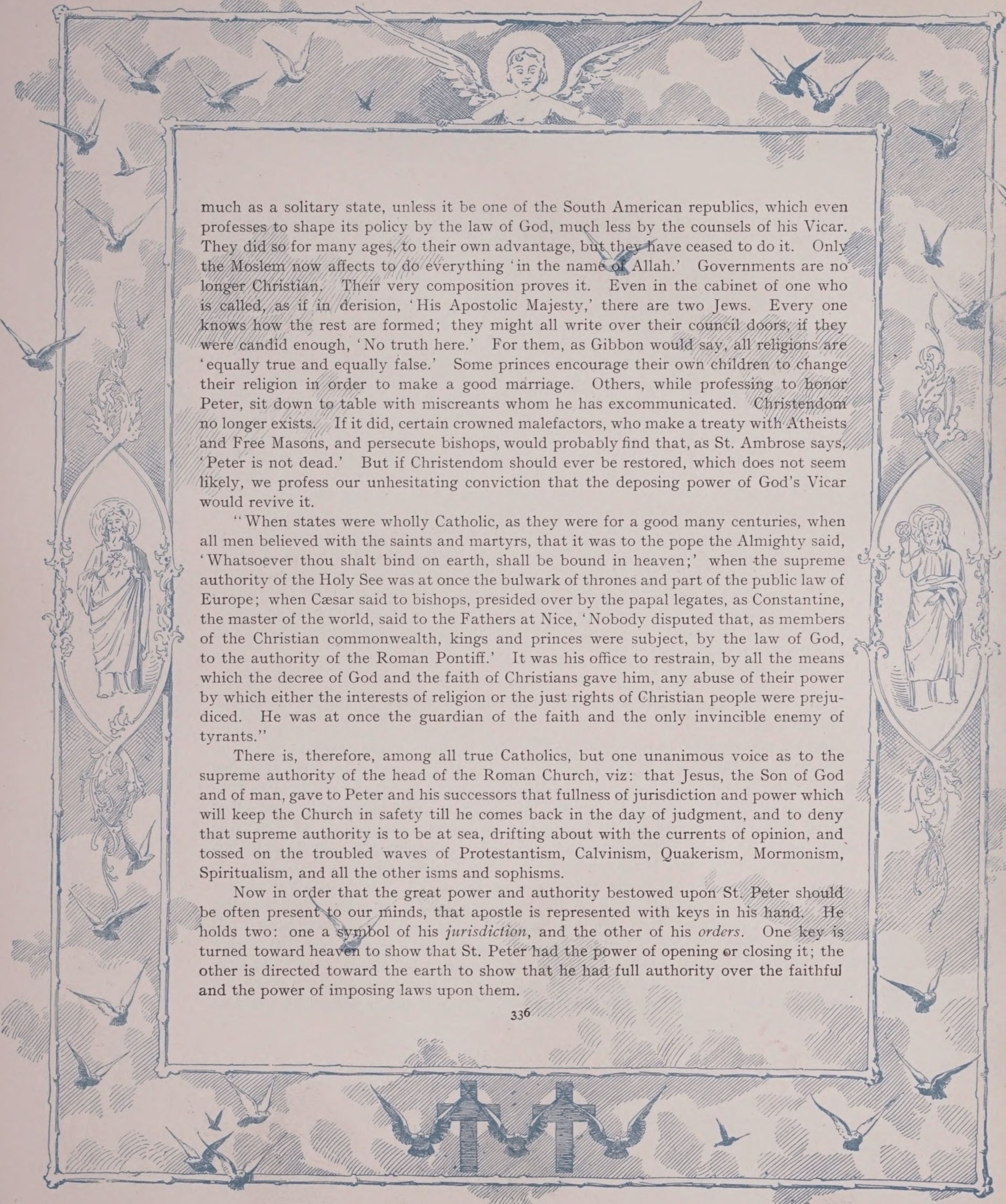
visible representative of ecclesiastical unity, as the supreme teacher and guardian of the faith, as the supreme legislator and interpreter of the canons, as the legitimate superior of all bishops, as the final judge of councils, enjoying the primacy both of honor and jurisdiction; so that the pagan historian, Ammianus Marcellinus, styled Pope Liberius "the overseer of the Christian religion;" and the Fathers, the Councils, the Doctors of the Church, ecclesiastical writers, and the saints of all ages, have called the Bishop of Rome pope, that is, father, because he is the common spiritual father of all Christians. They have called him also the Most Holy Father, the Universal Bishop of the Church, the Vicar of Christ, the Pastor of pastors, the Judge of judges. They have given him the title of Sovereign Pontiff, because he is superior to all other pontiffs or bishops, not only as to honor, but also as to jurisdiction, and because he exercises supreme authority in the Universal Church. On account of this primacy or supremacy which the head of the Church has received immediately from God in the person of Peter, the Council of Trent defines that the faithful of whatever dignity—be they kings or emperors, bishops, primates, or patriarchs—owe him a real and true obedience. The same council declares that it pertains to him to provide the churches with pastors, to determine the impediments which make marriage null and to dispense with them, to convoke a General Council, to confirm its decrees, to resolve the doubts raised by them, to create cardinals, to appoint bishops, to watch over the reform of studies, to correct abuses, to decide the most grave causes in which bishops are concerned; he can reserve to himself the absolving from certain grave crimes, absolve those who have possessed themselves of ecclesiastical property: without his judgment nothing of importance can be established in the Church.

Here it may be asked:

DID THIS POWER OF THE POPE ALSO INCLUDE THE POWER TO DEPOSE TEMPORAL RULERS?

The *London Tablet*, December 5, 1874, answers this question as follows:

"We firmly believe that the deposing power actually exerted by more than one Roman Pontiff and owing its efficacy to the spontaneous assent of the Christian conscience, is manifestly included among the gifts of Peter. We believe it, among other reasons, because no power can be wanting to his supreme jurisdiction, of which the safety of the Christian commonwealth committed to his oversight, may at any time require the exercise. He is God's vicerent. The Church, which is God's kingdom on earth, was built by her divine Founder 'upon this rock.' The Almighty Architect might have chosen another foundation, but he chose this, and the gates of hell have not been able to subvert it. It is true that St. Peter never used the deposing power, but that was because Christendom had not yet begun to exist; it is equally true that neither Leo XIII nor any of his successors are ever likely to use it but this is because Christendom has ceased to exist. There is a great host of Christians—more than ever there were—but there is no longer any Christendom. There is not in the whole world so

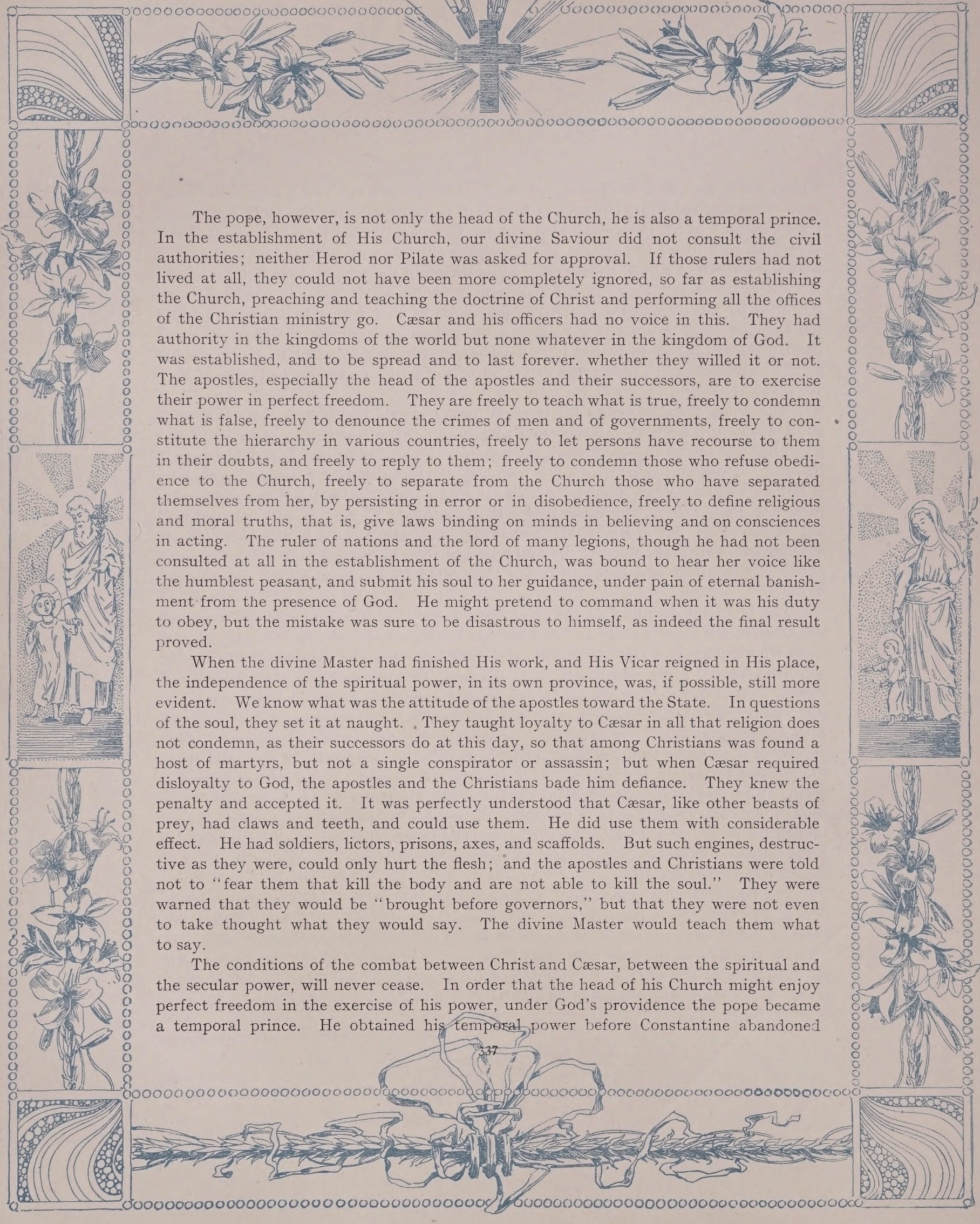


much as a solitary state, unless it be one of the South American republics, which even professes to shape its policy by the law of God, much less by the counsels of his Vicar. They did so for many ages, to their own advantage, but they have ceased to do it. Only the Moslem now affects to do everything 'in the name of Allah.' Governments are no longer Christian. Their very composition proves it. Even in the cabinet of one who is called, as if in derision, 'His Apostolic Majesty,' there are two Jews. Every one knows how the rest are formed; they might all write over their council doors, if they were candid enough, 'No truth here.' For them, as Gibbon would say, all religions are 'equally true and equally false.' Some princes encourage their own children to change their religion in order to make a good marriage. Others, while professing to honor Peter, sit down to table with miscreants whom he has excommunicated. Christendom no longer exists. If it did, certain crowned malefactors, who make a treaty with Atheists and Free Masons, and persecute bishops, would probably find that, as St. Ambrose says, 'Peter is not dead.' But if Christendom should ever be restored, which does not seem likely, we profess our unhesitating conviction that the deposing power of God's Vicar would revive it.

"When states were wholly Catholic, as they were for a good many centuries, when all men believed with the saints and martyrs, that it was to the pope the Almighty said, 'Whatsoever thou shalt bind on earth, shall be bound in heaven;' when the supreme authority of the Holy See was at once the bulwark of thrones and part of the public law of Europe; when Cæsar said to bishops, presided over by the papal legates, as Constantine, the master of the world, said to the Fathers at Nice, 'Nobody disputed that, as members of the Christian commonwealth, kings and princes were subject, by the law of God, to the authority of the Roman Pontiff.' It was his office to restrain, by all the means which the decree of God and the faith of Christians gave him, any abuse of their power by which either the interests of religion or the just rights of Christian people were prejudiced. He was at once the guardian of the faith and the only invincible enemy of tyrants."

There is, therefore, among all true Catholics, but one unanimous voice as to the supreme authority of the head of the Roman Church, viz: that Jesus, the Son of God and of man, gave to Peter and his successors that fullness of jurisdiction and power which will keep the Church in safety till he comes back in the day of judgment, and to deny that supreme authority is to be at sea, drifting about with the currents of opinion, and tossed on the troubled waves of Protestantism, Calvinism, Quakerism, Mormonism, Spiritualism, and all the other isms and sophisms.

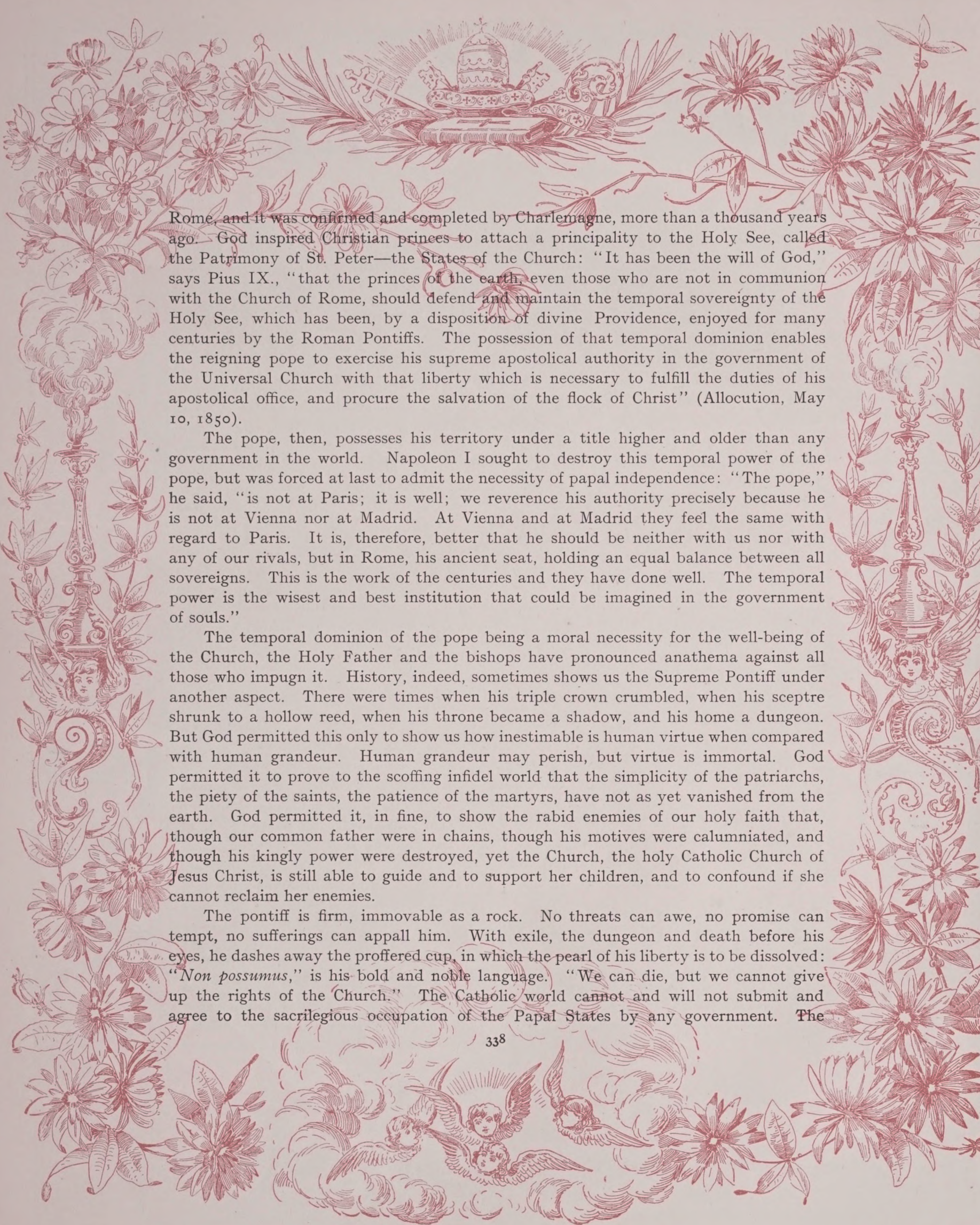
Now in order that the great power and authority bestowed upon St. Peter should be often present to our minds, that apostle is represented with keys in his hand. He holds two: one a symbol of his *jurisdiction*, and the other of his *orders*. One key is turned toward heaven to show that St. Peter had the power of opening or closing it; the other is directed toward the earth to show that he had full authority over the faithful and the power of imposing laws upon them.



The pope, however, is not only the head of the Church, he is also a temporal prince. In the establishment of His Church, our divine Saviour did not consult the civil authorities; neither Herod nor Pilate was asked for approval. If those rulers had not lived at all, they could not have been more completely ignored, so far as establishing the Church, preaching and teaching the doctrine of Christ and performing all the offices of the Christian ministry go. Cæsar and his officers had no voice in this. They had authority in the kingdoms of the world but none whatever in the kingdom of God. It was established, and to be spread and to last forever, whether they willed it or not. The apostles, especially the head of the apostles and their successors, are to exercise their power in perfect freedom. They are freely to teach what is true, freely to condemn what is false, freely to denounce the crimes of men and of governments, freely to constitute the hierarchy in various countries, freely to let persons have recourse to them in their doubts, and freely to reply to them; freely to condemn those who refuse obedience to the Church, freely to separate from the Church those who have separated themselves from her, by persisting in error or in disobedience, freely to define religious and moral truths, that is, give laws binding on minds in believing and on consciences in acting. The ruler of nations and the lord of many legions, though he had not been consulted at all in the establishment of the Church, was bound to hear her voice like the humblest peasant, and submit his soul to her guidance, under pain of eternal banishment from the presence of God. He might pretend to command when it was his duty to obey, but the mistake was sure to be disastrous to himself, as indeed the final result proved.

When the divine Master had finished His work, and His Vicar reigned in His place, the independence of the spiritual power, in its own province, was, if possible, still more evident. We know what was the attitude of the apostles toward the State. In questions of the soul, they set it at naught. They taught loyalty to Cæsar in all that religion does not condemn, as their successors do at this day, so that among Christians was found a host of martyrs, but not a single conspirator or assassin; but when Cæsar required disloyalty to God, the apostles and the Christians bade him defiance. They knew the penalty and accepted it. It was perfectly understood that Cæsar, like other beasts of prey, had claws and teeth, and could use them. He did use them with considerable effect. He had soldiers, lictors, prisons, axes, and scaffolds. But such engines, destructive as they were, could only hurt the flesh; and the apostles and Christians were told not to "fear them that kill the body and are not able to kill the soul." They were warned that they would be "brought before governors," but that they were not even to take thought what they would say. The divine Master would teach them what to say.

The conditions of the combat between Christ and Cæsar, between the spiritual and the secular power, will never cease. In order that the head of his Church might enjoy perfect freedom in the exercise of his power, under God's providence the pope became a temporal prince. He obtained his temporal power before Constantine abandoned

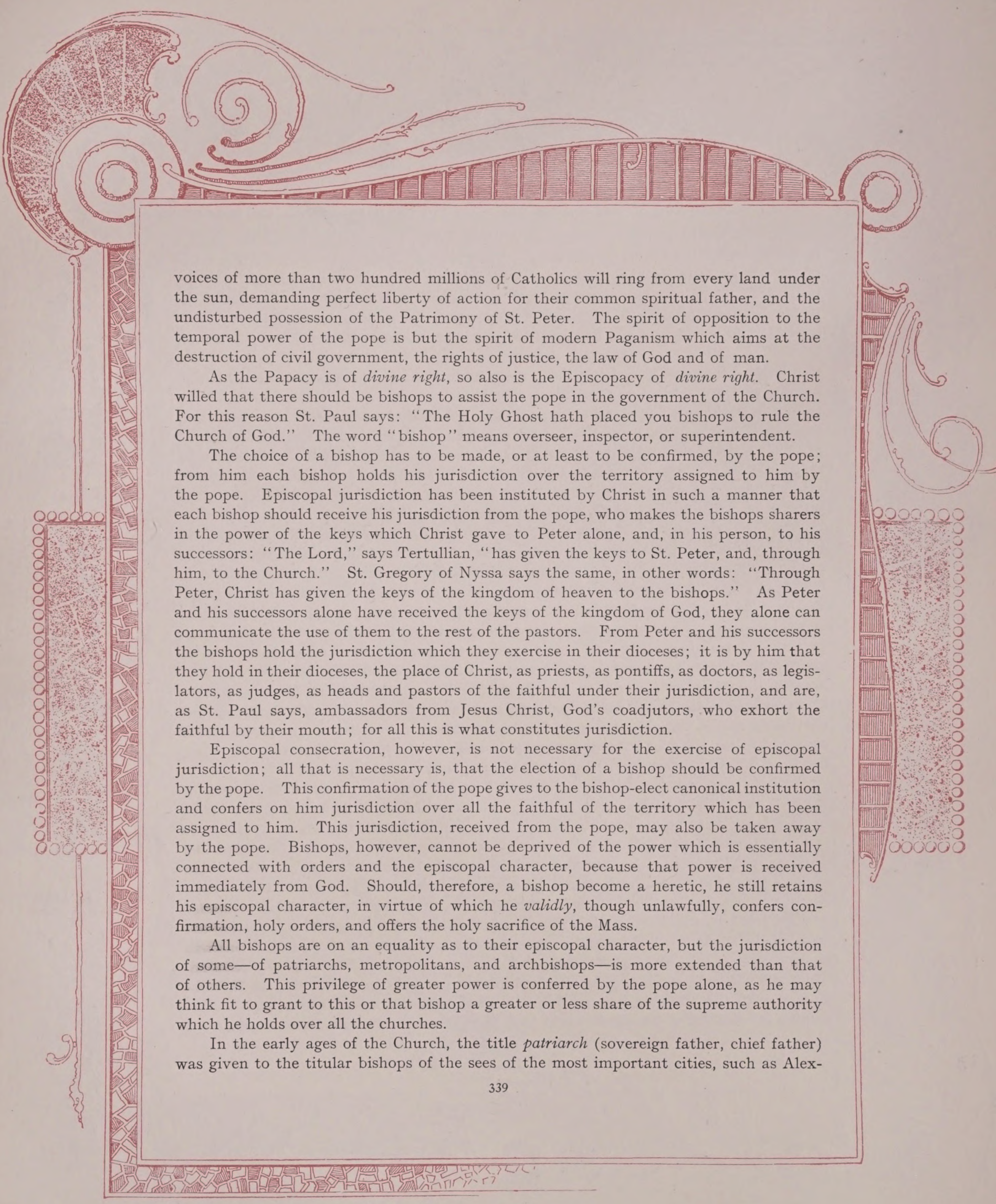


Rome, and it was confirmed and completed by Charlemagne, more than a thousand years ago. God inspired Christian princes to attach a principality to the Holy See, called the Patrimony of St. Peter—the States of the Church: “It has been the will of God,” says Pius IX., “that the princes of the earth, even those who are not in communion with the Church of Rome, should defend and maintain the temporal sovereignty of the Holy See, which has been, by a disposition of divine Providence, enjoyed for many centuries by the Roman Pontiffs. The possession of that temporal dominion enables the reigning pope to exercise his supreme apostolical authority in the government of the Universal Church with that liberty which is necessary to fulfill the duties of his apostolical office, and procure the salvation of the flock of Christ” (Allocution, May 10, 1850).

The pope, then, possesses his territory under a title higher and older than any government in the world. Napoleon I sought to destroy this temporal power of the pope, but was forced at last to admit the necessity of papal independence: “The pope,” he said, “is not at Paris; it is well; we reverence his authority precisely because he is not at Vienna nor at Madrid. At Vienna and at Madrid they feel the same with regard to Paris. It is, therefore, better that he should be neither with us nor with any of our rivals, but in Rome, his ancient seat, holding an equal balance between all sovereigns. This is the work of the centuries and they have done well. The temporal power is the wisest and best institution that could be imagined in the government of souls.”

The temporal dominion of the pope being a moral necessity for the well-being of the Church, the Holy Father and the bishops have pronounced anathema against all those who impugn it. History, indeed, sometimes shows us the Supreme Pontiff under another aspect. There were times when his triple crown crumbled, when his sceptre shrunk to a hollow reed, when his throne became a shadow, and his home a dungeon. But God permitted this only to show us how inestimable is human virtue when compared with human grandeur. Human grandeur may perish, but virtue is immortal. God permitted it to prove to the scoffing infidel world that the simplicity of the patriarchs, the piety of the saints, the patience of the martyrs, have not as yet vanished from the earth. God permitted it, in fine, to show the rabid enemies of our holy faith that, though our common father were in chains, though his motives were calumniated, and though his kingly power were destroyed, yet the Church, the holy Catholic Church of Jesus Christ, is still able to guide and to support her children, and to confound if she cannot reclaim her enemies.

The pontiff is firm, immovable as a rock. No threats can awe, no promise can tempt, no sufferings can appall him. With exile, the dungeon and death before his eyes, he dashes away the proffered cup, in which the pearl of his liberty is to be dissolved: “*Non possumus*,” is his bold and noble language. “We can die, but we cannot give up the rights of the Church.” The Catholic world cannot and will not submit and agree to the sacrilegious occupation of the Papal States by any government. The



voices of more than two hundred millions of Catholics will ring from every land under the sun, demanding perfect liberty of action for their common spiritual father, and the undisturbed possession of the Patrimony of St. Peter. The spirit of opposition to the temporal power of the pope is but the spirit of modern Paganism which aims at the destruction of civil government, the rights of justice, the law of God and of man.

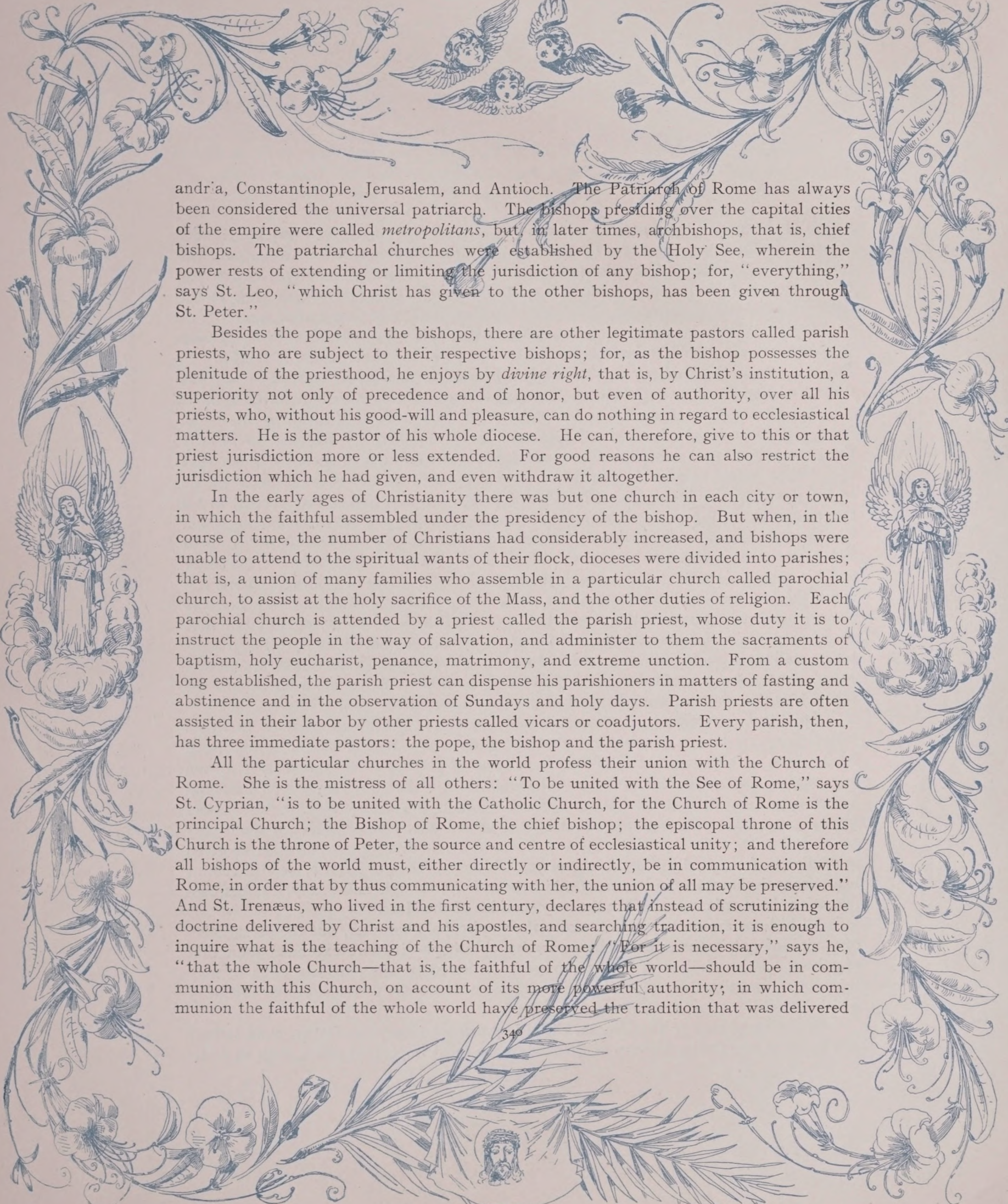
As the Papacy is of *divine right*, so also is the Episcopacy of *divine right*. Christ willed that there should be bishops to assist the pope in the government of the Church. For this reason St. Paul says: "The Holy Ghost hath placed you bishops to rule the Church of God." The word "bishop" means overseer, inspector, or superintendent.

The choice of a bishop has to be made, or at least to be confirmed, by the pope; from him each bishop holds his jurisdiction over the territory assigned to him by the pope. Episcopal jurisdiction has been instituted by Christ in such a manner that each bishop should receive his jurisdiction from the pope, who makes the bishops sharers in the power of the keys which Christ gave to Peter alone, and, in his person, to his successors: "The Lord," says Tertullian, "has given the keys to St. Peter, and, through him, to the Church." St. Gregory of Nyssa says the same, in other words: "Through Peter, Christ has given the keys of the kingdom of heaven to the bishops." As Peter and his successors alone have received the keys of the kingdom of God, they alone can communicate the use of them to the rest of the pastors. From Peter and his successors the bishops hold the jurisdiction which they exercise in their dioceses; it is by him that they hold in their dioceses, the place of Christ, as priests, as pontiffs, as doctors, as legislators, as judges, as heads and pastors of the faithful under their jurisdiction, and are, as St. Paul says, ambassadors from Jesus Christ, God's coadjutors, who exhort the faithful by their mouth; for all this is what constitutes jurisdiction.

Episcopal consecration, however, is not necessary for the exercise of episcopal jurisdiction; all that is necessary is, that the election of a bishop should be confirmed by the pope. This confirmation of the pope gives to the bishop-elect canonical institution and confers on him jurisdiction over all the faithful of the territory which has been assigned to him. This jurisdiction, received from the pope, may also be taken away by the pope. Bishops, however, cannot be deprived of the power which is essentially connected with orders and the episcopal character, because that power is received immediately from God. Should, therefore, a bishop become a heretic, he still retains his episcopal character, in virtue of which he *validly*, though unlawfully, confers confirmation, holy orders, and offers the holy sacrifice of the Mass.

All bishops are on an equality as to their episcopal character, but the jurisdiction of some—of patriarchs, metropolitans, and archbishops—is more extended than that of others. This privilege of greater power is conferred by the pope alone, as he may think fit to grant to this or that bishop a greater or less share of the supreme authority which he holds over all the churches.

In the early ages of the Church, the title *patriarch* (sovereign father, chief father) was given to the titular bishops of the sees of the most important cities, such as Alex-



andria, Constantinople, Jerusalem, and Antioch. The Patriarch of Rome has always been considered the universal patriarch. The bishops presiding over the capital cities of the empire were called *metropolitans*, but, in later times, archbishops, that is, chief bishops. The patriarchal churches were established by the Holy See, wherein the power rests of extending or limiting the jurisdiction of any bishop; for, "everything," says St. Leo, "which Christ has given to the other bishops, has been given through St. Peter."

Besides the pope and the bishops, there are other legitimate pastors called parish priests, who are subject to their respective bishops; for, as the bishop possesses the plenitude of the priesthood, he enjoys by *divine right*, that is, by Christ's institution, a superiority not only of precedence and of honor, but even of authority, over all his priests, who, without his good-will and pleasure, can do nothing in regard to ecclesiastical matters. He is the pastor of his whole diocese. He can, therefore, give to this or that priest jurisdiction more or less extended. For good reasons he can also restrict the jurisdiction which he had given, and even withdraw it altogether.

In the early ages of Christianity there was but one church in each city or town, in which the faithful assembled under the presidency of the bishop. But when, in the course of time, the number of Christians had considerably increased, and bishops were unable to attend to the spiritual wants of their flock, dioceses were divided into parishes; that is, a union of many families who assemble in a particular church called parochial church, to assist at the holy sacrifice of the Mass, and the other duties of religion. Each parochial church is attended by a priest called the parish priest, whose duty it is to instruct the people in the way of salvation, and administer to them the sacraments of baptism, holy eucharist, penance, matrimony, and extreme unction. From a custom long established, the parish priest can dispense his parishioners in matters of fasting and abstinence and in the observation of Sundays and holy days. Parish priests are often assisted in their labor by other priests called vicars or coadjutors. Every parish, then, has three immediate pastors: the pope, the bishop and the parish priest.

All the particular churches in the world profess their union with the Church of Rome. She is the mistress of all others: "To be united with the See of Rome," says St. Cyprian, "is to be united with the Catholic Church, for the Church of Rome is the principal Church; the Bishop of Rome, the chief bishop; the episcopal throne of this Church is the throne of Peter, the source and centre of ecclesiastical unity; and therefore all bishops of the world must, either directly or indirectly, be in communication with Rome, in order that by thus communicating with her, the union of all may be preserved." And St. Irenæus, who lived in the first century, declares that instead of scrutinizing the doctrine delivered by Christ and his apostles, and searching tradition, it is enough to inquire what is the teaching of the Church of Rome: "For it is necessary," says he, "that the whole Church—that is, the faithful of the whole world—should be in communion with this Church, on account of its more powerful authority; in which communion the faithful of the whole world have preserved the tradition that was delivered

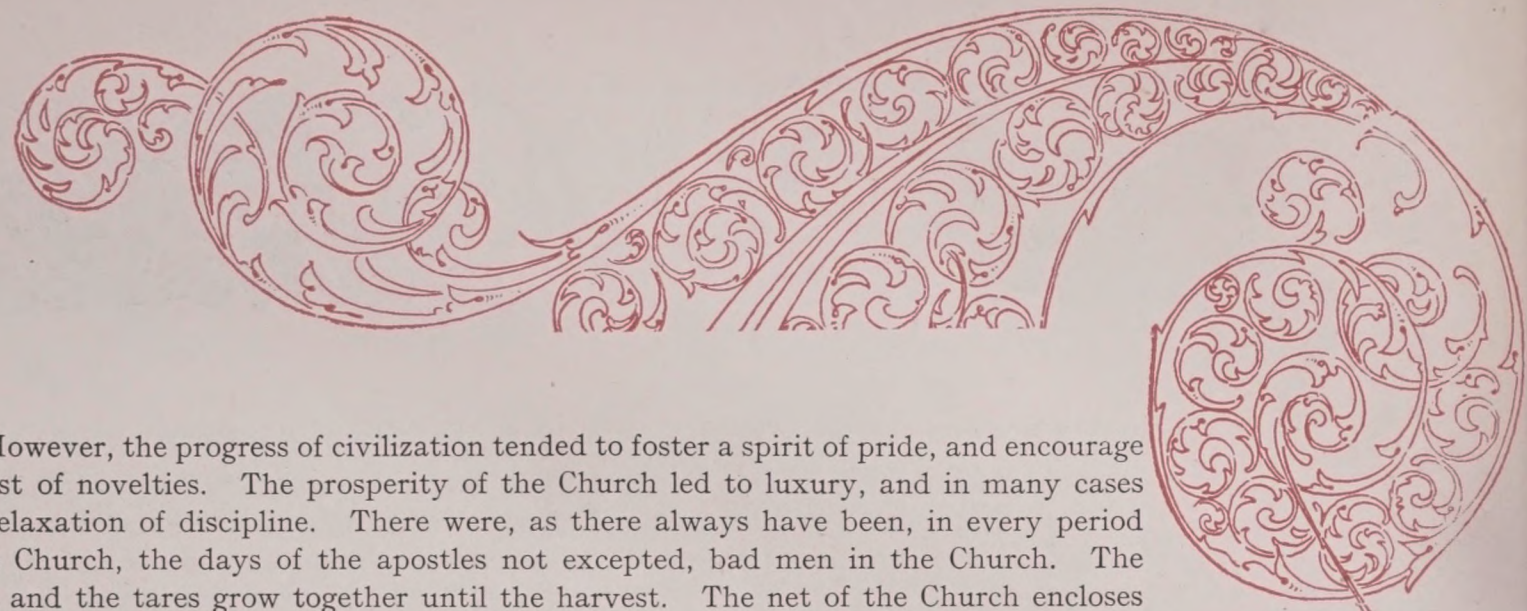
by the apostles. When, therefore, you know the faith of this Church, you have also learned the faith of the others" (Contr. Hæret. 3:3, n. 2). "Whoever," says St. Jerome, is not in communion with the Church of Rome, is outside the Church" (Adv. Jovian., lib. 1, n. 26).

The One, Holy, Catholic, Apostolic and Roman Church, then, unites all the distinguishing marks of her divine institution and mission. Nowhere do these distinctive marks of the Church of Christ appear with more lustre than in those holy assemblies, called General Councils. The Church's *unity* appears most strikingly in the union of all the members to the same supreme head who convoked the council, presides over it, confirms and executes its decrees. The *sanctity* of the Church is clearly seen in her condemnation of errors, and extirpation of abuses. The *catholicity* of the Church is seen in the convocation of the pastors of the whole Christian world; and the *apostolicity* of the Church is manifest in the assembly of all the bishops, the successors of the apostles, who are convoked, heard, and called to judge in matters of faith and morals, to regulate discipline, to acknowledge the authority of tradition, to confirm the doctrine of the apostles, and, after their return to their respective dioceses, to communicate to their diocesans "what hath seemed good to the Holy Ghost and to them"; at which the hearts of all the faithful in the world are filled with consolation and joy, and deep gratitude toward Jesus Christ, who continues to speak to them through blessed Peter and the other apostles, in their lawful successors, the bishops of the One, Holy, Catholic, Apostolic and Roman Church.

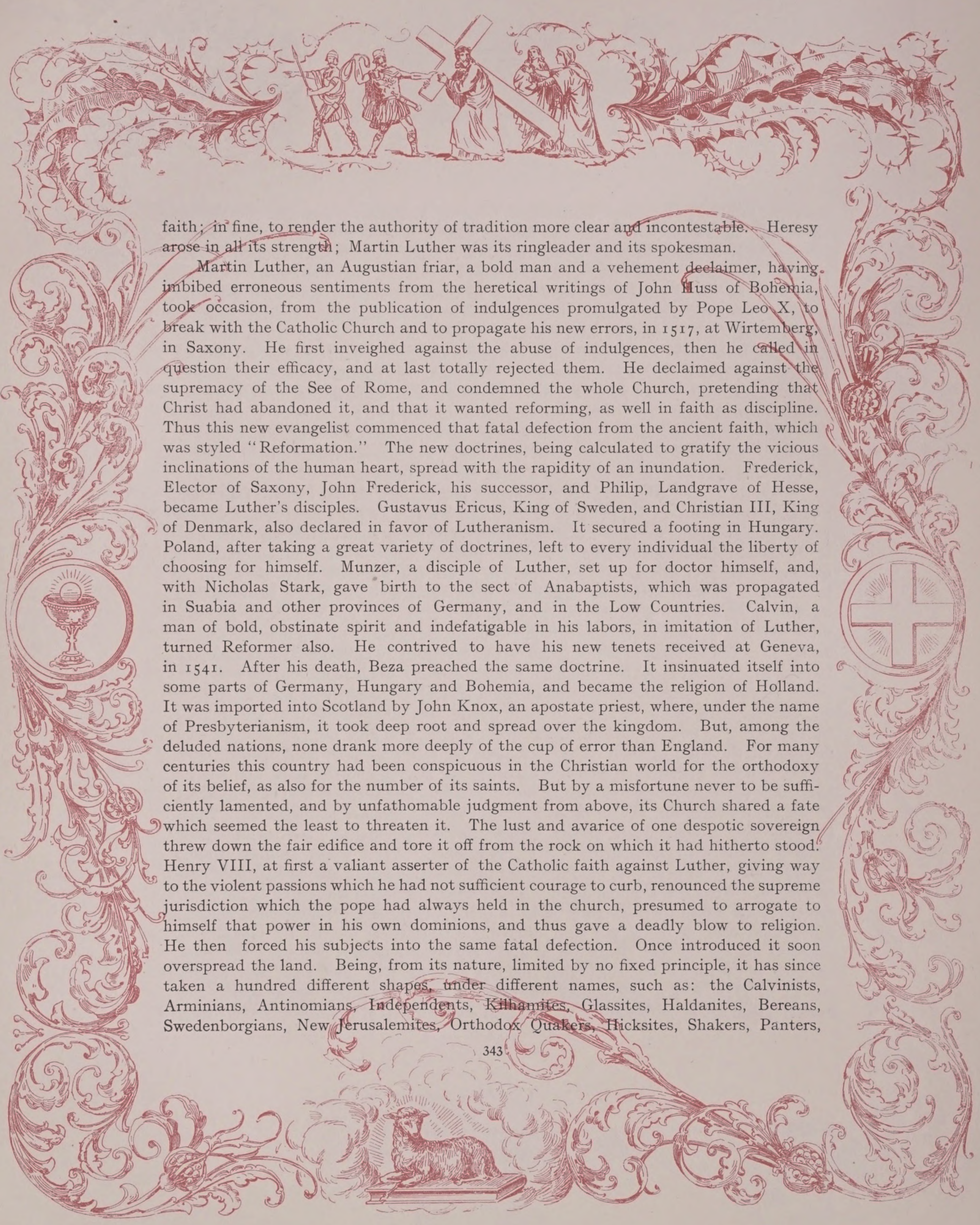
CAN PROTESTANT SECTS CLAIM TO BE ONE, HOLY, CATHOLIC AND APOSTOLIC?

By no means: 1, Because they have no infallible head and teacher, and every Protestant believes what he chooses to believe. 2, Because the founders of the sects were all wicked men, who taught impious doctrines. 3, Because they sprang up only long after Christ had founded His Church.

At the beginning of the sixteenth century, with the exception of the Greek schismatics, a few Lollards in England, some Waldenses in Piedmont, scattered Albigenses or Manicheans, and a few followers of Huss and Zisca among the Bohemians, all Europe was Roman Catholic. England, Scotland, Ireland, Spain, Portugal, France, Italy, Germany, Switzerland, Hungary, Poland, Holland, Denmark, Norway, and Sweden—every civilized nation was in the unity of the Catholic Church. Many of these nations were at the height of their power and prosperity. Portugal was pushing her discoveries beyond the Cape of Good Hope, and forming Catholic settlements in the East Indies. Christopher Columbus, a Roman Catholic, had discovered America, under the patronage of the Catholic Isabella of Spain. England was in a state of great prosperity. Her two Catholic Universities of Oxford and Cambridge contained, at one time, more than fifty thousand students. The country was covered with noble churches, abbeys, and monasteries, and with hospitals, where the poor were fed, clothed, and instructed.

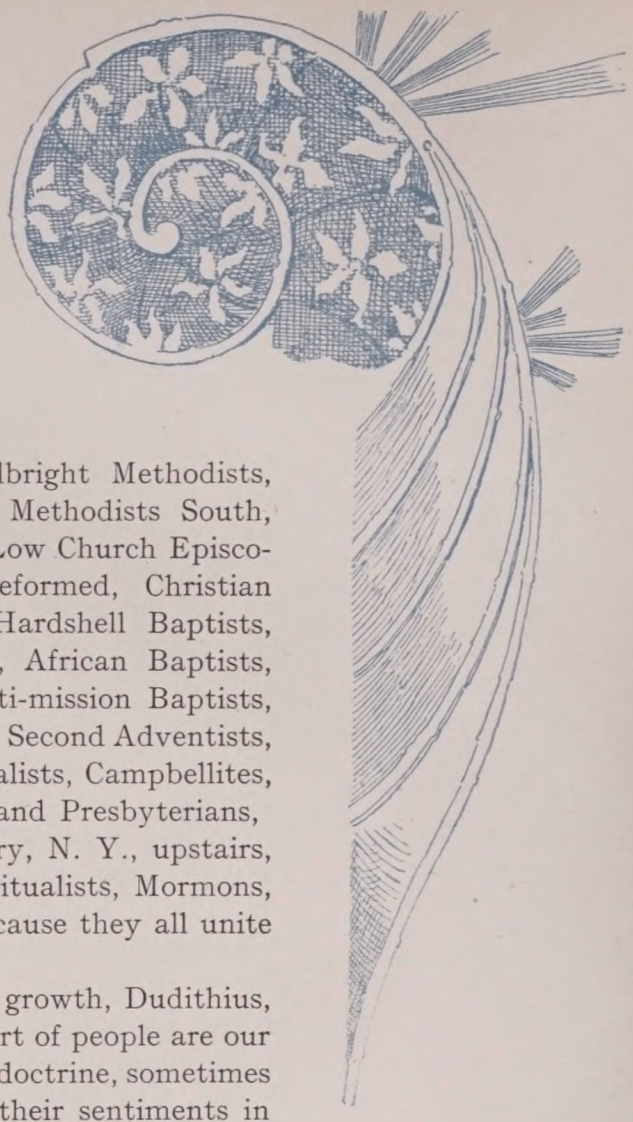


However, the progress of civilization tended to foster a spirit of pride, and encourage the lust of novelties. The prosperity of the Church led to luxury, and in many cases to a relaxation of discipline. There were, as there always have been, in every period of the Church, the days of the apostles not excepted, bad men in the Church. The wheat and the tares grow together until the harvest. The net of the Church encloses good and bad. The writings of Wickliffe, Huss, and their followers, had unsettled the minds of many. Princes were restive under the check held by the Church upon their rapacity and lusts. A Henry VIII, for example, wanted to divorce a wife to whom he had been married twenty years, that he might marry a young and pretty one. He could not do this, so long as he acknowledged the spiritual supremacy of the pope. Philip, Landgrave of Hesse, wanted two wives. No pope would give him a dispensation to marry and live with two women at once. Then there were multitudes of wicked and avaricious nobles, who wanted but an excuse to plunder the churches, abbeys, and monasteries, whose property was held in trust for the education of the people, and the care of the poor, aged and sick, all over Europe. Then there were priests and monks eager to embrace a relaxed discipline; and many people who, incited by the cry of liberty, were ready to rush into license, and make war upon every principle of religion and social order, as soon as circumstances would favor the outbreak of this rebel spirit in individuals and masses. Now when God, says St. Gregory, sees in the Church many reveling in their vices, and, as St. Paul observes, believing in God, confessing the truth of his mysteries, but belying their faith by their works, he punishes them by permitting that, after having lost grace they also lose the holy knowledge which they had of his mysteries, and that, without any other persecution than that of their vices, they deny the faith. It is of these David speaks, when he says: "Destroy Jerusalem to its foundations" (Ps. 136: 7); leave not a stone upon a stone. When the wicked spirits have ruined in a soul the edifice of virtue, they sap its foundation, which is faith. St. Cyprian therefore, said: "Let no one think that virtuous men and good Christians ever leave the bosom of the Church; it is not the wheat that the winds lift, but the chaff; trees deeply rooted are not blown down by the breeze, but those which have no roots. It is rotten fruits that fall off the trees, not sound ones; bad Catholics become heretics, as sickness is engendered by bad humors. At first, faith languishes in them, because of their vices; then it becomes sick; next it dies, because, since sin is essentially a blindness of spirit, the more a man sins, the more he is blinded; his faith grows weaker and weaker; the light of this divine torch decreases and soon the least wind of temptation or doubt suffices to extinguish it." Witness the great defection from faith in the sixteenth century, when God permitted heresies to arise, in order to exercise his justice against those who were ready to abandon the truth, and his mercy toward those who remained attached to it; to prove, by trials, those who were firm in the faith and to separate them from those who loved error; to exercise the patience and charity of the Church and to sanctify the elect; to give occasion for the illustration of religious truth and the holy Scripture; to make pastors more vigilant and value more the sacred deposit of



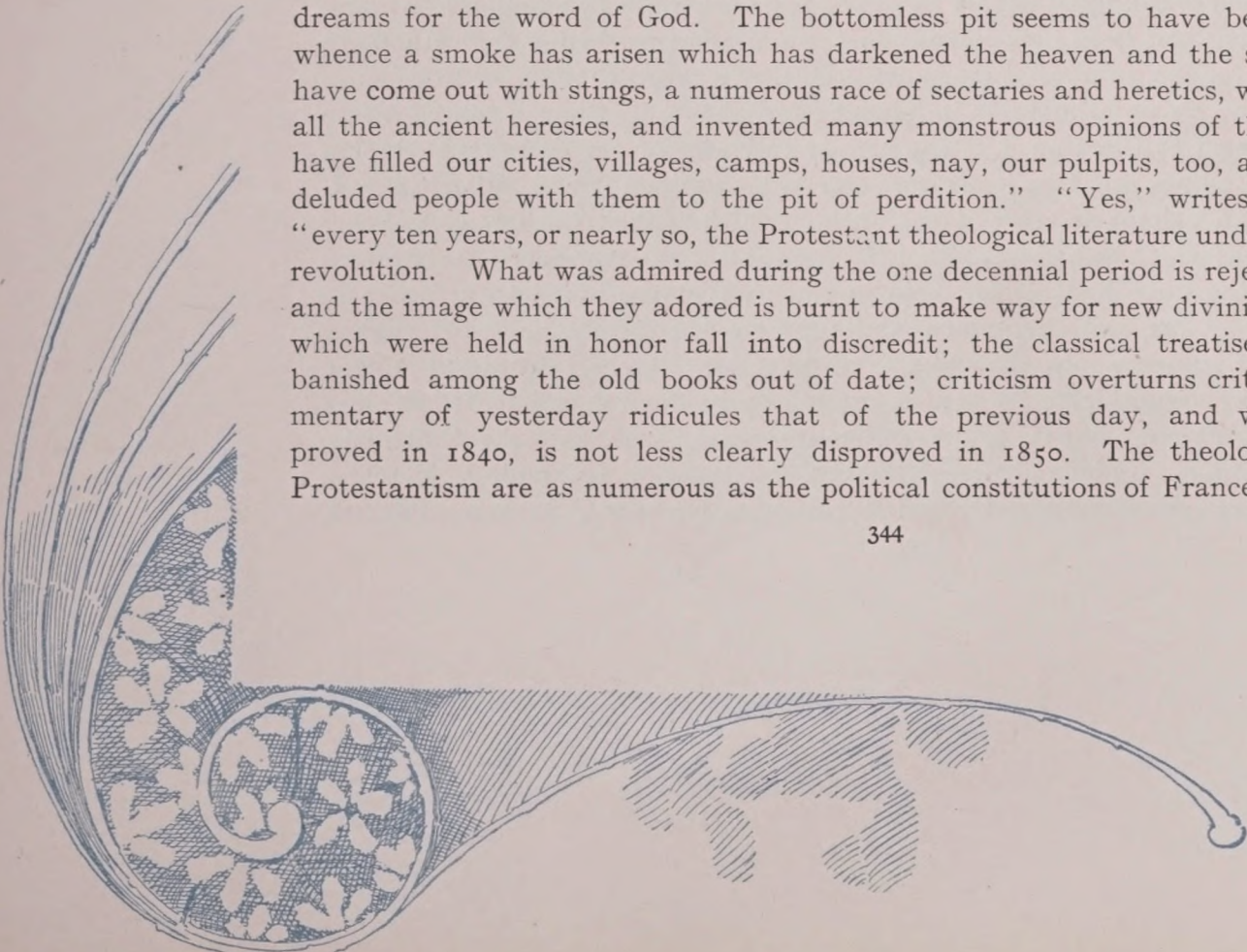
faith; in fine, to render the authority of tradition more clear and incontestable. Heresy arose in all its strength; Martin Luther was its ringleader and its spokesman.

Martin Luther, an Augustian friar, a bold man and a vehement declaimer, having imbibed erroneous sentiments from the heretical writings of John Huss of Bohemia, took occasion, from the publication of indulgences promulgated by Pope Leo X, to break with the Catholic Church and to propagate his new errors, in 1517, at Wirtemberg, in Saxony. He first inveighed against the abuse of indulgences, then he called in question their efficacy, and at last totally rejected them. He declaimed against the supremacy of the See of Rome, and condemned the whole Church, pretending that Christ had abandoned it, and that it wanted reforming, as well in faith as discipline. Thus this new evangelist commenced that fatal defection from the ancient faith, which was styled "Reformation." The new doctrines, being calculated to gratify the vicious inclinations of the human heart, spread with the rapidity of an inundation. Frederick, Elector of Saxony, John Frederick, his successor, and Philip, Landgrave of Hesse, became Luther's disciples. Gustavus Ericus, King of Sweden, and Christian III, King of Denmark, also declared in favor of Lutheranism. It secured a footing in Hungary. Poland, after taking a great variety of doctrines, left to every individual the liberty of choosing for himself. Munzer, a disciple of Luther, set up for doctor himself, and, with Nicholas Stark, gave birth to the sect of Anabaptists, which was propagated in Suabia and other provinces of Germany, and in the Low Countries. Calvin, a man of bold, obstinate spirit and indefatigable in his labors, in imitation of Luther, turned Reformer also. He contrived to have his new tenets received at Geneva, in 1541. After his death, Beza preached the same doctrine. It insinuated itself into some parts of Germany, Hungary and Bohemia, and became the religion of Holland. It was imported into Scotland by John Knox, an apostate priest, where, under the name of Presbyterianism, it took deep root and spread over the kingdom. But, among the deluded nations, none drank more deeply of the cup of error than England. For many centuries this country had been conspicuous in the Christian world for the orthodoxy of its belief, as also for the number of its saints. But by a misfortune never to be sufficiently lamented, and by unfathomable judgment from above, its Church shared a fate which seemed the least to threaten it. The lust and avarice of one despotic sovereign threw down the fair edifice and tore it off from the rock on which it had hitherto stood. Henry VIII, at first a valiant asserter of the Catholic faith against Luther, giving way to the violent passions which he had not sufficient courage to curb, renounced the supreme jurisdiction which the pope had always held in the church, presumed to arrogate to himself that power in his own dominions, and thus gave a deadly blow to religion. He then forced his subjects into the same fatal defection. Once introduced it soon overspread the land. Being, from its nature, limited by no fixed principle, it has since taken a hundred different shapes, under different names, such as: the Calvinists, Arminians, Antinomians, Independents, Kilhamites, Glassites, Haldanites, Bereans, Swedenborgians, New Jerusalemites, Orthodox Quakers, Hicksites, Shakers, Panters,

Seekers, Jumpers, Reformed Methodists, German Methodists, Albright Methodists, Episcopal Methodists, Wesleyan Methodists, Methodists North, Methodists South, Protestant Methodists, Episcopalians, High Church Episcopalians, Low Church Episcopalians, Ritualists, Puseyites, Dutch Reformed, Dutch non-Reformed, Christian Israelites, Baptists, Particular Baptists, Seventh-day Baptists, Hardshell Baptists, Softshell Baptists, Forty Gallon Baptists, Sixty Gallon Baptists, African Baptists, Free-will Baptists, Church of God Baptists, Regular Baptists, Anti-mission Baptists, Six Principle Baptists, River Brethren, Winebrennarians, Mennonites, Second Adventists, Millerites, Christian Baptists, Universalists, Orthodox Congregationalists, Campbellites, Presbyterians, Old School and New School Presbyterians, Cumberland Presbyterians, United Presbyterians, The Only True Church of Christ, 573 Bowery, N. Y., upstairs, fifth story, Latter-day Saints, Restorationists, Schwenkfelders, Spiritualists, Mormons, Christian Perfectionists, etc. All these sects called Protestants, because they all unite in protesting against their mother, the Roman Catholic Church.

Some time after, when the reforming spirit had reached its full growth, Dudithius, a learned Protestant divine, in his epistle to Beza, wrote: "What sort of people are our Protestants straggling to and fro, and carried about by every wind of doctrine, sometimes to this side, sometimes to that? You may, perhaps, know what their sentiments in matters of religion are to-day, but you can never tell precisely what they will be to-morrow. In what article of religion do these churches agree which have cast off the Bishop of Rome? Examine all from top to bottom, and you will scarce find one thing affirmed by one which was not immediately condemned by another for wicked doctrine." The same confusion of opinions was described by an English Protestant, the learned Dr. Walton, about the middle of the last century, in his preface to his Polyglot, where he says: "Aristarchus heretofore could scarce find seven wise men in Greece; but with us, scarce are to be found so many idiots. For all are doctors, all are divinely learned; there is not so much as the meanest fanatic who does not give you his own dreams for the word of God. The bottomless pit seems to have been opened, from whence a smoke has arisen which has darkened the heaven and the stars, and locusts have come out with stings, a numerous race of sectaries and heretics, who have renewed all the ancient heresies, and invented many monstrous opinions of their own. These have filled our cities, villages, camps, houses, nay, our pulpits, too, and lead the poor deluded people with them to the pit of perdition." "Yes," writes another author, "every ten years, or nearly so, the Protestant theological literature undergoes a complete revolution. What was admired during the one decennial period is rejected in the next, and the image which they adored is burnt to make way for new divinities; the dogmas which were held in honor fall into discredit; the classical treatise of morality is banished among the old books out of date; criticism overturns criticism; the commentary of yesterday ridicules that of the previous day, and what was clearly proved in 1840, is not less clearly disproved in 1850. The theological systems of Protestantism are as numerous as the political constitutions of France—one revolution





only awaits another." It is indeed utterly impossible to keep the various members of one single sect from perpetual disputes, even about the essential truths of revealed religion. And those religious differences exist not only in the same sect, not only in the same country and town, but even in the same family. Nay, the self-same individual, at different periods of his life, is often in flagrant contradiction with himself. To-day he avows opinions which yesterday he abhorred, and to-morrow he will exchange these again for new ones. At last, after belonging successively to various new-fangled sects, he generally ends by professing unmitigated contempt for them all. By their continual disputes and bickerings, and dividing and subdividing, the various Protestant sects have made themselves the scorn of honest minds, the laughing-stock of the pagan and the infidel.

These human sects, the "works of the flesh," as St. Paul calls them, alter their shape like clouds, but feel no blow, says Marshall, because they have no substance. They fight a good deal with one another, but nobody minds it, not even themselves, nor cares what becomes of them. If one human sect perishes, it is always easy to make another, or half a dozen. They have the life of worms, and propagate by corruption. Their life is so like death that, except by the putridity which they exhale in both stages, it is impossible to tell which is which, and when they are buried, nobody can find their grave. They have simply disappeared.

The spirit of Protestantism, or the spirit of revolt against God and his Church, sprung up from the Reformers' spirit of incontinency, obstinacy and covetousness. Luther, in despite of the vow he had solemnly made to God of keeping continency, married a nun, equally bound as himself to that sacred religious promise; but, as St. Jerome says, "it is rare to find a heretic that loves chastity."

As a few specimens of Luther's doctrine, take the following: "God's commandments are all equally impossible." "No sins can damn a man, but only unbelief." "God is just, though by His own will He lays us under the necessity of being damned, and though He damns those who have not deserved it." "God works in us both good and evil." "Christ's body is in every place, no less than the divinity itself." Then for his darling principle of justification by faith, in his eleventh article against Pope Leo, he says: "Believe strongly that you are absolved, and absolved you will be, whether you have contrition or no."

Again, in his sixth article: "The contrition which is acquired by examining, recollecting, and detesting one's sins, whereby a man calls to mind his life past, in the bitterness of his soul, reflecting on the heinousness and multitude of his offences, the loss of eternal bliss, and condemnation to eternal woe—this contrition, I say, makes a man a hypocrite, nay, even a greater sinner than he was before."

Thus, after the most immoral life, a man has a compendious method of saving himself by simply believing that his sins are remitted through the merits of Christ.

As Luther foresaw the scandal that would arise from his own and such like sacrilegious marriages, he prepared the world for it by writing against the celibacy of the



clergy and all religious vows; and all the way up, since his time, he has had imitators. He proclaimed that all such vows "were contrary to faith, to the commandments of God, and to evangelical liberty." He said again: "God disapproves of such a vow of living in continency, equally as if I should vow to become the mother of God, or to create a new world." And again: "To attempt to live unmarried, is plainly to fight against God."

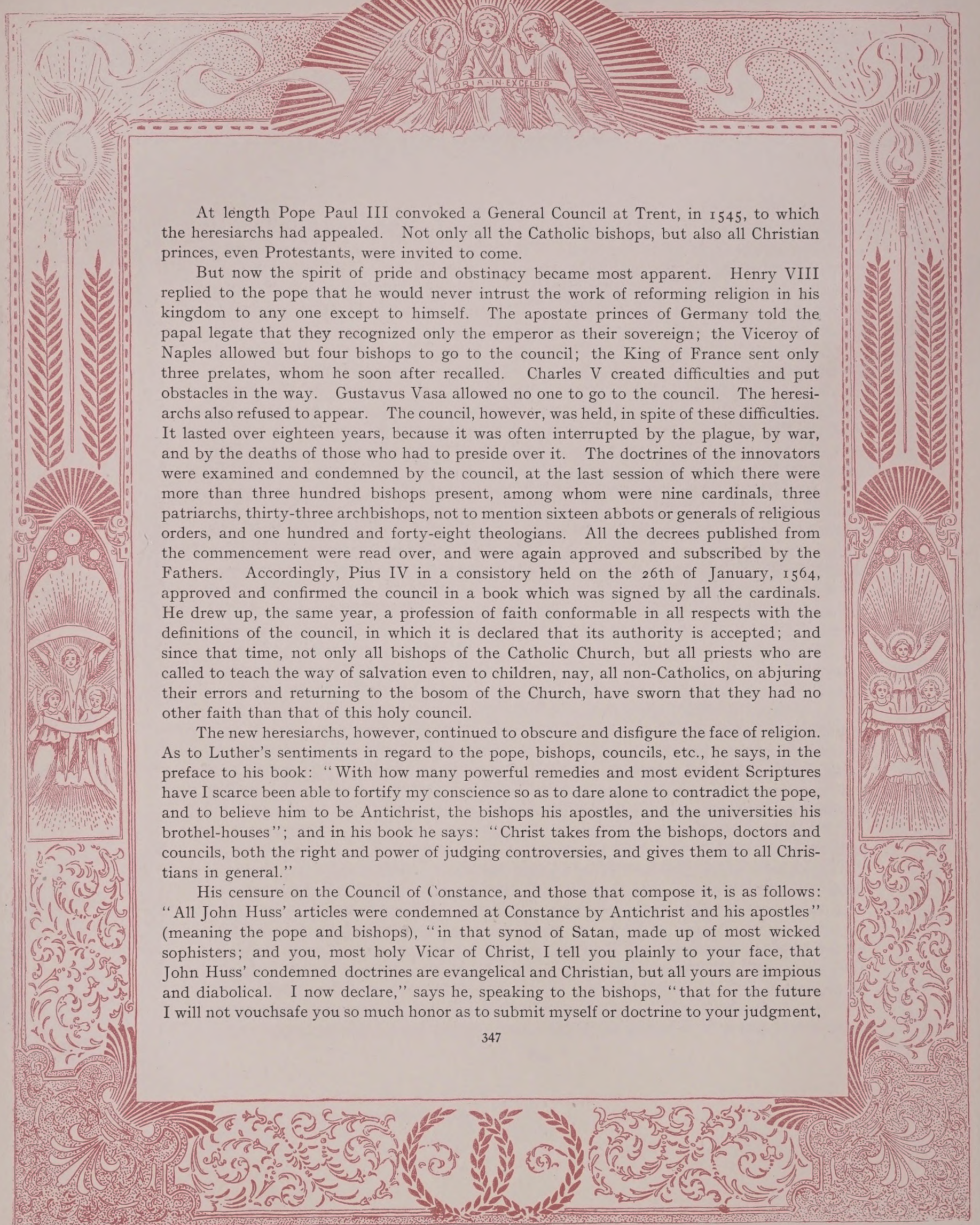
Now, when men give a loose rein to the depravity of nature, what wonder if the most scandalous practices ensue? Accordingly, a striking instance of this kind appeared in the license granted in 1539 to Philip, Landgrave of Hesse, to have two wives at once, which license was signed by Luther, Melancthon, Bucer, and five other Protestant divines.

On the other hand, a wide door was laid open to another species of scandal; the doctrine of the Reformation admitted divorces in the marriage state in certain cases, contrary to the doctrine of the Gospel, and even allowed the parties thus separated to marry other wives and other husbands.

To enumerate the errors of all the Reformers would exceed the limits of this work. I shall therefore only add the principal heads of the doctrine of Calvin and the Calvinists: 1, That baptism is not necessary for salvation; 2, good works are not necessary; 3, man has no free-will; 4, Adam could not avoid his fall; 5, a great part of mankind are created to be damned, independently of their demerits; 6, man is justified by faith alone, and that justification once obtained, cannot be lost, even by the most atrocious crimes; 7, the true faithful are also infallibly certain of their salvation; 8, the Eucharist is no more than a figure of the body and blood of Christ. Thus was the whole system of faith and morality overturned. Tradition they totally abolished, and, though they could not reject the whole of the Scripture as being universally acknowledged to be the word of God, they had, however, the presumption to expunge some books of it that did not coincide with their own opinions, and the rest they assumed a right to explain as they saw fit.

To pious souls, they promised a return to the fervor of primitive Christianity; to the proud, the liberty of private judgment; to the enemies of the clergy, they promised the division of their spoils; to priests and monks who were tired of the yoke of continence, the abolition of a law which they said was contrary to nature; to libertines of all classes, the suppression of fasting, abstinence, and confession. They said to kings who wished to place themselves at the head of the Church as well as the State, that they would be freed from the spiritual authority of the Church; to nobles, that they would see a rival order humbled and impoverished; to the middle classes and the vassals of the Church, that they would be emancipated from all dues and forced services.

Several princes of Germany and of the Swiss cantons supported by arms the preachers of the new doctrines. Henry VIII imposed his doctrine on his subjects. The King of Sweden drew his people into apostasy. The Court of Navarre welcomed the Calvinists; the Court of France secretly favored them.



At length Pope Paul III convoked a General Council at Trent, in 1545, to which the heresiarchs had appealed. Not only all the Catholic bishops, but also all Christian princes, even Protestants, were invited to come.

But now the spirit of pride and obstinacy became most apparent. Henry VIII replied to the pope that he would never intrust the work of reforming religion in his kingdom to any one except to himself. The apostate princes of Germany told the papal legate that they recognized only the emperor as their sovereign; the Viceroy of Naples allowed but four bishops to go to the council; the King of France sent only three prelates, whom he soon after recalled. Charles V created difficulties and put obstacles in the way. Gustavus Vasa allowed no one to go to the council. The heresiarchs also refused to appear. The council, however, was held, in spite of these difficulties. It lasted over eighteen years, because it was often interrupted by the plague, by war, and by the deaths of those who had to preside over it. The doctrines of the innovators were examined and condemned by the council, at the last session of which there were more than three hundred bishops present, among whom were nine cardinals, three patriarchs, thirty-three archbishops, not to mention sixteen abbots or generals of religious orders, and one hundred and forty-eight theologians. All the decrees published from the commencement were read over, and were again approved and subscribed by the Fathers. Accordingly, Pius IV in a consistory held on the 26th of January, 1564, approved and confirmed the council in a book which was signed by all the cardinals. He drew up, the same year, a profession of faith conformable in all respects with the definitions of the council, in which it is declared that its authority is accepted; and since that time, not only all bishops of the Catholic Church, but all priests who are called to teach the way of salvation even to children, nay, all non-Catholics, on abjuring their errors and returning to the bosom of the Church, have sworn that they had no other faith than that of this holy council.

The new heresiarchs, however, continued to obscure and disfigure the face of religion. As to Luther's sentiments in regard to the pope, bishops, councils, etc., he says, in the preface to his book: "With how many powerful remedies and most evident Scriptures have I scarce been able to fortify my conscience so as to dare alone to contradict the pope, and to believe him to be Antichrist, the bishops his apostles, and the universities his brothel-houses"; and in his book he says: "Christ takes from the bishops, doctors and councils, both the right and power of judging controversies, and gives them to all Christians in general."

His censure on the Council of Constance, and those that compose it, is as follows: "All John Huss' articles were condemned at Constance by Antichrist and his apostles" (meaning the pope and bishops), "in that synod of Satan, made up of most wicked sophisters; and you, most holy Vicar of Christ, I tell you plainly to your face, that John Huss' condemned doctrines are evangelical and Christian, but all yours are impious and diabolical. I now declare," says he, speaking to the bishops, "that for the future I will not vouchsafe you so much honor as to submit myself or doctrine to your judgment."



or to that of an angel from heaven." Such was his spirit of pride that he made open profession of contempt for the authority of the Church, councils, and Fathers, saying: "All those who will venture their lives, their estates, their honor, and their blood, in so Christian a work as to root out all bishoprics and bishops, who are the ministers of Satan, and to pluck by the roots all their authority and jurisdiction in the world—these persons are the true children of God, and obey his commandments."

This spirit of pride and of obstinacy is also most apparent from the fact that Protestantism has never been ashamed to make use of any arguments though ever so frivolous, inconsistent, or absurd, to defend its errors, and to slander and misrepresent the Catholic religion in every way possible. It shows itself again in the wars which Protestantism has waged to introduce and maintain itself. The apostate princes of Germany entered into a league, offensive and defensive, against the Emperor Charles V and rose up in arms to establish Protestantism.

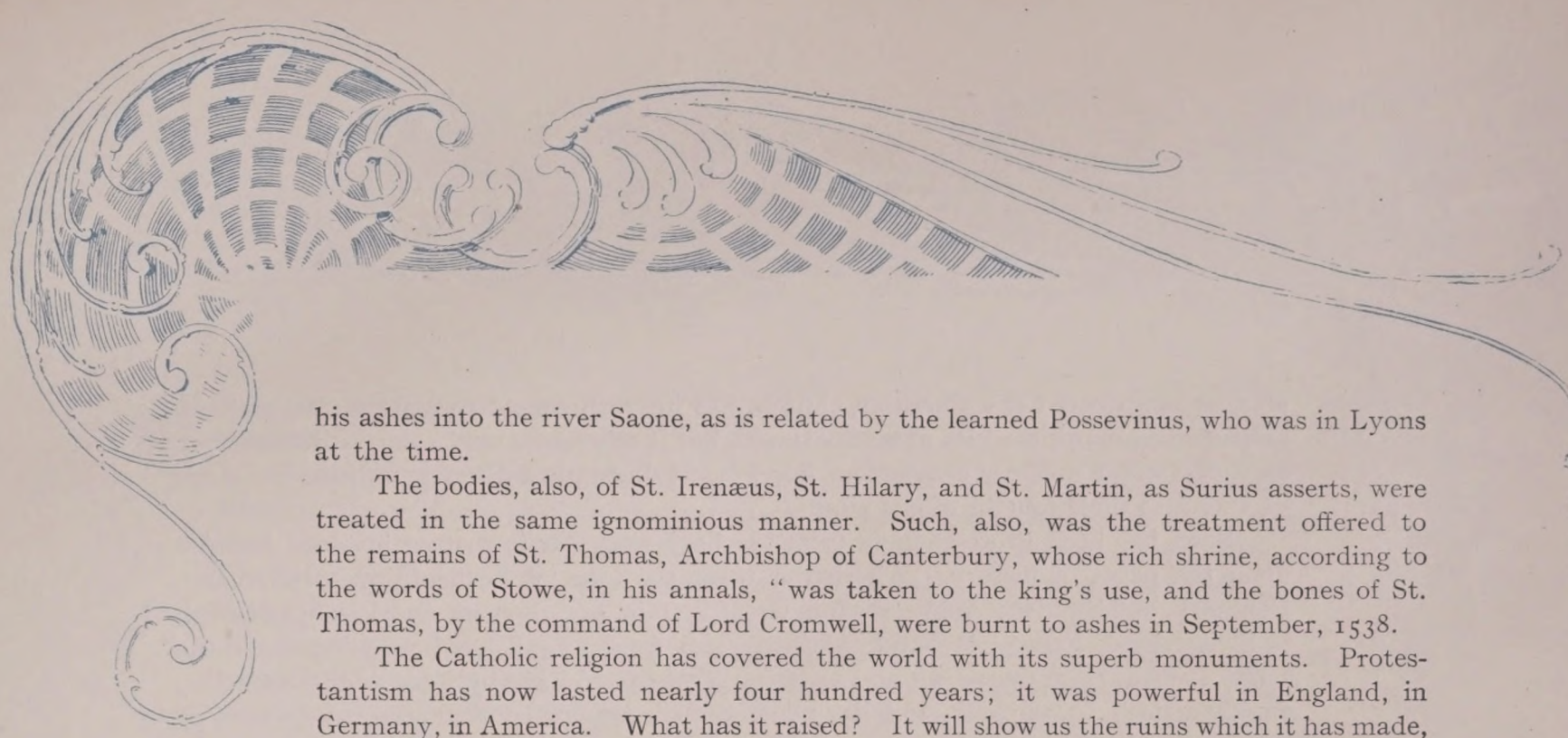
Luther had preached licentiousness, and reviled the emperor, the princes and the bishops. The peasants lost no time in freeing themselves from their masters. They overran the country in lawless bands, burnt down castles and monasteries, and committed the most barbarous cruelties against the nobility and clergy. Germany became at last the scene of desolation and most cruel atrocities during the Thirty Years' War (1618-1648). More than one hundred thousand men fell in battle, seven cities were dismantled, one thousand religious houses were razed to the ground; three hundred churches, and immense treasures of statuary, paintings, books, etc., were destroyed.

But what is more apparent and better known than the spirit of covetousness of Protestantism? Wherever Protestantism secured a footing, it pillaged churches, seized Church property, destroyed monasteries and appropriated to itself their revenues.

In France, the Calvinists destroyed twenty thousand Catholic churches; they murdered, in Dauphiny alone, two hundred and fifty-five priests, one hundred and twelve monks, and burned nine hundred towns and villages. In England, Henry VIII confiscated to the crown, or distributed among his favorites, the property of six hundred and forty-five monasteries and ninety colleges, one hundred and ten hospitals, and two thousand three hundred and seventy-four free chapels and chantries.

They even dared to profane with sacrilegious hands, the remains of the martyrs and confessors of God. In many places they forcibly took up the saints' bodies from the repositories where they were kept, burned them, and scattered their ashes abroad. What more atrocious indignity can be conceived? Are parricides or the most flagitious men ever worse treated? Among other instances, in 1562, the Calvinists broke open the shrine of St. Francis of Paula, at Plessis-Lestours; and finding his body uncorrupted fifty-five years after his death, they dragged it about the streets, and burned it in a fire which they had made with the *wood of a large crucifix*, as Billet and other historians relate.

Thus at Lyons, in the same year, the Calvinists seized upon the shrine of St. Bonaventure, stripped it of its riches, burnt the saint's relics in the market-place, and threw



his ashes into the river Saone, as is related by the learned Possevinus, who was in Lyons at the time.

The bodies, also, of St. Irenæus, St. Hilary, and St. Martin, as Surius asserts, were treated in the same ignominious manner. Such, also, was the treatment offered to the remains of St. Thomas, Archbishop of Canterbury, whose rich shrine, according to the words of Stowe, in his annals, "was taken to the king's use, and the bones of St. Thomas, by the command of Lord Cromwell, were burnt to ashes in September, 1538.

The Catholic religion has covered the world with its superb monuments. Protestantism has now lasted nearly four hundred years; it was powerful in England, in Germany, in America. What has it raised? It will show us the ruins which it has made, amidst which it has planted some gardens, or established some factories. The Catholic religion is essentially a creative power, built up, not to destroy, because it is under the immediate influence of that Holy Spirit which the Church invokes as the creative Spirit, "Creator Spiritus." The Protestant, or modern philosophical spirit, is a principle of destruction, of perpetual decomposition and disunion. Under the dominion of English Protestant power, for nearly eight hundred years, Ireland was rapidly becoming as naked and void of ancient memorials as the wilds of Africa.

The Reformers themselves were so ashamed of the progress of immorality among their proselytes, that they could not help complaining against it. Thus spoke Luther: "Men are now more revengeful, covetous, and licentious, than they were ever in the Papacy." Then again: "Heretofore, when we were seduced by the pope, every man willingly performed good works, but now no man says or knows anything else than how to get all to himself by exactions, pillage, theft, lying, usury."

Calvin wrote in the same strain: "Of so many thousands," said he, "who, renouncing Popery, seemed eagerly to embrace the Gospel, how few have amended their lives! Nay, what else did the greater part pretend to, than, by shaking off the yoke of superstition, to give themselves more liberty to follow all kinds of licentiousness?" Dr. Heylin, in his "History of the Reformation," complains also of "the great increase of viciousness" in England, in the reforming reign of Edward VI.

Erasmus says: "Take a view of this evangelical people, the Protestants. Perhaps 'tis my misfortune, but I never yet met with one who does not appear changed for the worse." And again: "Some persons," says he, "whom I knew formerly innocent, harmless, and without deceit, no sooner have I seen them joined to that sect (the Protestants), than they began to talk of wenches, to play at dice, to leave off prayers, being grown extremely worldly, most impatient, revengeful, vain, like vipers, tearing one another. I speak by experience."

M. Scherer, the principal of a Protestant school in France, wrote, in 1844, that he beholds in his reformed church "the ruin of all truth, the weakness of infinite division, the scattering of flocks, ecclesiastical anarchy, Socinianism ashamed of itself, Rationalism coated like a pill, without doctrine, without consistency. This Church, deprived alike of its corporate and its dogmatic character, of its form and of its doctrine, deprived of

all that constituted it a Christian church, has in truth ceased to exist in the ranks of religious communities. Its name continues, but it represents only a corpse, a phantom, or, if you will, a memory or a hope. For want of dogmatic authority, unbelief has made its way into three-fourths of our pupils."

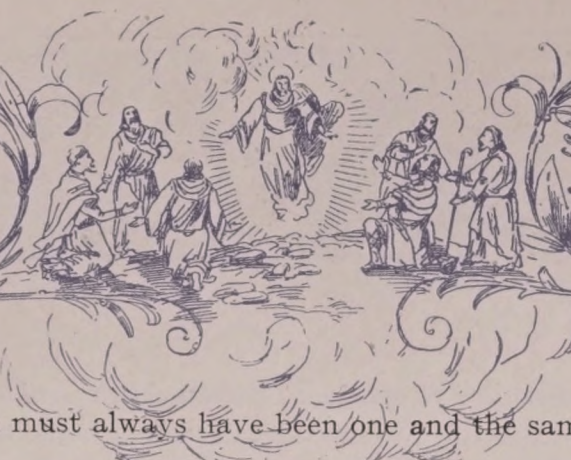
Such has been Protestantism from the beginning. It is written in blood and fire upon the pages of history. Whether it takes the form of Lutheranism in Germany, Denmark, and Sweden; Anglicanism in Great Britain, or Calvinism and Presbyterianism in Switzerland, France, Holland, Scotland, and America,—it has been everywhere the same. It has risen by tumult and violence; propagated itself by force and persecution; enriched itself by plunder, and has never ceased, by open force, persecuting laws or slander, its attempt to exterminate the Catholic faith and destroy the Church of Christ, which the fathers of Protestantism left from the spirit of lust, pride, and covetousness—a spirit which induced so many of their countrymen to follow their wicked example; a spirit, on account of which they would have been lost anyhow, even if they had not left their mother, the One Holy Roman Catholic and Apostolic Church. Having seen the total absence of unity in Protestantism, total absence of holiness in its authors and their principles, total absence of *catholicity*, for want of truth, which alone can rule and enforce obedience everywhere throughout the world; and total abstinence of *apostolicity*, because it arose only three hundred years ago—and no honest man will say that the apostles were Protestants—it is easier to answer the question:

IF, THEN, ONLY THE ROMAN CHURCH IS ONE, HOLY, CATHOLIC AND APOSTOLIC, WHAT FOLLOWS?

It follows that the Roman Catholic Church alone is the one true Church of Christ.

There are men foolish enough to talk of Protestantism as if it were a name for some religious faith, system, or organization! They even speak of the Protestant religion, or the Protestant Church! There is nothing of the kind. There is, and there can be, but one true religion. The word "religion," says St. Augustine, is derived from the Latin word *re-eligendo* (to reelect), because, after having lost our Lord by sin, we ought to reelect, or choose Him again, as our true and only Lord and sovereign Master." But, according to the same saint, the word "religion" is derived from *religando* (to reunite), because it reunites man with God, with whom he was primitively united, but from whom he voluntarily separated by sin. Hence, according to St. Thomas Aquinas, religion is a virtue which teaches us to live in union with God. Now, to live in union with God is to keep our will united to His; in other words it is to do the will of God. Religion therefore, is the knowing and doing of God's will. He alone who knows and does the will of God has religion—is a truly religious man. Hence religion has always been one and the same: 1, in its *Author*, who is God, who taught man his will, either in person or through those to whom He made His will known; 2, in its doctrine.

As God has always taught man the same truths concerning *Himself, man, the world, morality, divine worship, grace, the object of religion, and the means to preserve and spread it,*



it is clear that religion must always have been one and the same from the beginning of the world.

As to *Himself*, God has always taught, from the beginning of the world, that He alone is the only one God, infinitely perfect, the Creator and Redeemer of all things; that the Redeemer would save the world, and that we would be sanctified by His Spirit. These truths, however, are more fully known to Christians than they were to the Jews.

Concerning *man*, God has always taught that He created him to His likeness, being composed of a body, and a soul which is spiritual, free, and immortal; that man fell through his own fault; that all men are born in a state of sin and degradation; that they will all rise at the last day, and that there will be eternal rewards for the just, and eternal punishments for the wicked.

With regard to the *world*, God has always taught that He created it out of nothing; that, by His infinite power and wisdom, He governed and preserved it; that He will purify it by fire and that there will be a new heaven and a new earth.

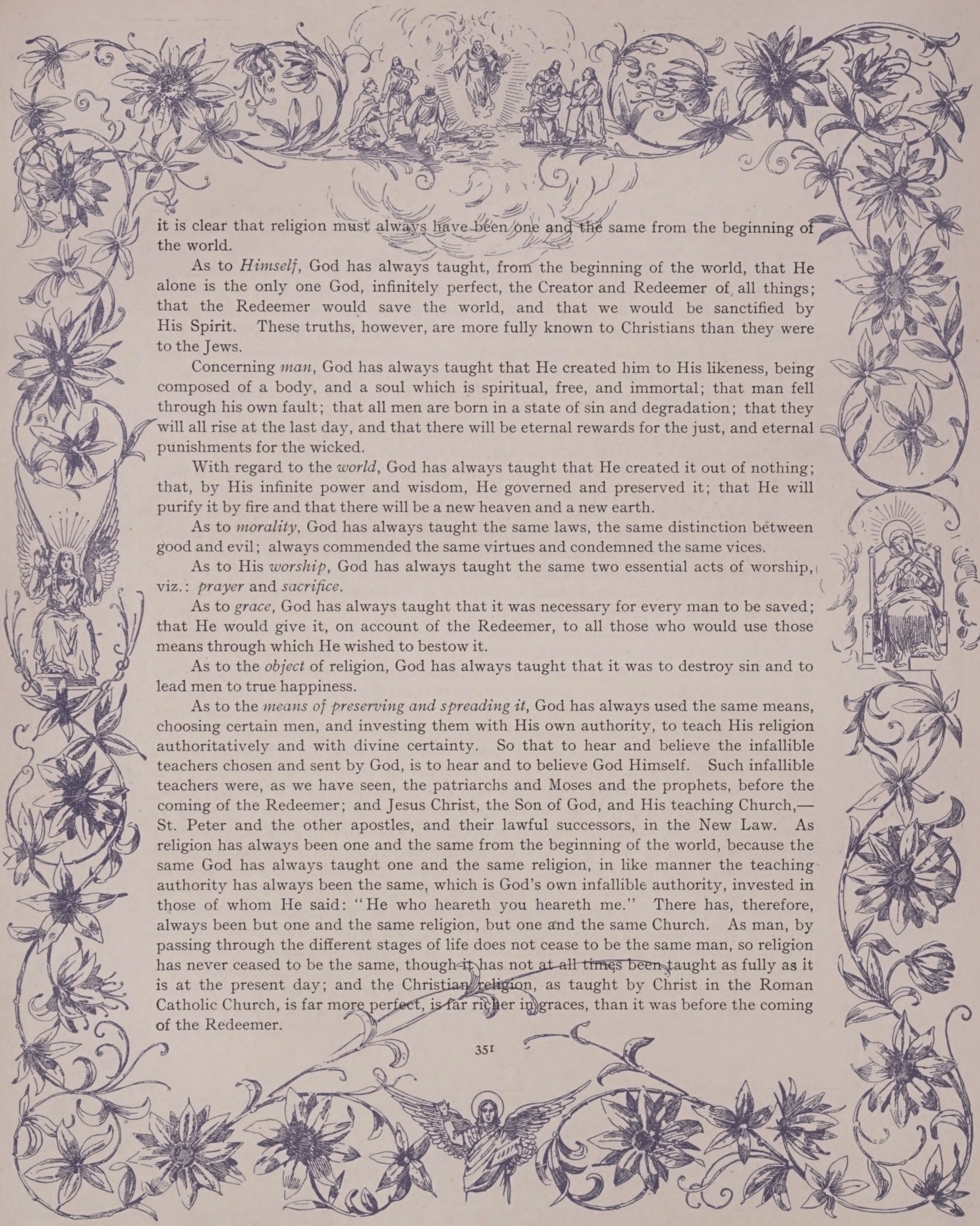
As to *morality*, God has always taught the same laws, the same distinction between good and evil; always commended the same virtues and condemned the same vices.

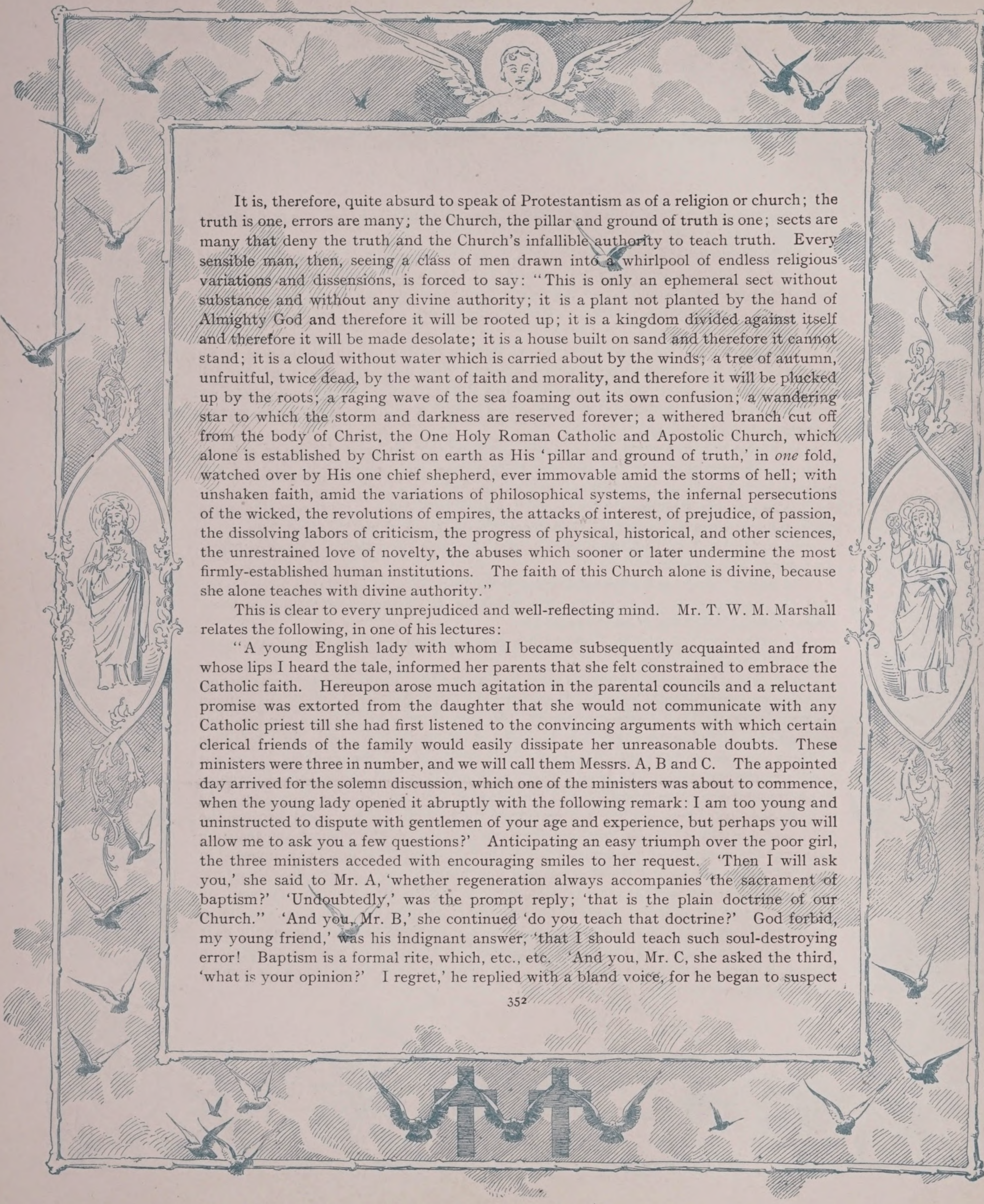
As to His *worship*, God has always taught the same two essential acts of worship, viz.: *prayer* and *sacrifice*.

As to *grace*, God has always taught that it was necessary for every man to be saved; that He would give it, on account of the Redeemer, to all those who would use those means through which He wished to bestow it.

As to the *object* of religion, God has always taught that it was to destroy sin and to lead men to true happiness.

As to the *means of preserving and spreading it*, God has always used the same means, choosing certain men, and investing them with His own authority, to teach His religion authoritatively and with divine certainty. So that to hear and believe the infallible teachers chosen and sent by God, is to hear and to believe God Himself. Such infallible teachers were, as we have seen, the patriarchs and Moses and the prophets, before the coming of the Redeemer; and Jesus Christ, the Son of God, and His teaching Church,—St. Peter and the other apostles, and their lawful successors, in the New Law. As religion has always been one and the same from the beginning of the world, because the same God has always taught one and the same religion, in like manner the teaching authority has always been the same, which is God's own infallible authority, invested in those of whom He said: "He who heareth you heareth me." There has, therefore, always been but one and the same religion, but one and the same Church. As man, by passing through the different stages of life does not cease to be the same man, so religion has never ceased to be the same, though it has not at all times been taught as fully as it is at the present day; and the Christian religion, as taught by Christ in the Roman Catholic Church, is far more perfect, is far richer in graces, than it was before the coming of the Redeemer.

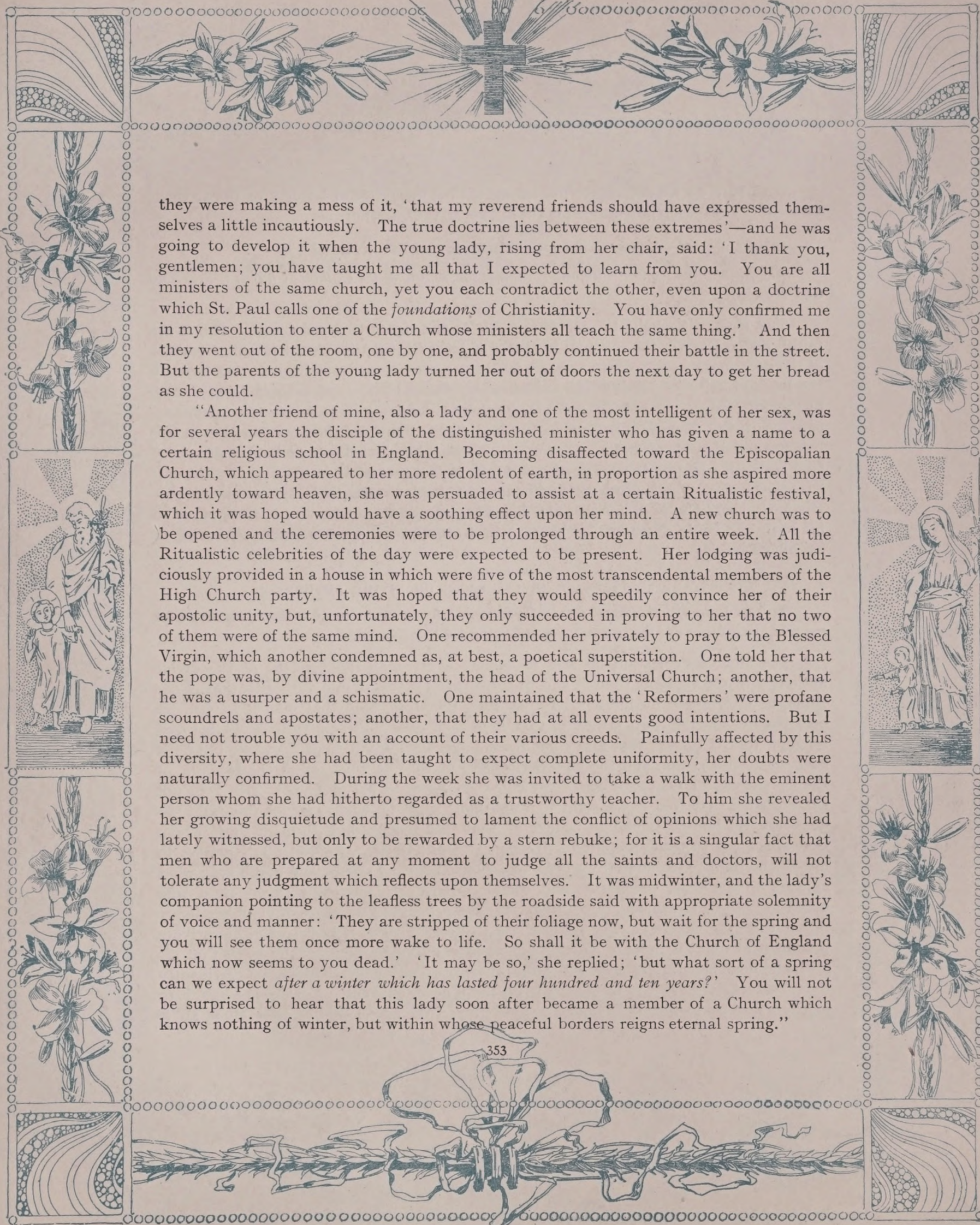




It is, therefore, quite absurd to speak of Protestantism as of a religion or church; the truth is one, errors are many; the Church, the pillar and ground of truth is one; sects are many that deny the truth and the Church's infallible authority to teach truth. Every sensible man, then, seeing a class of men drawn into a whirlpool of endless religious variations and dissensions, is forced to say: "This is only an ephemeral sect without substance and without any divine authority; it is a plant not planted by the hand of Almighty God and therefore it will be rooted up; it is a kingdom divided against itself and therefore it will be made desolate; it is a house built on sand and therefore it cannot stand; it is a cloud without water which is carried about by the winds; a tree of autumn, unfruitful, twice dead, by the want of faith and morality, and therefore it will be plucked up by the roots; a raging wave of the sea foaming out its own confusion; a wandering star to which the storm and darkness are reserved forever; a withered branch cut off from the body of Christ, the One Holy Roman Catholic and Apostolic Church, which alone is established by Christ on earth as His 'pillar and ground of truth,' in *one* fold, watched over by His one chief shepherd, ever immovable amid the storms of hell; with unshaken faith, amid the variations of philosophical systems, the infernal persecutions of the wicked, the revolutions of empires, the attacks of interest, of prejudice, of passion, the dissolving labors of criticism, the progress of physical, historical, and other sciences, the unrestrained love of novelty, the abuses which sooner or later undermine the most firmly-established human institutions. The faith of this Church alone is divine, because she alone teaches with divine authority."

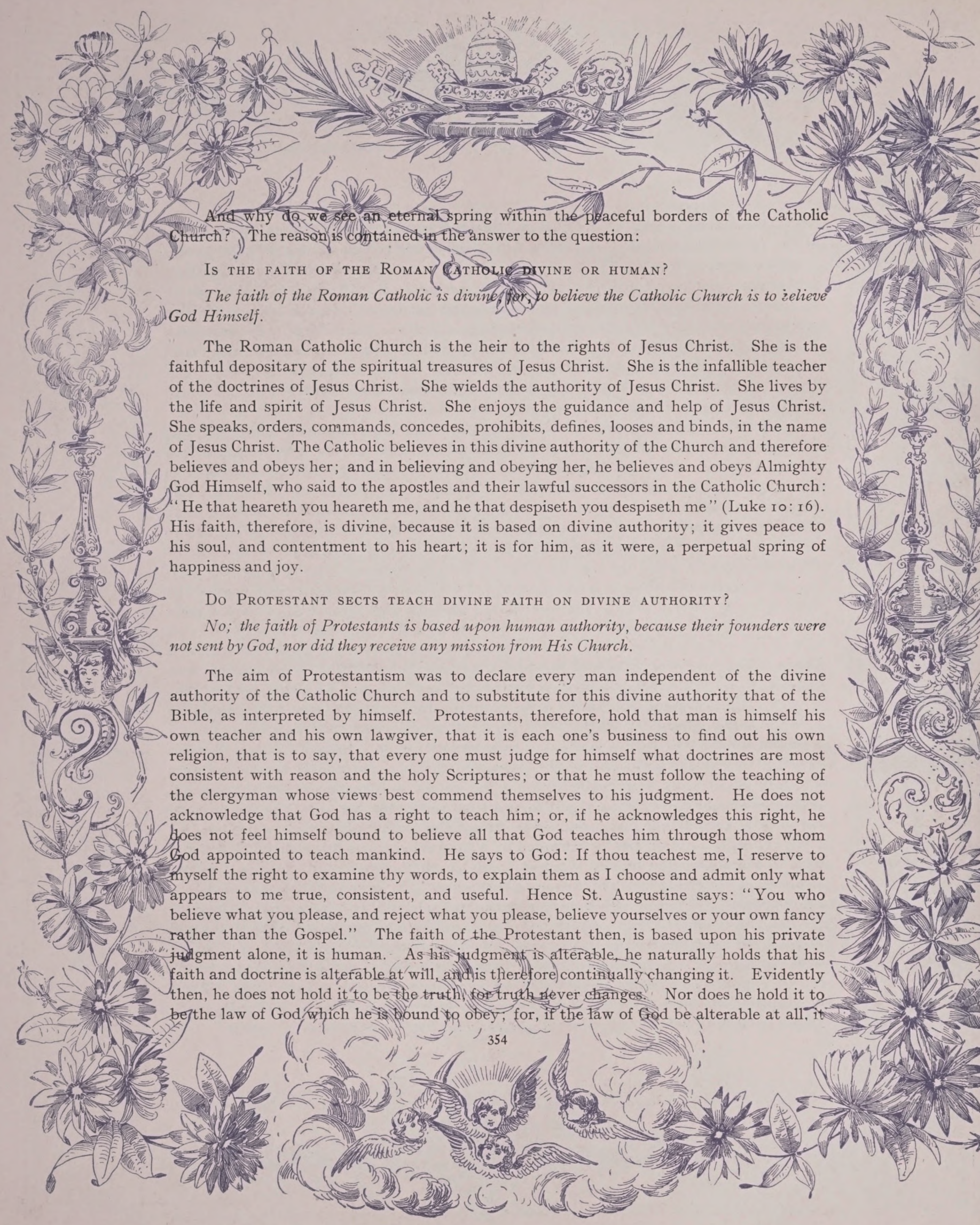
This is clear to every unprejudiced and well-reflecting mind. Mr. T. W. M. Marshall relates the following, in one of his lectures:

"A young English lady with whom I became subsequently acquainted and from whose lips I heard the tale, informed her parents that she felt constrained to embrace the Catholic faith. Hereupon arose much agitation in the parental councils and a reluctant promise was extorted from the daughter that she would not communicate with any Catholic priest till she had first listened to the convincing arguments with which certain clerical friends of the family would easily dissipate her unreasonable doubts. These ministers were three in number, and we will call them Messrs. A, B and C. The appointed day arrived for the solemn discussion, which one of the ministers was about to commence, when the young lady opened it abruptly with the following remark: I am too young and uninstructed to dispute with gentlemen of your age and experience, but perhaps you will allow me to ask you a few questions?" Anticipating an easy triumph over the poor girl, the three ministers acceded with encouraging smiles to her request. 'Then I will ask you,' she said to Mr. A, 'whether regeneration always accompanies the sacrament of baptism?' 'Undoubtedly,' was the prompt reply; 'that is the plain doctrine of our Church.' 'And you, Mr. B,' she continued 'do you teach that doctrine?' God forbid, my young friend,' was his indignant answer, 'that I should teach such soul-destroying error! Baptism is a formal rite, which, etc., etc. 'And you, Mr. C, she asked the third, 'what is your opinion?' I regret,' he replied with a bland voice, for he began to suspect



they were making a mess of it, 'that my reverend friends should have expressed themselves a little incautiously. The true doctrine lies between these extremes'—and he was going to develop it when the young lady, rising from her chair, said: 'I thank you, gentlemen; you have taught me all that I expected to learn from you. You are all ministers of the same church, yet you each contradict the other, even upon a doctrine which St. Paul calls one of the *foundations* of Christianity. You have only confirmed me in my resolution to enter a Church whose ministers all teach the same thing.' And then they went out of the room, one by one, and probably continued their battle in the street. But the parents of the young lady turned her out of doors the next day to get her bread as she could.

"Another friend of mine, also a lady and one of the most intelligent of her sex, was for several years the disciple of the distinguished minister who has given a name to a certain religious school in England. Becoming disaffected toward the Episcopalian Church, which appeared to her more redolent of earth, in proportion as she aspired more ardently toward heaven, she was persuaded to assist at a certain Ritualistic festival, which it was hoped would have a soothing effect upon her mind. A new church was to be opened and the ceremonies were to be prolonged through an entire week. All the Ritualistic celebrities of the day were expected to be present. Her lodging was judiciously provided in a house in which were five of the most transcendental members of the High Church party. It was hoped that they would speedily convince her of their apostolic unity, but, unfortunately, they only succeeded in proving to her that no two of them were of the same mind. One recommended her privately to pray to the Blessed Virgin, which another condemned as, at best, a poetical superstition. One told her that the pope was, by divine appointment, the head of the Universal Church; another, that he was a usurper and a schismatic. One maintained that the 'Reformers' were profane scoundrels and apostates; another, that they had at all events good intentions. But I need not trouble you with an account of their various creeds. Painfully affected by this diversity, where she had been taught to expect complete uniformity, her doubts were naturally confirmed. During the week she was invited to take a walk with the eminent person whom she had hitherto regarded as a trustworthy teacher. To him she revealed her growing disquietude and presumed to lament the conflict of opinions which she had lately witnessed, but only to be rewarded by a stern rebuke; for it is a singular fact that men who are prepared at any moment to judge all the saints and doctors, will not tolerate any judgment which reflects upon themselves. It was midwinter, and the lady's companion pointing to the leafless trees by the roadside said with appropriate solemnity of voice and manner: 'They are stripped of their foliage now, but wait for the spring and you will see them once more wake to life. So shall it be with the Church of England which now seems to you dead.' 'It may be so,' she replied; 'but what sort of a spring can we expect *after a winter which has lasted four hundred and ten years?*' You will not be surprised to hear that this lady soon after became a member of a Church which knows nothing of winter, but within whose peaceful borders reigns eternal spring."



And why do we see an eternal spring within the peaceful borders of the Catholic Church? The reason is contained in the answer to the question:

IS THE FAITH OF THE ROMAN CATHOLIC DIVINE OR HUMAN?

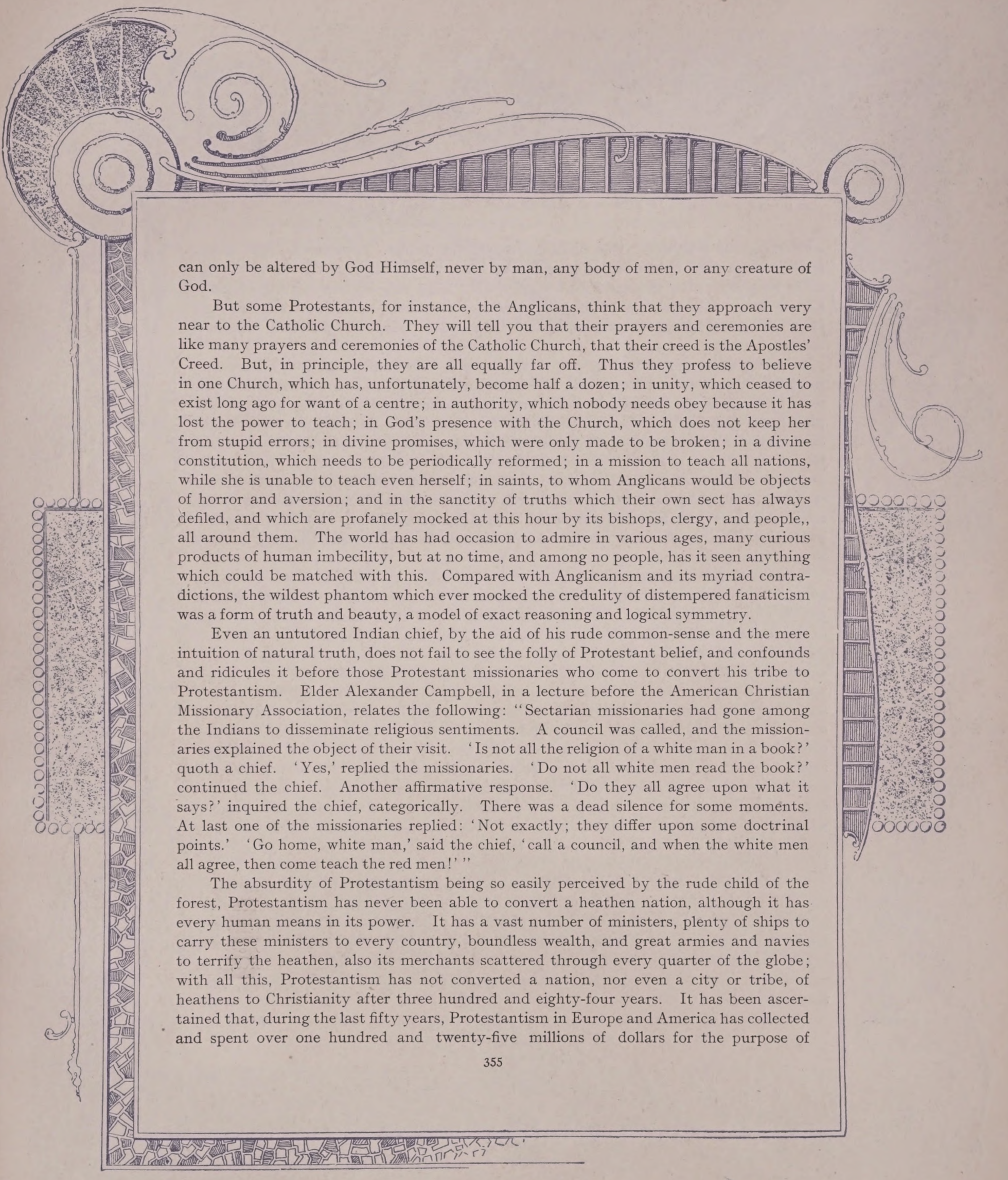
The faith of the Roman Catholic is divine, for, to believe the Catholic Church is to believe God Himself.

The Roman Catholic Church is the heir to the rights of Jesus Christ. She is the faithful depositary of the spiritual treasures of Jesus Christ. She is the infallible teacher of the doctrines of Jesus Christ. She wields the authority of Jesus Christ. She lives by the life and spirit of Jesus Christ. She enjoys the guidance and help of Jesus Christ. She speaks, orders, commands, concedes, prohibits, defines, looses and binds, in the name of Jesus Christ. The Catholic believes in this divine authority of the Church and therefore believes and obeys her; and in believing and obeying her, he believes and obeys Almighty God Himself, who said to the apostles and their lawful successors in the Catholic Church: "He that heareth you heareth me, and he that despiseth you despiseth me" (Luke 10: 16). His faith, therefore, is divine, because it is based on divine authority; it gives peace to his soul, and contentment to his heart; it is for him, as it were, a perpetual spring of happiness and joy.

DO PROTESTANT SECTS TEACH DIVINE FAITH ON DIVINE AUTHORITY?

No; the faith of Protestants is based upon human authority, because their founders were not sent by God, nor did they receive any mission from His Church.

The aim of Protestantism was to declare every man independent of the divine authority of the Catholic Church and to substitute for this divine authority that of the Bible, as interpreted by himself. Protestants, therefore, hold that man is himself his own teacher and his own lawgiver, that it is each one's business to find out his own religion, that is to say, that every one must judge for himself what doctrines are most consistent with reason and the holy Scriptures; or that he must follow the teaching of the clergyman whose views best commend themselves to his judgment. He does not acknowledge that God has a right to teach him; or, if he acknowledges this right, he does not feel himself bound to believe all that God teaches him through those whom God appointed to teach mankind. He says to God: If thou teachest me, I reserve to myself the right to examine thy words, to explain them as I choose and admit only what appears to me true, consistent, and useful. Hence St. Augustine says: "You who believe what you please, and reject what you please, believe yourselves or your own fancy rather than the Gospel." The faith of the Protestant then, is based upon his private judgment alone, it is human. As his judgment is alterable, he naturally holds that his faith and doctrine is alterable at will, and is therefore continually changing it. Evidently then, he does not hold it to be the truth, for truth never changes. Nor does he hold it to be the law of God which he is bound to obey; for, if the law of God be alterable at all, it

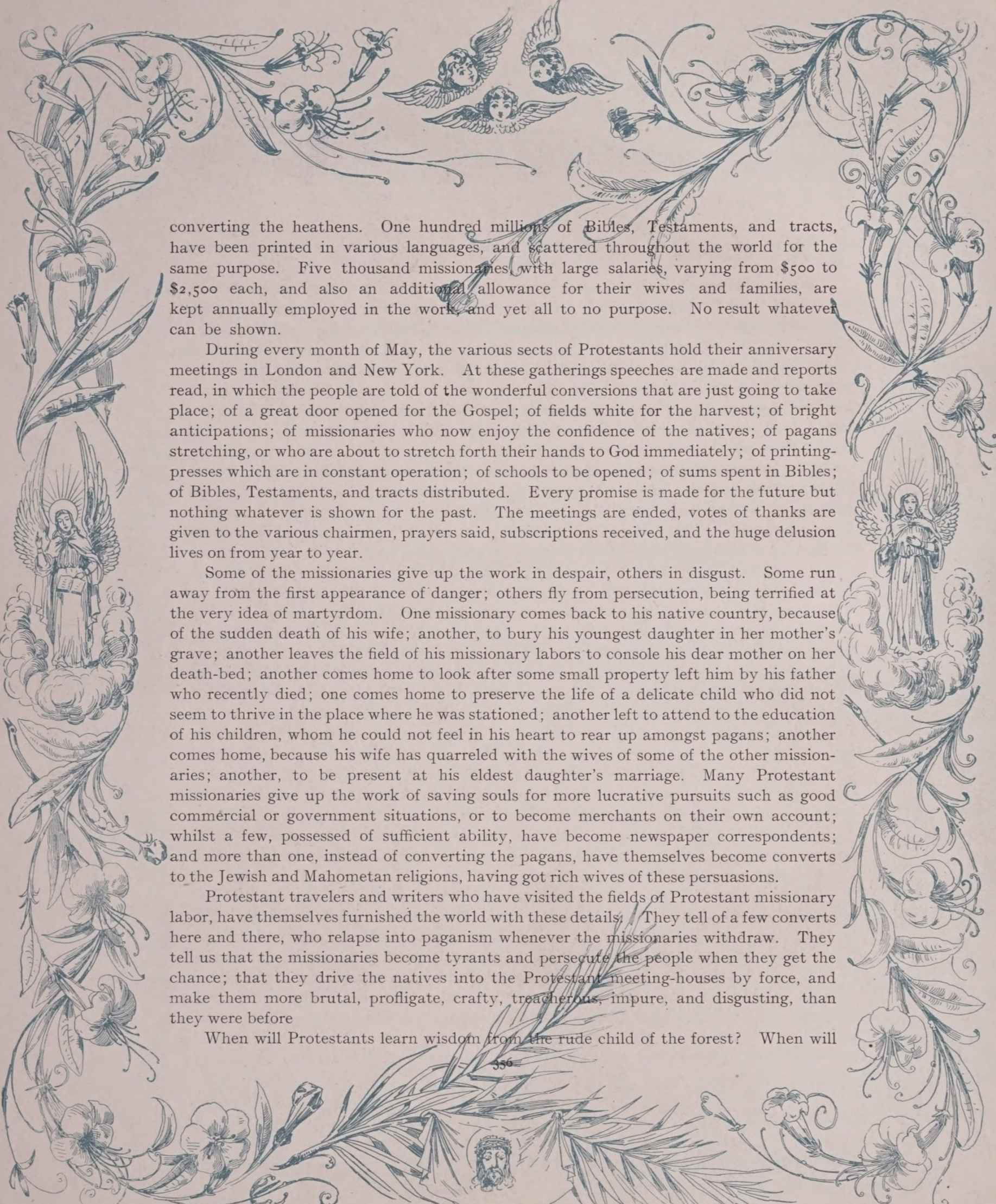


can only be altered by God Himself, never by man, any body of men, or any creature of God.

But some Protestants, for instance, the Anglicans, think that they approach very near to the Catholic Church. They will tell you that their prayers and ceremonies are like many prayers and ceremonies of the Catholic Church, that their creed is the Apostles' Creed. But, in principle, they are all equally far off. Thus they profess to believe in one Church, which has, unfortunately, become half a dozen; in unity, which ceased to exist long ago for want of a centre; in authority, which nobody needs obey because it has lost the power to teach; in God's presence with the Church, which does not keep her from stupid errors; in divine promises, which were only made to be broken; in a divine constitution, which needs to be periodically reformed; in a mission to teach all nations, while she is unable to teach even herself; in saints, to whom Anglicans would be objects of horror and aversion; and in the sanctity of truths which their own sect has always defiled, and which are profanely mocked at this hour by its bishops, clergy, and people, all around them. The world has had occasion to admire in various ages, many curious products of human imbecility, but at no time, and among no people, has it seen anything which could be matched with this. Compared with Anglicanism and its myriad contradictions, the wildest phantom which ever mocked the credulity of distempered fanaticism was a form of truth and beauty, a model of exact reasoning and logical symmetry.

Even an untutored Indian chief, by the aid of his rude common-sense and the mere intuition of natural truth, does not fail to see the folly of Protestant belief, and confounds and ridicules it before those Protestant missionaries who come to convert his tribe to Protestantism. Elder Alexander Campbell, in a lecture before the American Christian Missionary Association, relates the following: "Sectarian missionaries had gone among the Indians to disseminate religious sentiments. A council was called, and the missionaries explained the object of their visit. 'Is not all the religion of a white man in a book?' quoth a chief. 'Yes,' replied the missionaries. 'Do not all white men read the book?' continued the chief. Another affirmative response. 'Do they all agree upon what it says?' inquired the chief, categorically. There was a dead silence for some moments. At last one of the missionaries replied: 'Not exactly; they differ upon some doctrinal points.' 'Go home, white man,' said the chief, 'call a council, and when the white men all agree, then come teach the red men!'"

The absurdity of Protestantism being so easily perceived by the rude child of the forest, Protestantism has never been able to convert a heathen nation, although it has every human means in its power. It has a vast number of ministers, plenty of ships to carry these ministers to every country, boundless wealth, and great armies and navies to terrify the heathen, also its merchants scattered through every quarter of the globe; with all this, Protestantism has not converted a nation, nor even a city or tribe, of heathens to Christianity after three hundred and eighty-four years. It has been ascertained that, during the last fifty years, Protestantism in Europe and America has collected and spent over one hundred and twenty-five millions of dollars for the purpose of



converting the heathens. One hundred millions of Bibles, Testaments, and tracts, have been printed in various languages, and scattered throughout the world for the same purpose. Five thousand missionaries, with large salaries, varying from \$500 to \$2,500 each, and also an additional allowance for their wives and families, are kept annually employed in the work, and yet all to no purpose. No result whatever can be shown.

During every month of May, the various sects of Protestants hold their anniversary meetings in London and New York. At these gatherings speeches are made and reports read, in which the people are told of the wonderful conversions that are just going to take place; of a great door opened for the Gospel; of fields white for the harvest; of bright anticipations; of missionaries who now enjoy the confidence of the natives; of pagans stretching, or who are about to stretch forth their hands to God immediately; of printing-presses which are in constant operation; of schools to be opened; of sums spent in Bibles; of Bibles, Testaments, and tracts distributed. Every promise is made for the future but nothing whatever is shown for the past. The meetings are ended, votes of thanks are given to the various chairmen, prayers said, subscriptions received, and the huge delusion lives on from year to year.

Some of the missionaries give up the work in despair, others in disgust. Some run away from the first appearance of danger; others fly from persecution, being terrified at the very idea of martyrdom. One missionary comes back to his native country, because of the sudden death of his wife; another, to bury his youngest daughter in her mother's grave; another leaves the field of his missionary labors to console his dear mother on her death-bed; another comes home to look after some small property left him by his father who recently died; one comes home to preserve the life of a delicate child who did not seem to thrive in the place where he was stationed; another left to attend to the education of his children, whom he could not feel in his heart to rear up amongst pagans; another comes home, because his wife has quarreled with the wives of some of the other missionaries; another, to be present at his eldest daughter's marriage. Many Protestant missionaries give up the work of saving souls for more lucrative pursuits such as good commercial or government situations, or to become merchants on their own account; whilst a few, possessed of sufficient ability, have become newspaper correspondents; and more than one, instead of converting the pagans, have themselves become converts to the Jewish and Mahometan religions, having got rich wives of these persuasions.

Protestant travelers and writers who have visited the fields of Protestant missionary labor, have themselves furnished the world with these details. They tell of a few converts here and there, who relapse into paganism whenever the missionaries withdraw. They tell us that the missionaries become tyrants and persecute the people when they get the chance; that they drive the natives into the Protestant meeting-houses by force, and make them more brutal, profligate, crafty, treacherous, impure, and disgusting, than they were before.

When will Protestants learn wisdom from the rude child of the forest? When will

they see the absurdity of their teaching? It is strange how men will put their reason in their pocket and prefer darkness to light, error to truth, folly to wisdom.

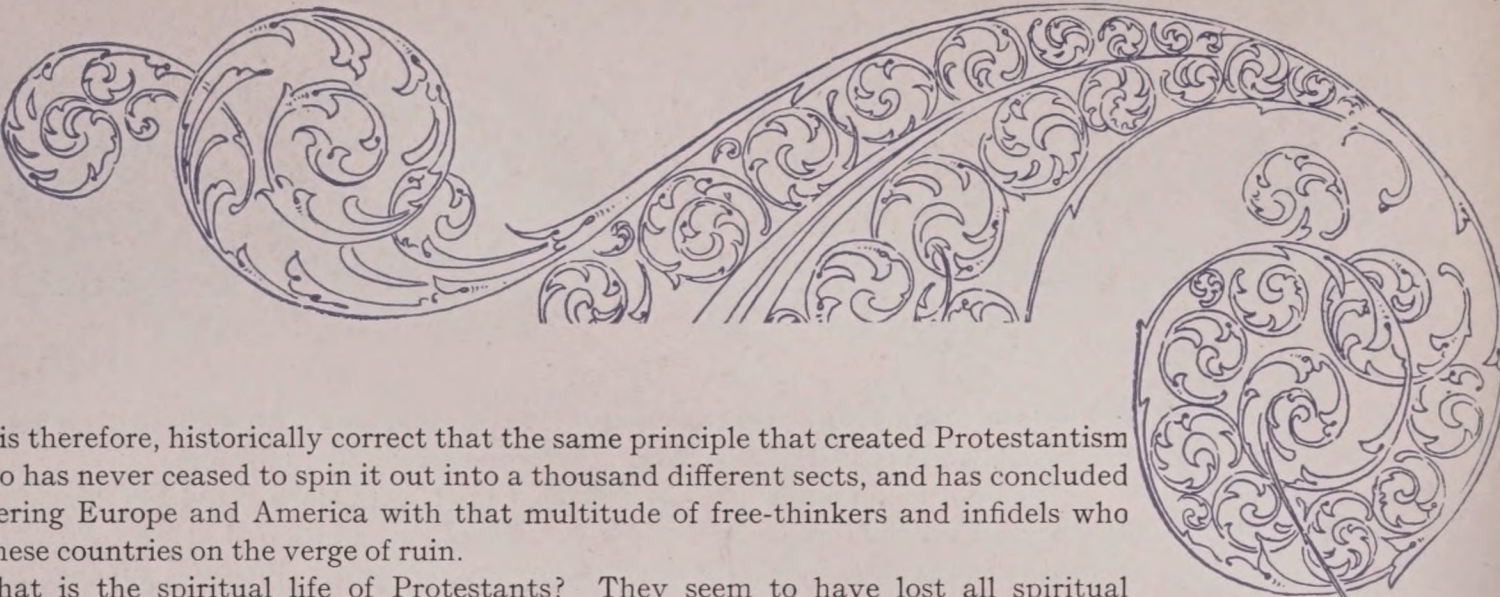
That man might know *what* to believe, Christ, who alone could tell him, founded the Roman Catholic Church, to be forever "the pillar and ground of truth." Whoever declines to follow this guide must live without any sure guide. There is no other, because God has given no other. The creed of the apostate has only one article. If God, it proclaims, chose to found a church without consulting man, it is quite open to man to abolish the church without consulting God."

A body which has lost the principle of its animation becomes dust. Hence it is an axiom that the change or perversion of the principles by which anything was produced is the destruction of that very thing: if you can change or pervert the principles from which anything springs, you destroy it. For instance, one single foreign element introduced into the blood produces death; one false assumption admitted into science destroys its certainty; one false principle admitted into faith and morals is fatal. The Reformers started wrong. They would reform the Church, by placing her under human control. Their successors have, in each generation, found they did not go far enough, and have, each in turn, struggled to push it further and further, till they find themselves without any church life, without faith, without religion, and beginning to doubt if there be even a God.

It is a well-known fact that before the Reformation infidels were scarcely known in the Christian world. Since that event they have come forth in swarms. It is from the writings of Herbert, Hobbes, Blount, Shaftesbury, Bolingbroke, and Boyle, that Voltaire and his party drew the objections and errors which they have brought so generally into fashion in the world. According to Diderot and d'Alembert, the first step that the untractable Catholic takes is to adopt the Protestant principle of private judgment. He establishes himself judge of his religion—leaves and joins the reform. Dissatisfied with the incoherent doctrines he there discovers, he passes over to the Socinians, whose inconsequences soon drive him into Deism. Still pursued by unexpected difficulties, he finds refuge in universal doubt; but still haunted by uneasiness, he at length resolves to take the last step, and proceeds to terminate the long chain of his errors in infidelity. Let us not forget that the first link of this chain is attached to the fundamental maxim of private judgment. They judged of religion as they did of their breakfast and dinner. A religion was good or bad, true or false, just as it suited their tastes, their likings; their religious devotion varied like the weather; they must feel it as they felt the heat and cold.

New fashions of belief sprang up, and changed, and disappeared, as rapidly as the new fashions of dress. Men judged not only of every revealed doctrine, but they also judged of the Bible itself. Protestantism, having no authority, could not check this headlong tendency to unbelief. Its ministers dare no longer preach or teach any doctrine which is displeasing to the people. Every Protestant preacher who wishes to be heard and to retain his salary, must first feel the pulse of his hearers; he must make himself the slave of their opinions and likings.



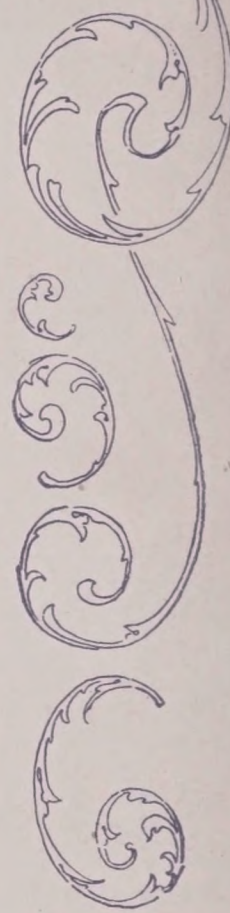


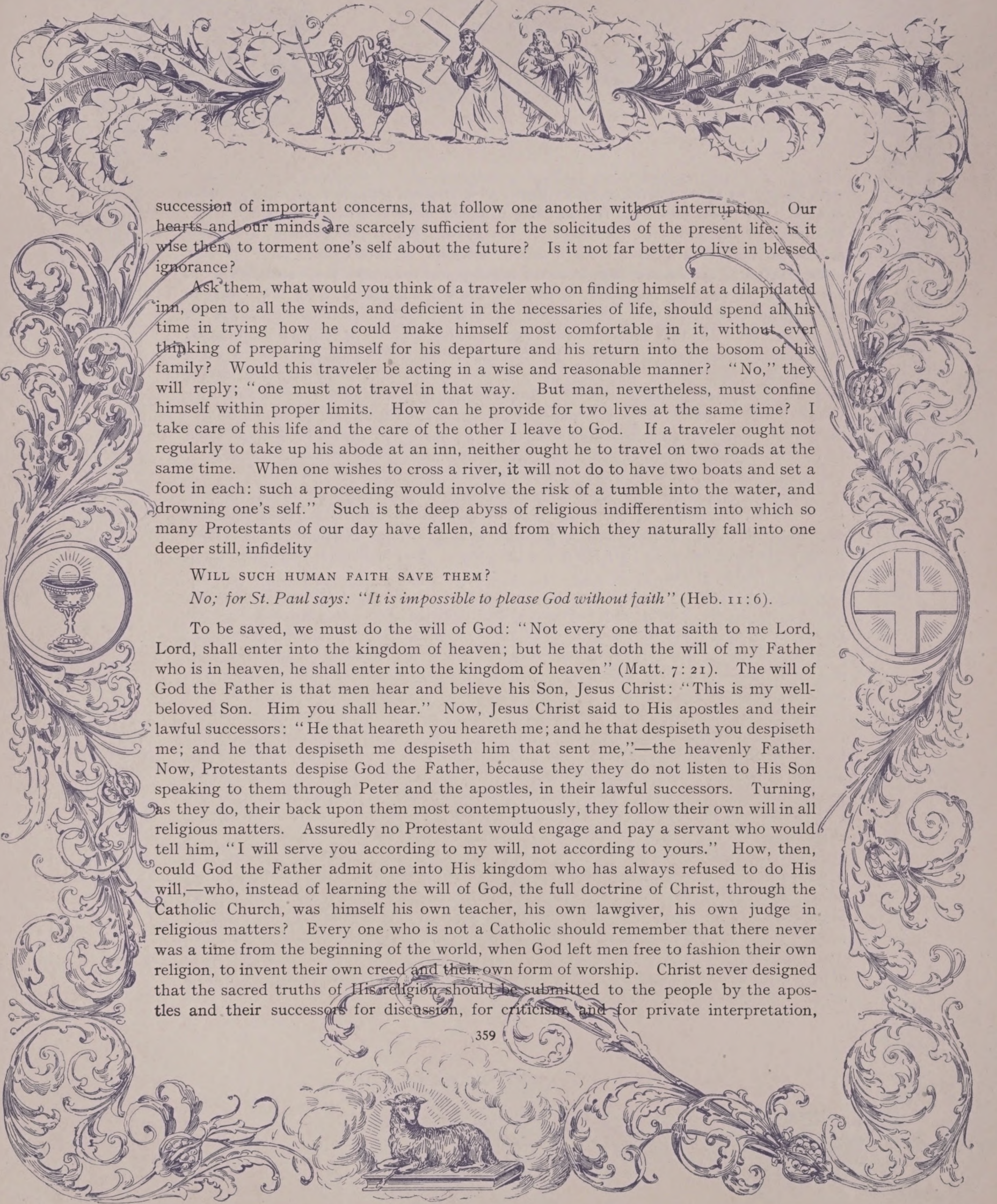
It is therefore, historically correct that the same principle that created Protestantism ages ago has never ceased to spin it out into a thousand different sects, and has concluded by covering Europe and America with that multitude of free-thinkers and infidels who place these countries on the verge of ruin.

What is the spiritual life of Protestants? They seem to have lost all spiritual conceptions and no longer to possess any spiritual aspiration. Lacking, as they do, the light, the warmth, and the life-giving power of the sun of the Catholic Church, they seem to have become or to be near becoming what our world would be if there were no sun in the heavens.



For this reason it is that Protestants are so completely absorbed in temporal interests, in the things that fall under their senses, that their whole life is only materialism put in action. Lucre is the sole object on which their eyes are constantly fixed. A burning thirst to realize some profit, great or small, absorbs all their faculties, the whole energy of their being. They never pursue anything with ardor but riches and enjoyments. God, the soul, a future life,—they believe in none of them or rather they never think about them at all. If they ever take up a moral or a religious book, or go to a meeting-house, it is only by way of amusement—to pass the time away. It is a less serious occupation than smoking a pipe, or drinking a cup of tea. If you speak to them about the foundations of faith, of the principles of Christianity, of the importance of salvation, the certainty of a life beyond the grave,—all these truths which so powerfully impress a mind susceptible of religious feeling,—they listen with a certain pleasure; for it amuses them, and piques their curiosity. In their opinion all this is “true, fine, grand.” They deplore the blindness of men who attach themselves to the perishable goods of this world; perhaps they will even give utterance to some fine sentences on the happiness of knowing the true God, of serving Him, and of meriting by this means the reward of eternal life. They simply never think of religion at all, they like very well to talk about it, but it is as of a thing not made for them,—a thing with which personally they have nothing to do. This indifference they carry so far,—religious sensibility is so entirely withered or dead within them,—that they care not a straw whether a doctrine is true or false, good or bad. Religion is to them simply a fashion, which those may follow who have a taste for it. “By and by, all in good time,” they say; “one should never be precipitate; it is not good to be too enthusiastic. No doubt the Catholic religion is beautiful and sublime; its doctrine explains with method and clearness, all that is necessary for man to know. Whoever has any sense will see that and will adopt it in his heart in all sincerity; but after all, one must not think too much of these things and increase the cares of life. Now, just consider we have a body, how many cares it demands. It must be clothed, fed, and sheltered from the injuries of the weather; its infirmities are great, and its maladies are numerous. It is agreed on all hands that health is our most precious good. This body that we see, that we touch, must be taken care of every day, and every moment of the day. Is not this enough, without troubling ourselves about a soul that we never see? The life of man is short and full of misery, it is made up of a





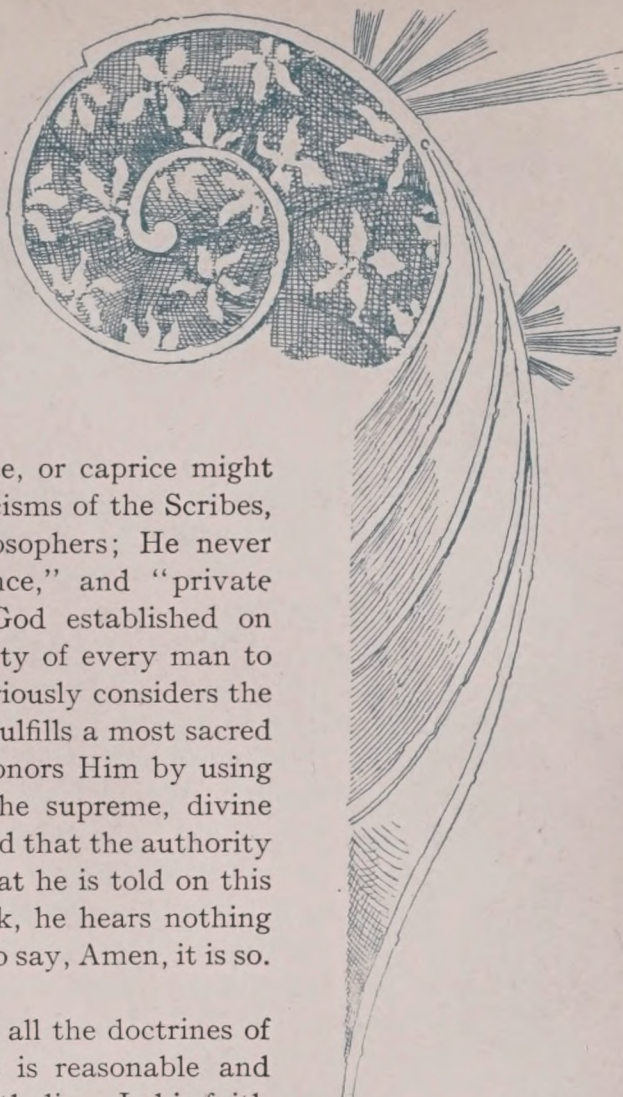
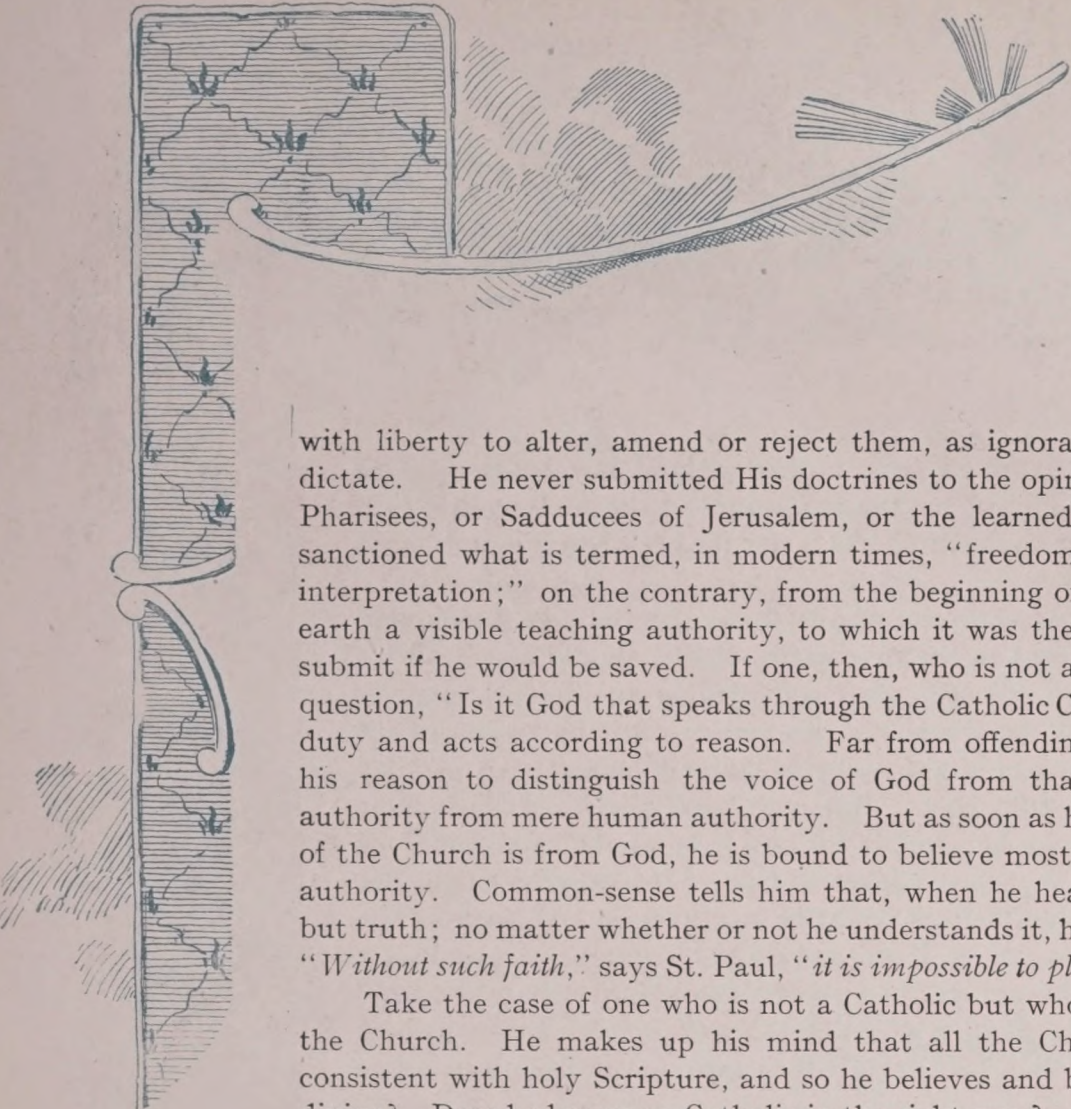
succession of important concerns, that follow one another without interruption. Our hearts and our minds are scarcely sufficient for the solitudes of the present life: is it wise then, to torment one's self about the future? Is it not far better to live in blessed ignorance?

Ask them, what would you think of a traveler who on finding himself at a dilapidated inn, open to all the winds, and deficient in the necessities of life, should spend all his time in trying how he could make himself most comfortable in it, without ever thinking of preparing himself for his departure and his return into the bosom of his family? Would this traveler be acting in a wise and reasonable manner? "No," they will reply; "one must not travel in that way. But man, nevertheless, must confine himself within proper limits. How can he provide for two lives at the same time? I take care of this life and the care of the other I leave to God. If a traveler ought not regularly to take up his abode at an inn, neither ought he to travel on two roads at the same time. When one wishes to cross a river, it will not do to have two boats and set a foot in each: such a proceeding would involve the risk of a tumble into the water, and drowning one's self." Such is the deep abyss of religious indifferentism into which so many Protestants of our day have fallen, and from which they naturally fall into one deeper still, infidelity

WILL SUCH HUMAN FAITH SAVE THEM?

No; for St. Paul says: "*It is impossible to please God without faith*" (Heb. 11:6).

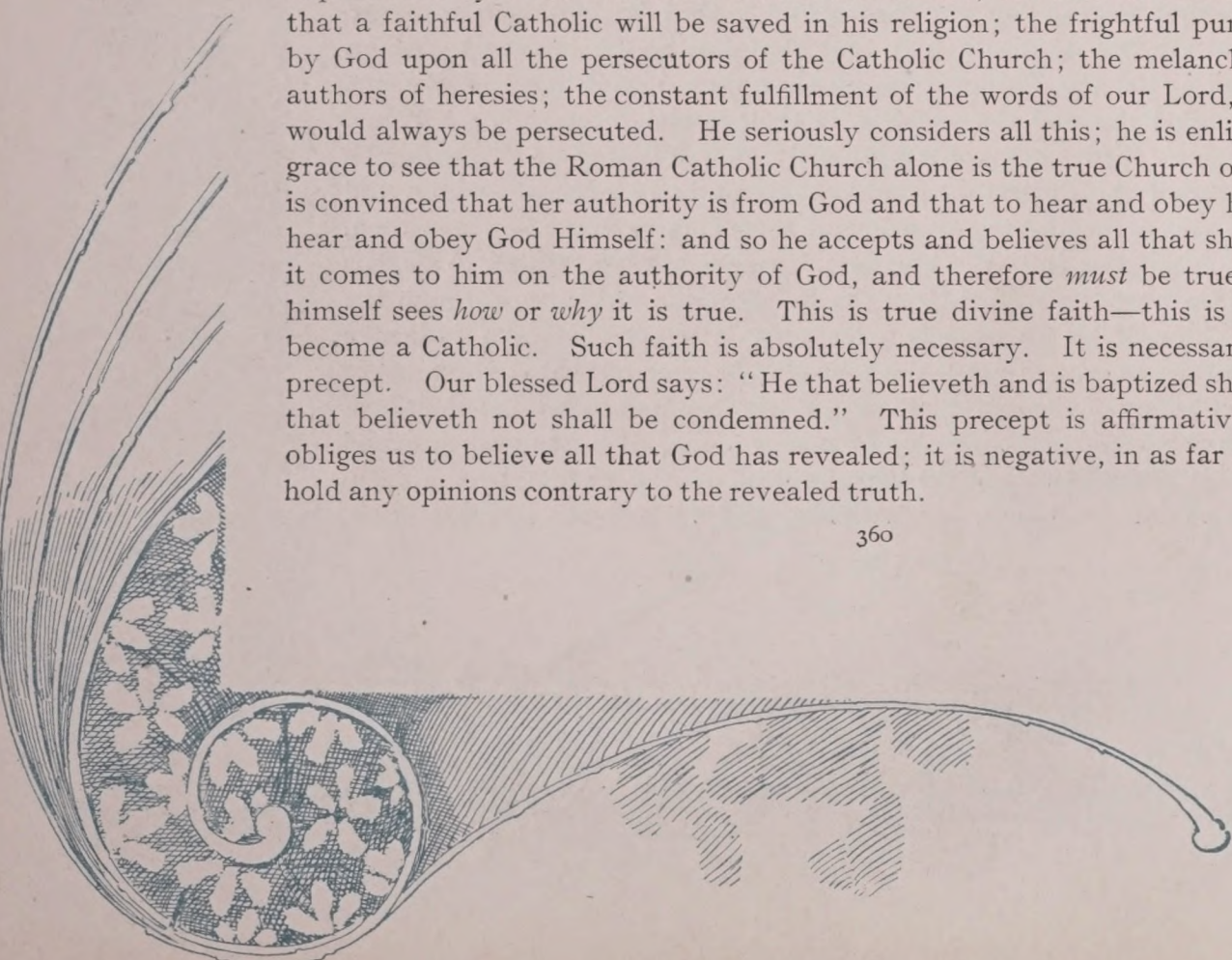
To be saved, we must do the will of God: "Not every one that saith to me Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven" (Matt. 7:21). The will of God the Father is that men hear and believe his Son, Jesus Christ: "This is my well-beloved Son. Him you shall hear." Now, Jesus Christ said to His apostles and their lawful successors: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me,"—the heavenly Father. Now, Protestants despise God the Father, because they do not listen to His Son speaking to them through Peter and the apostles, in their lawful successors. Turning, as they do, their back upon them most contemptuously, they follow their own will in all religious matters. Assuredly no Protestant would engage and pay a servant who would tell him, "I will serve you according to my will, not according to yours." How, then, could God the Father admit one into His kingdom who has always refused to do His will,—who, instead of learning the will of God, the full doctrine of Christ, through the Catholic Church, was himself his own teacher, his own lawgiver, his own judge in religious matters? Every one who is not a Catholic should remember that there never was a time from the beginning of the world, when God left men free to fashion their own religion, to invent their own creed and their own form of worship. Christ never designed that the sacred truths of His religion should be submitted to the people by the apostles and their successors for discussion, for criticism, and for private interpretation,



with liberty to alter, amend or reject them, as ignorance, prejudice, or caprice might dictate. He never submitted His doctrines to the opinions or criticisms of the Scribes, Pharisees, or Sadducees of Jerusalem, or the learned pagan philosophers; He never sanctioned what is termed, in modern times, "freedom of conscience," and "private interpretation;" on the contrary, from the beginning of the world, God established on earth a visible teaching authority, to which it was the bounden duty of every man to submit if he would be saved. If one, then, who is not a Catholic, seriously considers the question, "Is it God that speaks through the Catholic Church?" he fulfills a most sacred duty and acts according to reason. Far from offending God, he honors Him by using his reason to distinguish the voice of God from that of man—the supreme, divine authority from mere human authority. But as soon as he is convinced that the authority of the Church is from God, he is bound to believe most firmly all that he is told on this authority. Common-sense tells him that, when he hears God speak, he hears nothing but truth; no matter whether or not he understands it, he is obliged to say, Amen, it is so. "Without such faith," says St. Paul, "*it is impossible to please God.*"

Take the case of one who is not a Catholic but who has studied all the doctrines of the Church. He makes up his mind that all the Church teaches is reasonable and consistent with holy Scripture, and so he believes and becomes a Catholic. Is his faith divine? Does he become a Catholic in the right way? No; his faith is based, as yet, on individual reason alone.

There is another. He considers the antiquity of the Roman Catholic Church; her unity in faith; the purity and holiness of her doctrine; her establishment by poor fishermen all over the world, in spite of all kinds of opposition; her invariable duration from the time of the apostles; the miracles which are wrought in her; the holiness of all those who live according to her laws; the deep science of her doctors; the almost infinite number of her martyrs; the peace of mind and happiness of soul experienced by those who have entered her bosom; the fact that all Protestants admit that a faithful Catholic will be saved in his religion; the frightful punishment inflicted by God upon all the persecutors of the Catholic Church; the melancholy death of the authors of heresies; the constant fulfillment of the words of our Lord, that His Church would always be persecuted. He seriously considers all this; he is enlightened by God's grace to see that the Roman Catholic Church alone is the true Church of Jesus Christ; he is convinced that her authority is from God and that to hear and obey her authority is to hear and obey God Himself: and so he accepts and believes all that she teaches because it comes to him on the authority of God, and therefore *must* be true; not because he himself sees *how* or *why* it is true. This is true divine faith—this is the right way to become a Catholic. Such faith is absolutely necessary. It is necessary by necessity of precept. Our blessed Lord says: "He that believeth and is baptized shall be saved. He that believeth not shall be condemned." This precept is affirmative, in as far as it obliges us to believe all that God has revealed; it is negative, in as far as it forbids us to hold any opinions contrary to the revealed truth.





Such faith is necessary by the necessity of medium, for, "without faith, it is impossible to please God" (Heb. 11: 6). "If you believe not, you shall die in your sins" (John 5: 38; 8: 27)

WHO ARE NOT MEMBERS OF THE ROMAN CATHOLIC CHURCH?

All unbaptized persons, unbelievers, apostates, heretics, and all excommunicated persons.

But how do we know that unbaptized persons are not saved? We know it, because Jesus Christ has said: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John 3: 5).

Heaven is the union of Almighty God with the elect,—those who are quite pure, without the least stain of sin. But God, who is holiness itself, cannot unite Himself to a soul that is in sin. Now, as those who die without baptism remain forever stained with original sin, they can never be united to Almighty God in heaven.

And why are unbelievers and apostates lost? Unbelievers and apostates are lost, because it is said that, "without faith, it is impossible to please God." In our day and country, it is become fashionable for a large number of men to have no religion and even to boast of having none. To have no religion is a great crime, but to boast of having none is the height of folly.

The man without religion is a slave to the most degrading superstition. Instead of worshiping the true, free, living God, who governs all things by His providence, he bows before the horrid phantom of blind chance or inexorable destiny. He is a man who obstinately refuses to believe the most solidly established facts in favor of religion, and yet, with blind credulity, greedily swallows the most absurd falsehoods uttered against religion. He is a man whose reason has fled, and whose passions speak, object, and decide in the name of reason. He is sunk in the grossest ignorance regarding religion. He blasphemes what he does not understand. He rails at the doctrines of the Church without knowing really what her doctrines are. He sneers at the doctrines and practices of religion because he cannot refute them. He speaks with the utmost gravity of the fine arts, the fashions, and matters the most trivial, while he turns the most sacred subjects into ridicule. In the midst of his own circle of fops and silly women, he utters his shallow conceits with all the pompous assurance of a pedant.

But why is it that he makes his impious doctrines the subject of conversation on every occasion? It is, of course, first to communicate his devilish principles to others and make them as bad as he himself is; but this is not the only reason. The good Catholic seldom speaks of his religion; he feels assured, by the grace of God, that his religion is the only true one, and that he will be saved if he lives up to it. Such is not the case with the infidel; he is constantly tormented in his soul: "There is no peace, no happiness for the impious," says the holy Scripture. He tries to quiet the fears of his soul, the remorse of his conscience; so he communicates to others on every occasion, his perverse principles, hoping to meet with some of his fellow-men who may approve of his impious views that he thus may find some relief for his interior torments. He resembles





a timid man who is obliged to travel during a dark night, and who begins to sing and cry out in order to keep away fear. The infidel is a sort of night-traveler, he travels in the horrible darkness of his impiety. His interior conviction tells him that there is a God who will certainly punish him in the most awful manner. This fills him with great fear, and makes him extremely unhappy every moment of his life; he cannot bear the sight of a Catholic Church, of a Catholic procession, of an image of our Lord, of a picture of a saint, of a prayer-book, of a good Catholic, of a priest; in a word, he cannot bear anything that reminds him of God, of religion, of his own guilt and impiety: so, on every occasion, he cries out against faith in God, in all that God has revealed and proposes to us for our belief by the holy Catholic Church. What is the object of his impious cries? It is to deafen, to keep down in some measure, the clamors of his conscience. Our hand will involuntarily touch that part of the body where we feel pain; in like manner the tongue of the infidel touches on all occasions, involuntarily as it were, upon all those truths of our holy religion which inspire him with fear of the judgments of Almighty God. He feels but too keenly that he cannot do away with God and His sacred religion, by denying His existence.

The days of the infidel are counted. What a fearful thing it is for him to fall into the hands of God in the hour of death! He knows this truth, and because he knows it he dies in the fury of despair, and, as it were, in the anticipated torments of the suffering that awaits him in hell. Witness Voltaire, the famous infidel of France! He wished to make his confession at his last hour. But the priest of St. Sulpice was not able to go to his bedside, because the chamber-door was shut upon him. So Voltaire died without a confession. He died in such a terrible paroxysm of fury and rage that the Marshal of Richelieu, who was present at his horrible agony, exclaimed: "Really, this sight is sickening; it is insupportable!" M. Tronchin, Voltaire's physician, says: "Figure to yourself the rage and fury of Orestes and you'll still have but a feeble image of the fury of Voltaire in his last agony. It would be well if all the infidels of Paris were present. Oh! the fine spectacle that would have met their eyes!" Thus is fulfilled in infidels what God says in holy Scripture: "I will laugh at the destruction of those who laughed at me during their life."

Witness Tom Paine! A short time before he died he sent for the Rev. Father Fenwick. Father Fenwick went in company with Father Kohlman, to see the infidel in his wretched condition. When they arrived at Paine's house, at Greenwich, his housekeeper came to the door and inquired whether they were the Catholic priests: "For," said she, "Mr. Paine has been so annoyed of late by ministers of different other denominations calling upon him that he has left express orders with me to admit no one to-day but clergymen of the Catholic Church." Upon assuring her that they were Catholic clergymen she opened the door, and invited them to sit down in the parlor. "Gentlemen," said she, "I really wish you may succeed with Mr. Paine, for he is laboring under great distress of mind ever since he was informed by his physicians that he cannot possibly live, and must die shortly. He sent for you to-day, because he was told that if



any one could do him good, you might. He is truly to be pitied. His cries when he is left alone are truly heart rending. 'O Lord! help me!' he will exclaim during his paroxysms of distress. 'God help, Jesus Christ, help me!' repeating the same expressions without the least variation, in a tone of voice that would alarm the house. Sometimes he will say, 'O God! what have I done to suffer so much?' Then shortly after: 'If there is a God, what will become of me?' Thus he will continue for some time, when on a sudden he will scream as if in terror and agony, and call out for me by name. On one of these occasions, which are very frequent, I went to him and inquired what he wanted. 'Stay with me,' he replied, 'for God's sake; for I cannot bear to be left alone.' I then observed that I could not always be with him, as I had much to attend to in the house. 'Then,' said he, 'send even a child to stay with me; for it is a hell to be alone.' I never saw," she concluded, "a more unhappy, a more forsaken man. It seems he cannot reconcile himself to die."

The fathers did all in their power to make Paine enter into himself and ask God's pardon. But all their endeavors were in vain. He ordered them out of his room, in the highest pitch of its voice, and seemed a very maniac with rage and madness. "Let us go," said Father Fenwick to Father Kohlman. "We have nothing more to do here. He seems to be entirely abandoned by God. Further words are lost upon him. I never before or since beheld a more hardened wretch" ("Lives of the Catholic Bishops of America," p. 379, etc.).

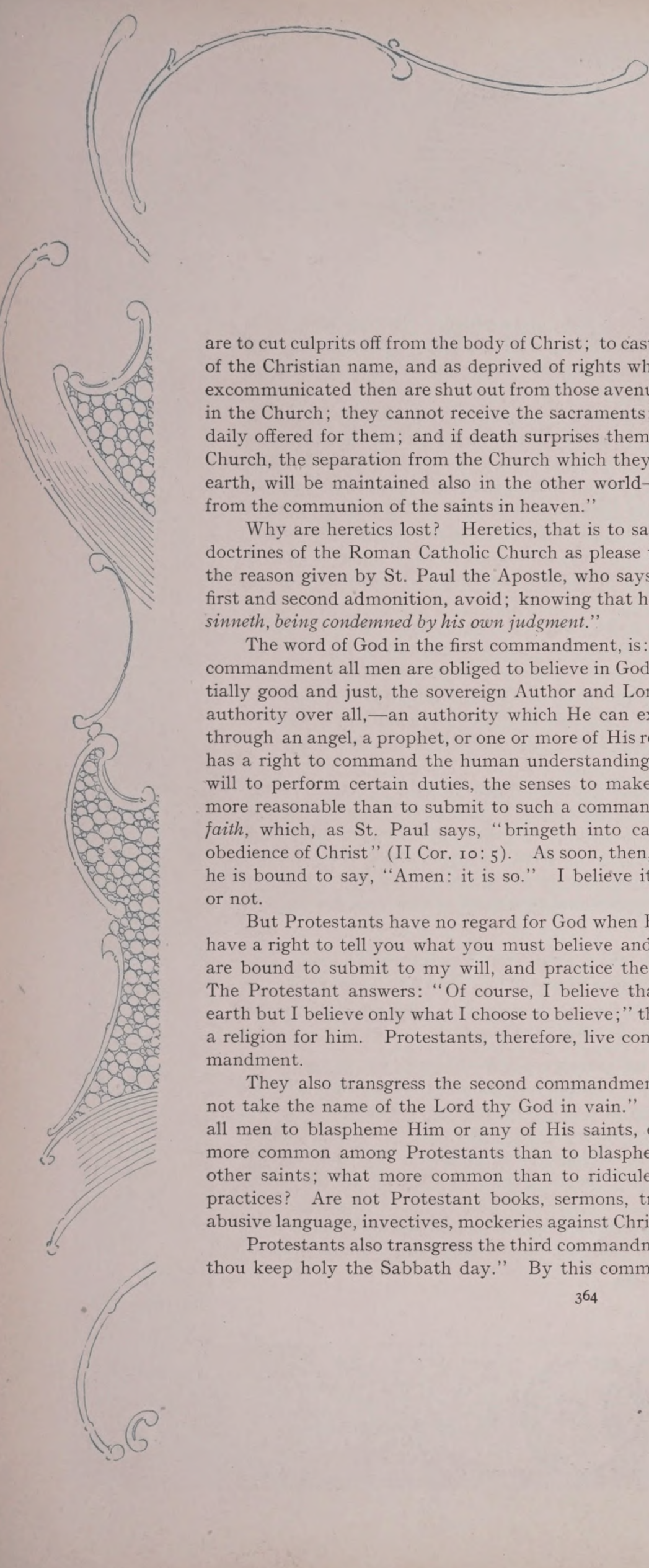
To the infidel and evil-doer these examples present matter worthy of serious reflection, while the believer will recognize in them the special judgment of God which is too clearly indicated to be doubted by any honest mind. Let the unbeliever remember that the hour will come when he shall open his eyes to see the wisdom of those who have believed; when he also shall see, to his confusion, his own madness in refusing to believe. "Oh! that he would be wise, and would understand that there is none that can deliver out of the hand of the Lord!"

WHY ARE THOSE PERSONS LOST WHO HAVE BEEN JUSTLY EXCOMMUNICATED, AND WHO ARE UNWILLING TO DO WHAT IS REQUIRED OF THEM BEFORE THEY ARE ABSOLVED?

Because the sin of great scandal, for which they, as dead members, were expelled from the communion of the Church, excludes them from the kingdom of heaven.

Such excommunicated persons are, for instance, all members of secret societies. The aim of secret societies is to abolish the Christian religion and the Church of Christ; nay, to banish the law of God, and the very idea of His overruling providence; to overturn every legitimate secular authority; to destroy the present basis of society, and to construct a new one, wherein all may be free to follow their passions. The members of these societies have been excommunicated by several Popes: by Clement IX, Benedict XIV, Leo XII, and Pius IX.

Our Lord gave to His Church the power to represent Him and to direct and govern mankind in matters of faith and morals. The purpose and effect of excommunication



are to cut culprits off from the body of Christ; to cast them out of His Church as unworthy of the Christian name, and as deprived of rights which were acquired by baptism. The excommunicated then are shut out from those avenues of grace which have been provided in the Church; they cannot receive the sacraments; the holy sacrifice of the Mass is not daily offered for them; and if death surprises them while they still obstinately defy the Church, the separation from the Church which they have willfully chosen to maintain on earth, will be maintained also in the other world—they will remain separated forever from the communion of the saints in heaven."

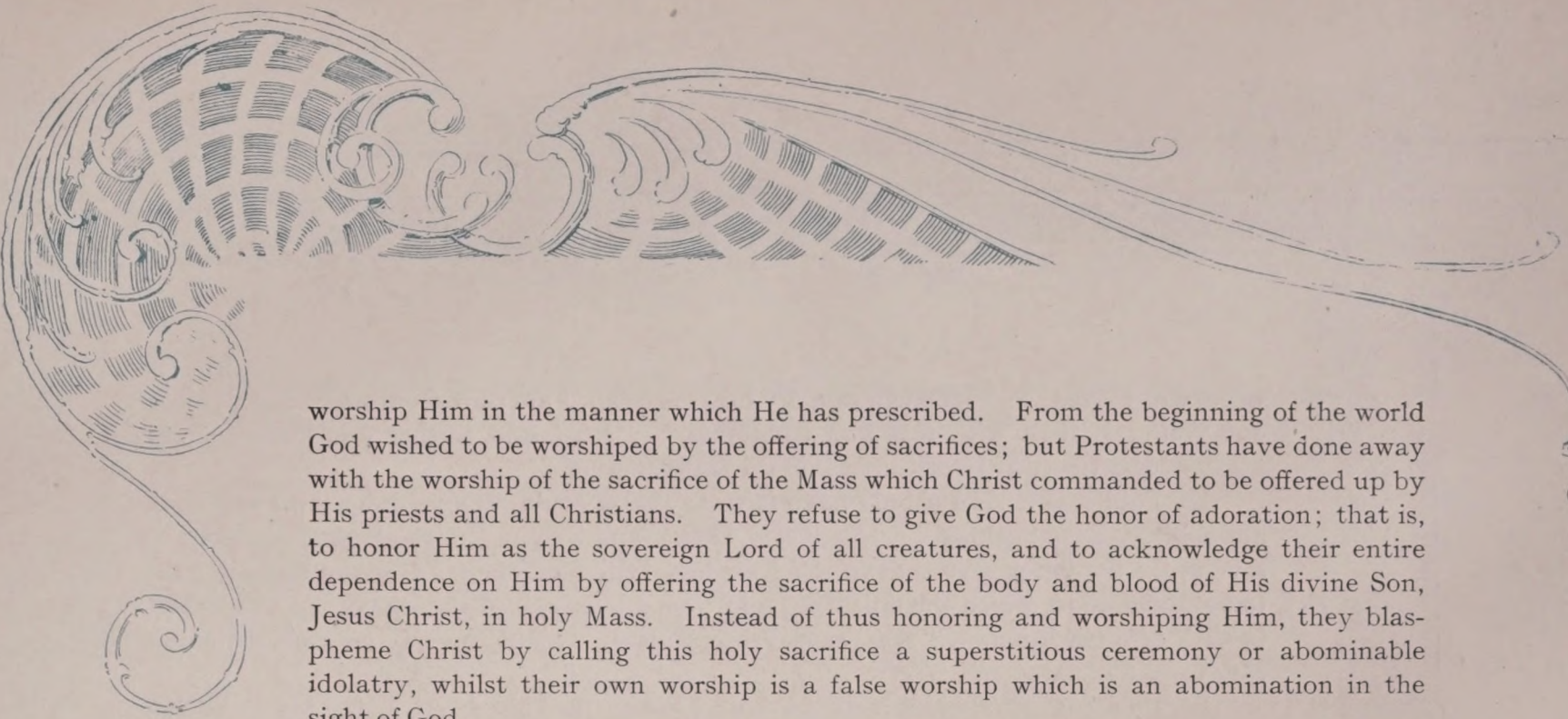
Why are heretics lost? Heretics, that is to say, baptized persons who choose such doctrines of the Roman Catholic Church as please them and reject the rest, are lost for the reason given by St. Paul the Apostle, who says: "A man that is a heretic after the first and second admonition, avoid; knowing that he who is such an one is subverted and *sinneth, being condemned by his own judgment.*"

The word of God in the first commandment, is: "I am the Lord thy God." By this commandment all men are obliged to believe in God as the Infinite Being, who is essentially good and just, the sovereign Author and Lord of all things, who has an absolute authority over all,—an authority which He can exercise either directly by himself, or through an angel, a prophet, or one or more of His reasonable creatures. God, therefore, has a right to command the human understanding to admit certain truths, the human will to perform certain duties, the senses to make certain sacrifices. Nothing can be more reasonable than to submit to such a command of God. This submission is called *faith*, which, as St. Paul says, "bringeth into captivity every understanding to the obedience of Christ" (II Cor. 10: 5). As soon, then, as man hears the voice of his Maker, he is bound to say, "Amen: it is so." I believe it no matter whether I understand it or not.

But Protestants have no regard for God when He says, "I am the Lord thy God. I have a right to tell you what you must believe and do, in order to be saved, and you are bound to submit to my will, and practice the religion which I have established." The Protestant answers: "Of course, I believe that thou art the Lord of heaven and earth but I believe only what I choose to believe;" thus defying the Almighty to prescribe a religion for him. Protestants, therefore, live constantly in violation of the first commandment.

They also transgress the second commandment of God, which says: "Thou shalt not take the name of the Lord thy God in vain." By this commandment God forbids all men to blaspheme Him or any of His saints, or to ridicule religion. Yet what is more common among Protestants than to blaspheme Jesus Christ in His Mother and other saints; what more common than to ridicule the religion of Christ and its holy practices? Are not Protestant books, sermons, tracts, and conversations, filled with abusive language, invectives, mockeries against Christ, His religion and His saints?

Protestants also transgress the third commandment of God, which says: "Remember thou keep holy the Sabbath day." By this commandment God commands all men to



worship Him in the manner which He has prescribed. From the beginning of the world God wished to be worshiped by the offering of sacrifices; but Protestants have done away with the worship of the sacrifice of the Mass which Christ commanded to be offered up by His priests and all Christians. They refuse to give God the honor of adoration; that is, to honor Him as the sovereign Lord of all creatures, and to acknowledge their entire dependence on Him by offering the sacrifice of the body and blood of His divine Son, Jesus Christ, in holy Mass. Instead of thus honoring and worshiping Him, they blaspheme Christ by calling this holy sacrifice a superstitious ceremony or abominable idolatry, whilst their own worship is a false worship which is an abomination in the sight of God.

Protestants transgress the fourth commandment, by refusing obedience to the lawful ecclesiastical superiors. They transgress the fifth commandment, by refusing to make use of the means of grace,—the sacraments,—to obtain God's grace, and preserve themselves in His holy friendship. They transgress the sixth and ninth commandments, which forbid adultery, and even the desire to commit it. Jesus Christ says: "I say to you, that whosoever shall put away his wife, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery" (Matt. 19: 9). "No," says Protestantism to a married man, "you may put away your wife, get a divorce, and marry another."

God says to every man: "Thou shalt not steal." "No," said Luther to secular princes, "I give you the right to appropriate to yourselves the property of the Roman Catholic Church." And the princes from that day to this, have been only too happy to profit by this pleasing advice.

Jesus Christ says: "Hear the Church." "No," says Protestantism, "do not hear the Church; protest against her with all your might." Jesus Christ says: "If any one will not hear the Church, look upon him as a heathen and publican." "No," says Protestantism, "if any one does not hear the Church, look upon him as an apostle, as an ambassador of God." Jesus Christ says: "The gates of hell shall not prevail against my Church." "No," says Protestantism, "'tis false; the gates of hell have prevailed against the Church for a thousand years and more." Jesus Christ has declared to St. Peter, and every successor to St. Peter,—the pope,—to be His Vicar on earth. "No," says Protestantism, "the pope is Antichrist." Jesus Christ says: "My yoke is sweet, and my burden is light" (Matt. 11: 30). "No," said Luther and Calvin, "it is impossible to keep the commandments." Jesus Christ says: "If thou wilt enter into life, keep the commandments" (Matt. 19: 17). "No," said Luther and Calvin, "faith *alone*, without good works, is sufficient to enter into life everlasting." Jesus Christ says: "Unless you do penance, you shall all likewise perish" (Luke 3: 3). "No," says Protestantism, "fasting and other works of penance are not necessary in satisfaction for sin." Jesus Christ says: "This is my body." "No," said Calvin, "this is only the figure of Christ's body; it will become his body as soon as you receive it."

The Holy Ghost says in holy Scripture: "Man knoweth not whether he be worthy

of love or hatred." "Who can say, My heart is clean, I am pure from sin?" and, "Work out your salvation with fear and trembling." "No," said Luther and Calvin, "but whosoever believes in Jesus Christ is in the state of grace."

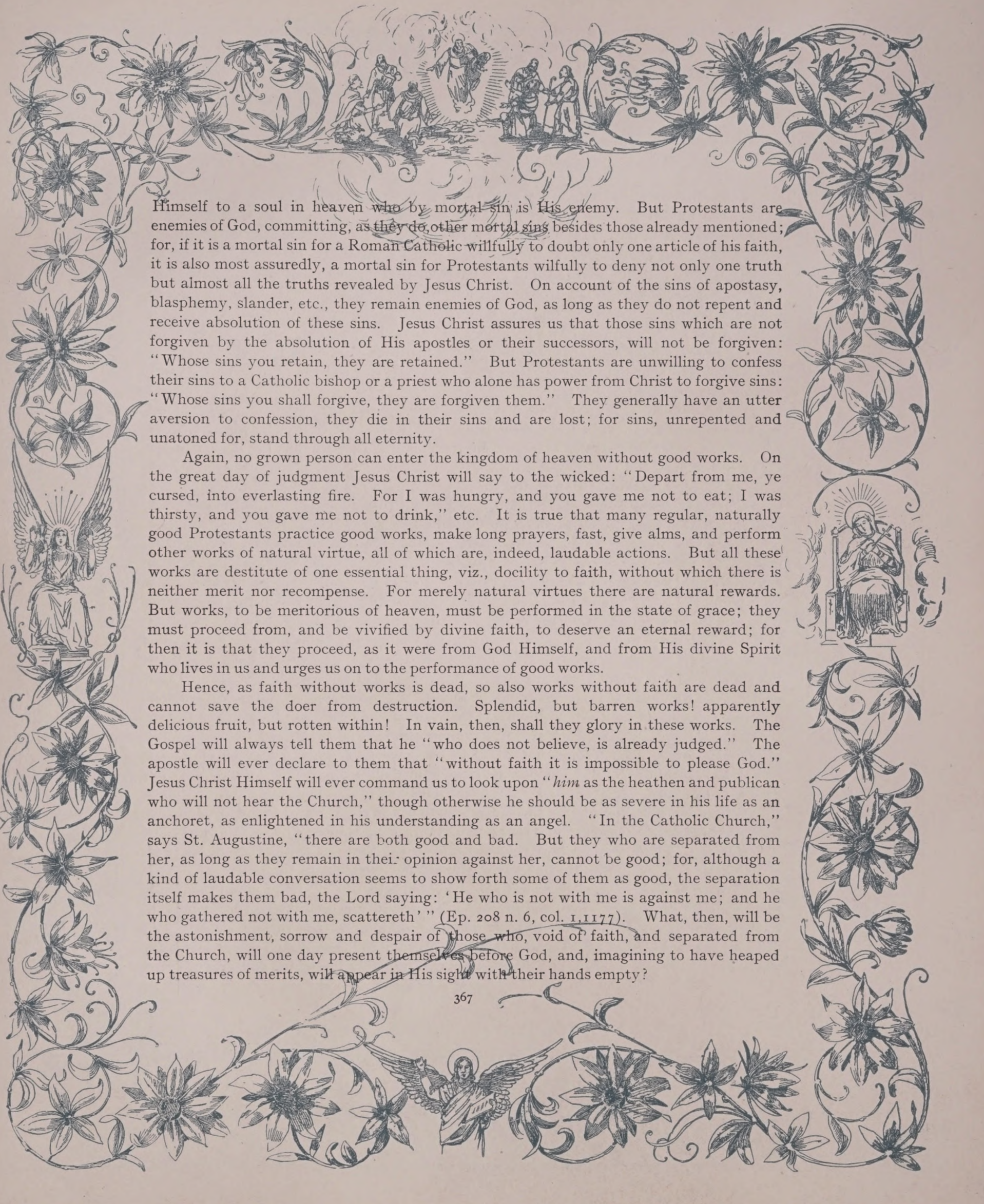
St. Paul says: "If I should have faith so that I could remove mountains and have not charity, I am nothing." "No," said Luther and Calvin, "faith alone is sufficient to save us." St. Peter says that in the Epistles of St. Paul there are many things "hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition." "No," says Protestantism, "the Scriptures are very plain and easy to be understood."

St. James says: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil, in the name of the Lord" (Chap. 5: 14). "No," says Protestantism, "this is a vain and useless ceremony."

Protestants being thus impious enough to make liars of Jesus Christ, of the Holy Ghost, and of the apostles, need we wonder if they continually slander Catholics, telling and believing worse absurdities about them than the heathens did? What is more absurd than to preach that Catholics worship stocks and stones for gods; set up pictures of Jesus Christ, of the Blessed Virgin Mary, and other saints, to pray to them, and put their confidence in them; that they adore a god of bread and wine; that their sins are forgiven by the priest, without repentance and amendment of life; that the pope or any other person can give leave to commit sin, or that for a sum of money the forgiveness of sins can be obtained? To these and similar absurdities and slanders, we simply answer: "Cursed is he who believes in such absurdities and falsehoods, with which Protestants impiously charge the children of the Catholic Church. All these grievous transgressions are another source of their reprobation."

But there are other reasons still why Protestants cannot be saved. Jesus Christ says: "Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you" (John 6: 54). Now, Protestants do not receive the body and blood of our Lord, because their ministers are not priests, and consequently have no power from Jesus Christ to say Mass, in which, by the words of consecration, bread and wine are changed into the body and blood of Christ. It follows, then, that they will not enter into life everlasting and deservedly so, because they abolished the holy sacrifice of the Mass; and by abolishing that great sacrifice they robbed God the Father of the infinite honor which Jesus Christ renders Him therein, and themselves of all the blessings which Jesus Christ bestows upon those who assist at this holy sacrifice with faith and devotion: "Wherefore the sin of the young men (the sons of Heli) was exceeding great before the Lord, because they withdrew men from the sacrifice of the Lord" (I Kings 2: 17). Now, God the Father cannot admit into heaven these robbers of His infinite honor; because, if those are damned who steal the temporal goods of their neighbor, how much more will those be damned who deprive God of His infinite honor, and their fellow-men of the infinite spiritual blessings of the Mass!

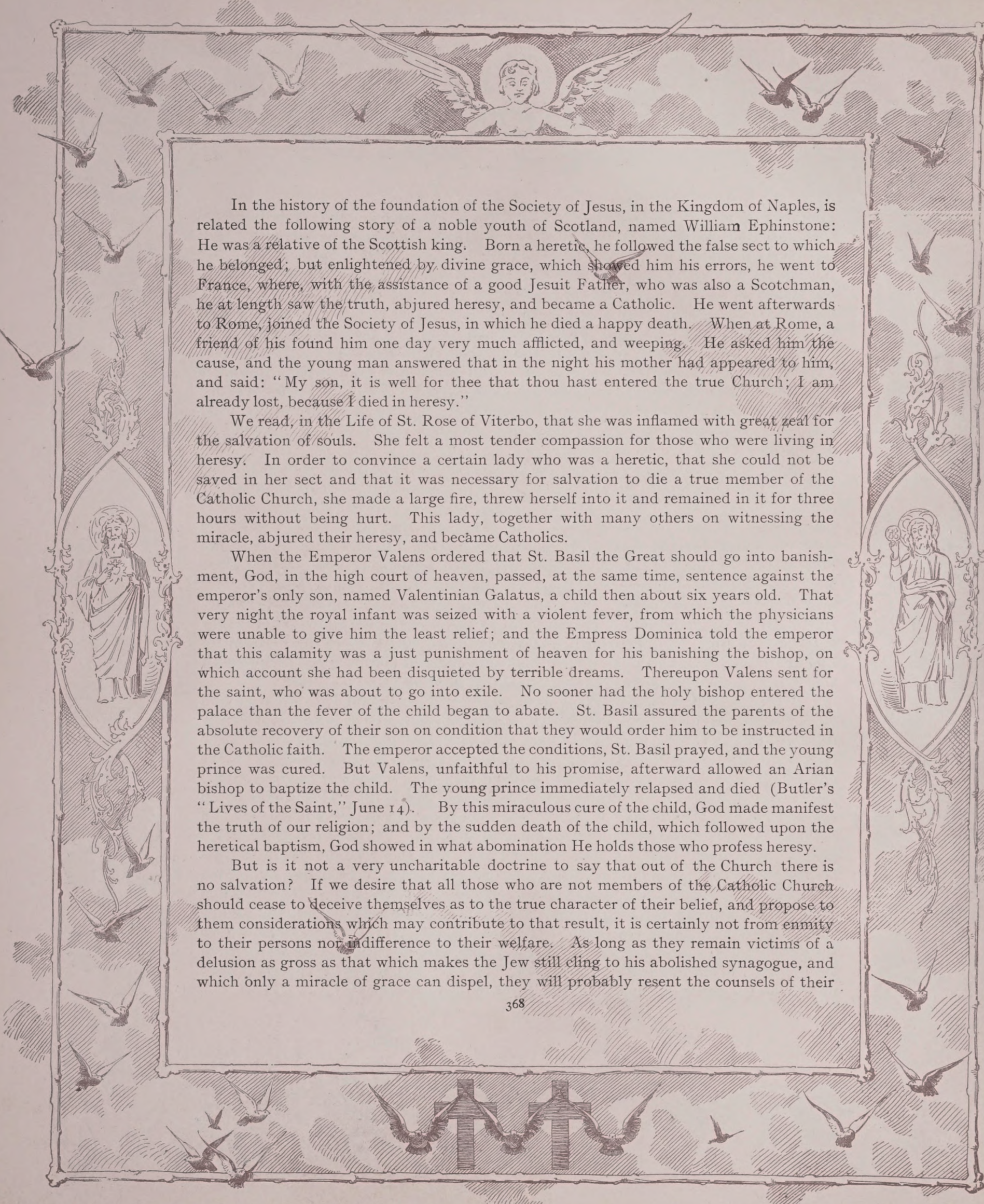
Again, no man is saved who dies in the state of mortal sin, because God cannot unite



Himself to a soul in heaven who by mortal sin is His enemy. But Protestants are enemies of God, committing, as they do, other mortal sins besides those already mentioned; for, if it is a mortal sin for a Roman Catholic willfully to doubt only one article of his faith, it is also most assuredly, a mortal sin for Protestants wilfully to deny not only one truth but almost all the truths revealed by Jesus Christ. On account of the sins of apostasy, blasphemy, slander, etc., they remain enemies of God, as long as they do not repent and receive absolution of these sins. Jesus Christ assures us that those sins which are not forgiven by the absolution of His apostles or their successors, will not be forgiven: "Whose sins you retain, they are retained." But Protestants are unwilling to confess their sins to a Catholic bishop or a priest who alone has power from Christ to forgive sins: "Whose sins you shall forgive, they are forgiven them." They generally have an utter aversion to confession, they die in their sins and are lost; for sins, unrepented and unatoned for, stand through all eternity.

Again, no grown person can enter the kingdom of heaven without good works. On the great day of judgment Jesus Christ will say to the wicked: "Depart from me, ye cursed, into everlasting fire. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink," etc. It is true that many regular, naturally good Protestants practice good works, make long prayers, fast, give alms, and perform other works of natural virtue, all of which are, indeed, laudable actions. But all these works are destitute of one essential thing, viz., docility to faith, without which there is neither merit nor recompense. For merely natural virtues there are natural rewards. But works, to be meritorious of heaven, must be performed in the state of grace; they must proceed from, and be vivified by divine faith, to deserve an eternal reward; for then it is that they proceed, as it were from God Himself, and from His divine Spirit who lives in us and urges us on to the performance of good works.

Hence, as faith without works is dead, so also works without faith are dead and cannot save the doer from destruction. Splendid, but barren works! apparently delicious fruit, but rotten within! In vain, then, shall they glory in these works. The Gospel will always tell them that he "who does not believe, is already judged." The apostle will ever declare to them that "without faith it is impossible to please God." Jesus Christ Himself will ever command us to look upon "*him* as the heathen and publican who will not hear the Church," though otherwise he should be as severe in his life as an anchorite, as enlightened in his understanding as an angel. "In the Catholic Church," says St. Augustine, "there are both good and bad. But they who are separated from her, as long as they remain in their opinion against her, cannot be good; for, although a kind of laudable conversation seems to show forth some of them as good, the separation itself makes them bad, the Lord saying: 'He who is not with me is against me; and he who gathered not with me, scattereth'" (Ep. 208 n. 6, col. 1, 1177). What, then, will be the astonishment, sorrow and despair of those who, void of faith, and separated from the Church, will one day present themselves before God, and, imagining to have heaped up treasures of merits, will appear in His sight with their hands empty?



In the history of the foundation of the Society of Jesus, in the Kingdom of Naples, is related the following story of a noble youth of Scotland, named William Ephinstone: He was a relative of the Scottish king. Born a heretic, he followed the false sect to which he belonged; but enlightened by divine grace, which showed him his errors, he went to France, where, with the assistance of a good Jesuit Father, who was also a Scotchman, he at length saw the truth, abjured heresy, and became a Catholic. He went afterwards to Rome, joined the Society of Jesus, in which he died a happy death. When at Rome, a friend of his found him one day very much afflicted, and weeping. He asked him the cause, and the young man answered that in the night his mother had appeared to him, and said: "My son, it is well for thee that thou hast entered the true Church; I am already lost, because I died in heresy."

We read, in the Life of St. Rose of Viterbo, that she was inflamed with great zeal for the salvation of souls. She felt a most tender compassion for those who were living in heresy. In order to convince a certain lady who was a heretic, that she could not be saved in her sect and that it was necessary for salvation to die a true member of the Catholic Church, she made a large fire, threw herself into it and remained in it for three hours without being hurt. This lady, together with many others on witnessing the miracle, abjured their heresy, and became Catholics.

When the Emperor Valens ordered that St. Basil the Great should go into banishment, God, in the high court of heaven, passed, at the same time, sentence against the emperor's only son, named Valentinian Galatus, a child then about six years old. That very night the royal infant was seized with a violent fever, from which the physicians were unable to give him the least relief; and the Empress Dominica told the emperor that this calamity was a just punishment of heaven for his banishing the bishop, on which account she had been disquieted by terrible dreams. Thereupon Valens sent for the saint, who was about to go into exile. No sooner had the holy bishop entered the palace than the fever of the child began to abate. St. Basil assured the parents of the absolute recovery of their son on condition that they would order him to be instructed in the Catholic faith. The emperor accepted the conditions, St. Basil prayed, and the young prince was cured. But Valens, unfaithful to his promise, afterward allowed an Arian bishop to baptize the child. The young prince immediately relapsed and died (Butler's "Lives of the Saint," June 14). By this miraculous cure of the child, God made manifest the truth of our religion; and by the sudden death of the child, which followed upon the heretical baptism, God showed in what abomination He holds those who profess heresy.

But is it not a very uncharitable doctrine to say that out of the Church there is no salvation? If we desire that all those who are not members of the Catholic Church should cease to deceive themselves as to the true character of their belief, and propose to them considerations which may contribute to that result, it is certainly not from enmity to their persons nor indifference to their welfare. As long as they remain victims of a delusion as gross as that which makes the Jew still cling to his abolished synagogue, and which only a miracle of grace can dispel, they will probably resent the counsels of their

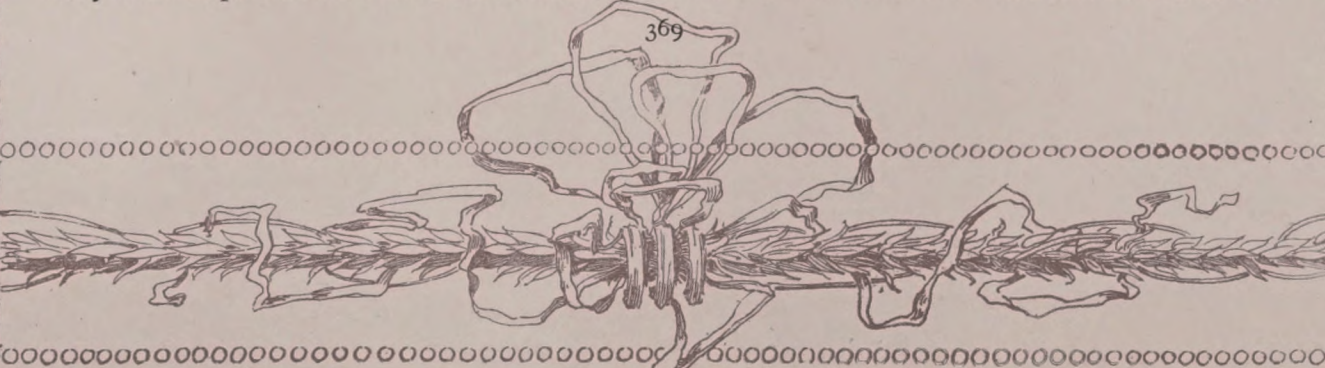


truest friends; but why do they take us for enemies? "The Christian," as Tertullian said, "is the enemy of no one," not even of his persecutors. He hates heresy because God hates it, but he has only compassion for those who are caught in its snare. Whether he exhorts or reproves them, he displays not malice, but charity. He knows that they are, of all men, the most helpless; and when his voice of warning is most vehement, he is only doing what the Church has done from the beginning. His voice is but the echo of hers. We are told that, before the Council of Nice, she had already condemned thirty-eight different heresies; and in every case she pronounced anathema upon those who held them. And she was as truly the mouthpiece of God in her judicial as in her teaching office.

The Church is, indeed, uncompromising in matters of truth. Truth is the honor of the Church. The Church is the most honorable of all societies. She is the highest standard of honor, because she judges all things in the light of God, who is the source of all honor. A man who has no love for the truth, a man who tells a willful lie or takes a false oath is considered dishonored. No one cares for him, and it would be unreasonable to accuse one of intolerance or bigotry because he refuses to associate with a man who has no love for the truth. It would be just as unreasonable to accuse the Catholic Church of intolerance, bigotry, or want of charity, because she excludes from her society and pronounces anathema upon those who have no regard for the truth and remain wilfully out of her communion.

If the Church believed that men could be saved in any religion whatever or without any at all, it would be uncharitable in her to announce to the world that out of her there is no salvation. But, as she knows and maintains that there is but one faith as there is but one God and Lord of all, and that she is in possession of that one faith, and that without that faith it is impossible to please God and be saved, it would be very uncharitable in her, and in all her children, to hide Christ's doctrine from the world. To warn our neighbor when he is in imminent danger of falling into a deep abyss is considered an act of great charity. It is a greater act of charity to warn non-Catholics of the certain danger in which they are of falling into the abyss of hell, since Jesus Christ and His apostles themselves and all their successors, have always most emphatically asserted that out of the Church there is no salvation.

Here it may be asked: Are all those who are out of the Church equally guilty in the sight of God? We answer: No; some are more guilty than others. It cannot be considered the personal fault, however great and terrible the misfortune of any individual of the children of Adam, that our first parents sinned. So it is not the fault of those who were born and educated in any of the errors or negations of Protestantism, in its hundred various forms. Involuntary error is a misfortune to be pitied, a calamity to be deplored. Only when entered into or persisted in against light and knowledge, can it be considered a sin, or other than a sin of ignorance. There are persons who sometimes commit actions which in themselves are very wrong, but are not punishable in the sight of God, because they do not proceed from willful malice, as those who commit them are not aware in the





least that by such actions God is offended. So there may be persons who live in infidelity or heresy without being in the least aware of it. Now such inculpable ignorance will of course not save them; but if they fear God, and live up to their conscience, God in His infinite mercy will furnish them with the necessary means of salvation, even so as to send if needed, an angel to instruct them in the Catholic faith rather than let them perish through inculpable ignorance.

But there are others who are guilty in the sight of God. They are those who know the Catholic Church to be the only true Church but do not embrace her faith, as also those who could know her if they would candidly search, but who through indifference and other culpable motives neglect to do so.

WOULD IT BE RIGHT TO SAY THAT ONE WHO WAS NOT RECEIVED INTO THE CHURCH BEFORE HIS DEATH IS DAMNED?

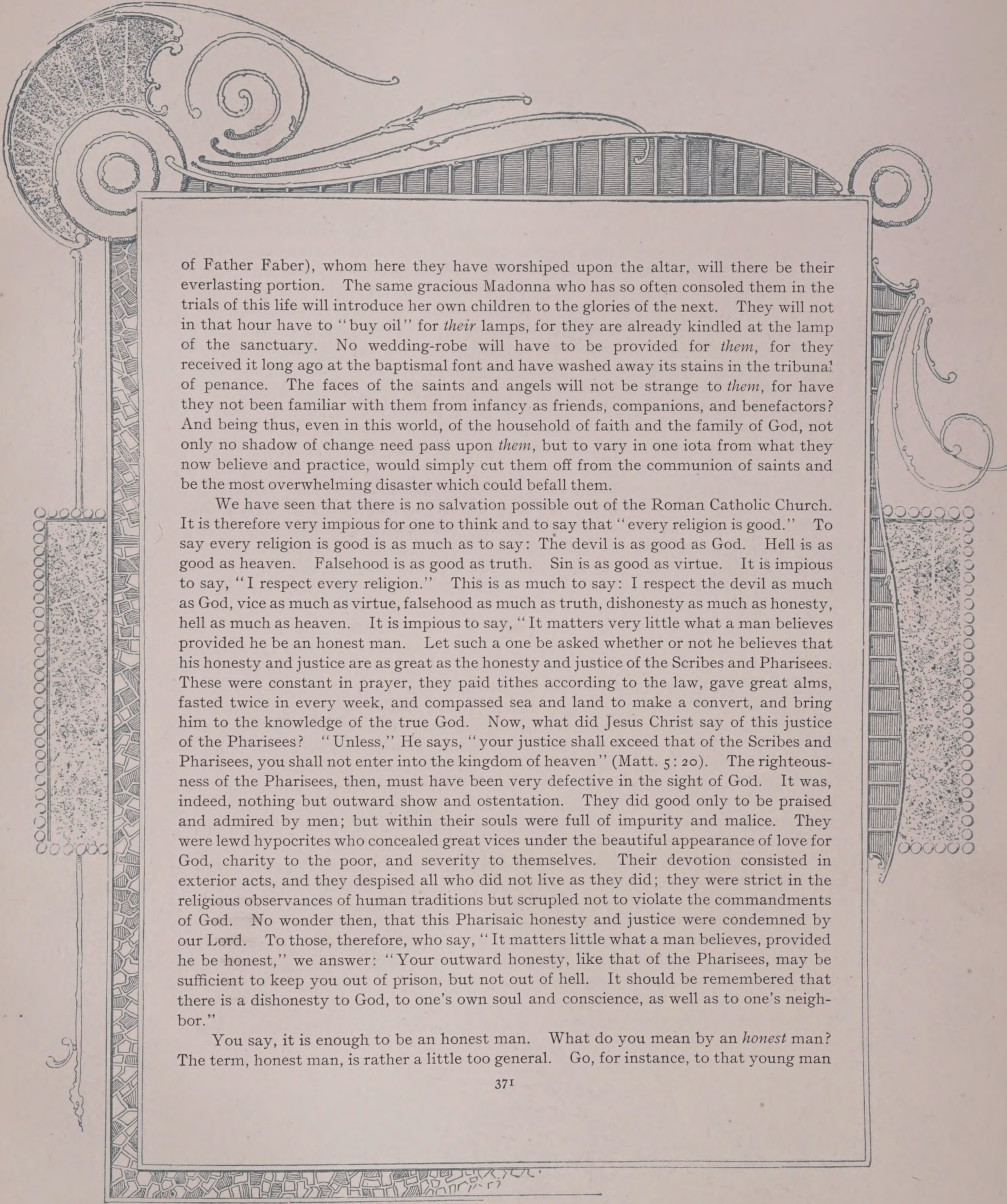
No; because, in his last hour, such a one may receive the grace to die united to the Catholic Church.

It is not our business to say whether this or that one who was not received into the Church before his death is damned. What we condemn is the Protestant and the heathen system of religion because they are utterly false; but we do not condemn any person—God alone is the judge of all. It is quite certain, however, that if any of those who are not received into the Church before their death enter heaven,—a lot which we earnestly desire and beg God to grant them,—they can only do so after undergoing a radical and fundamental change before death launches them into eternity. This is quite certain, for the reason, among others, that they are not *one*; and nothing is more indisputably certain than this, that there can be no division in heaven: “God is not the God of dissension,” says St. Paul, “but of peace.” He has never suffered the least interruption of union, even in the Church Militant on earth; most assuredly He will not tolerate it in the Church Triumphant. God most certainly will remain what He is. Non-Catholics therefore, in order to enter heaven, must cease to be what they are and become something which now they are not.

God, in His infinite mercy, may enlighten at the hour of death, one who is not yet a Catholic, so that he may know and believe the necessary truths of salvation, be truly sorry for his sins, and die in such disposition of soul as is necessary to be saved. Such a one, by an extraordinary grace of God, ceases to be what he was; he dies united, at least, to the soul of the Church, as theologians call it.

With regard to Catholics, the case is quite different. No change need come upon them, except that which is implied in passing from the state of grace to the state of glory.

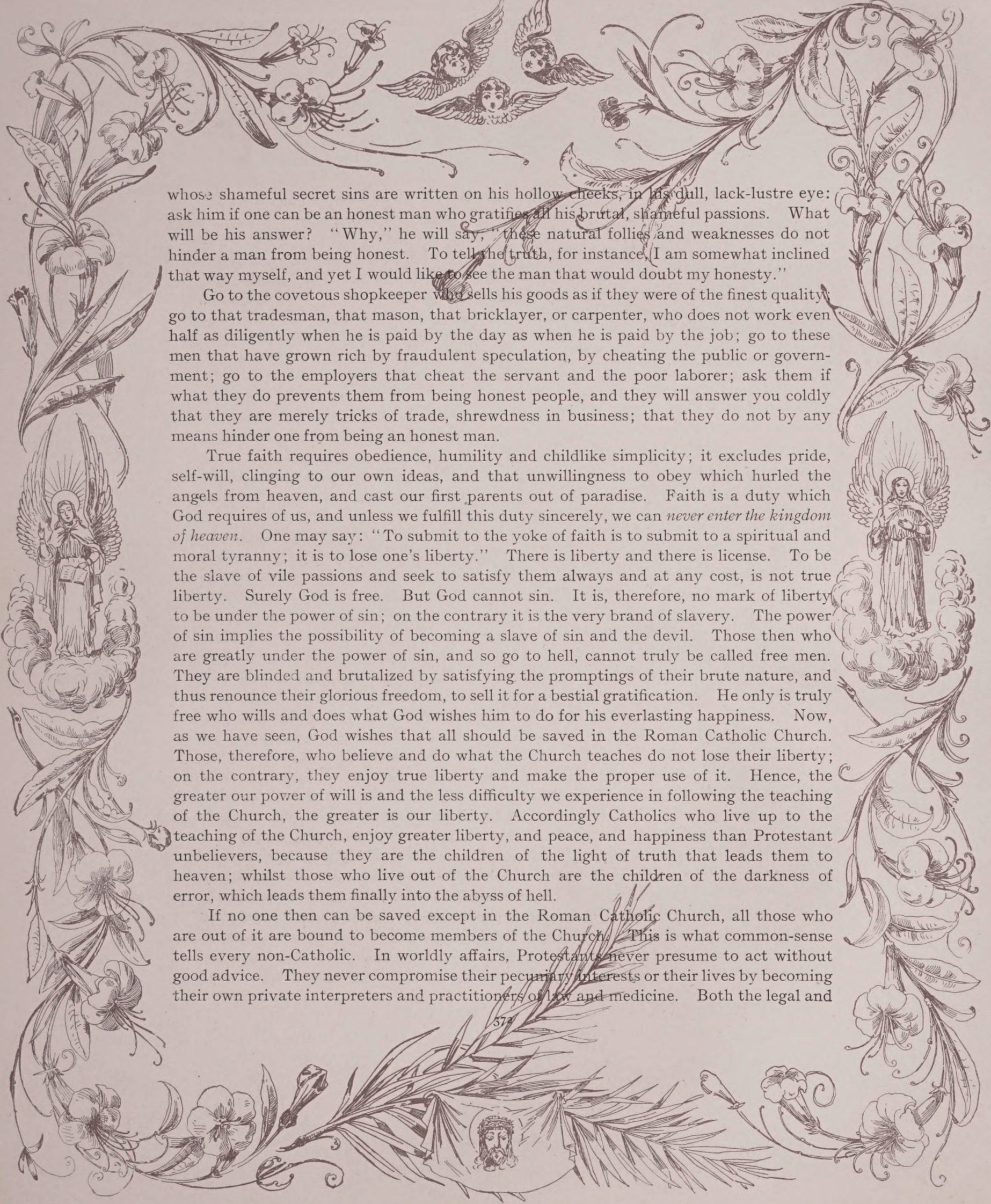
They will be *one* there as they have been one here. For *them* the miracle of supernatural unity is already worked. That mark of God’s hand is already upon them. That sign of God’s election is already graven upon their foreheads. Faith will be replaced by sight, but this will be no real change because what they see in the next world will be what they have believed in this. The same sacramental King (to borrow an expression



of Father Faber), whom here they have worshiped upon the altar, will there be their everlasting portion. The same gracious Madonna who has so often consoled them in the trials of this life will introduce her own children to the glories of the next. They will not in that hour have to "buy oil" for *their* lamps, for they are already kindled at the lamp of the sanctuary. No wedding-robe will have to be provided for *them*, for they received it long ago at the baptismal font and have washed away its stains in the tribunal of penance. The faces of the saints and angels will not be strange to *them*, for have they not been familiar with them from infancy as friends, companions, and benefactors? And being thus, even in this world, of the household of faith and the family of God, not only no shadow of change need pass upon *them*, but to vary in one iota from what they now believe and practice, would simply cut them off from the communion of saints and be the most overwhelming disaster which could befall them.

We have seen that there is no salvation possible out of the Roman Catholic Church. It is therefore very impious for one to think and to say that "every religion is good." To say every religion is good is as much as to say: The devil is as good as God. Hell is as good as heaven. Falsehood is as good as truth. Sin is as good as virtue. It is impious to say, "I respect every religion." This is as much as to say: I respect the devil as much as God, vice as much as virtue, falsehood as much as truth, dishonesty as much as honesty, hell as much as heaven. It is impious to say, "It matters very little what a man believes provided he be an honest man. Let such a one be asked whether or not he believes that his honesty and justice are as great as the honesty and justice of the Scribes and Pharisees. These were constant in prayer, they paid tithes according to the law, gave great alms, fasted twice in every week, and compassed sea and land to make a convert, and bring him to the knowledge of the true God. Now, what did Jesus Christ say of this justice of the Pharisees? "Unless," He says, "your justice shall exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven" (Matt. 5: 20). The righteousness of the Pharisees, then, must have been very defective in the sight of God. It was, indeed, nothing but outward show and ostentation. They did good only to be praised and admired by men; but within their souls were full of impurity and malice. They were lewd hypocrites who concealed great vices under the beautiful appearance of love for God, charity to the poor, and severity to themselves. Their devotion consisted in exterior acts, and they despised all who did not live as they did; they were strict in the religious observances of human traditions but scrupled not to violate the commandments of God. No wonder then, that this Pharisaic honesty and justice were condemned by our Lord. To those, therefore, who say, "It matters little what a man believes, provided he be honest," we answer: "Your outward honesty, like that of the Pharisees, may be sufficient to keep you out of prison, but not out of hell. It should be remembered that there is a dishonesty to God, to one's own soul and conscience, as well as to one's neighbor."

You say, it is enough to be an honest man. What do you mean by an *honest* man? The term, honest man, is rather a little too general. Go, for instance, to that young man



whose shameful secret sins are written on his hollow cheeks, in his dull, lack-lustre eye: ask him if one can be an honest man who gratifies all his brutal, shameful passions. What will be his answer? "Why," he will say, "these natural follies and weaknesses do not hinder a man from being honest. To tell the truth, for instance, I am somewhat inclined that way myself, and yet I would like to see the man that would doubt my honesty."

Go to the covetous shopkeeper who sells his goods as if they were of the finest quality; go to that tradesman, that mason, that bricklayer, or carpenter, who does not work even half as diligently when he is paid by the day as when he is paid by the job; go to these men that have grown rich by fraudulent speculation, by cheating the public or government; go to the employers that cheat the servant and the poor laborer; ask them if what they do prevents them from being honest people, and they will answer you coldly that they are merely tricks of trade, shrewdness in business; that they do not by any means hinder one from being an honest man.

True faith requires obedience, humility and childlike simplicity; it excludes pride, self-will, clinging to our own ideas, and that unwillingness to obey which hurled the angels from heaven, and cast our first parents out of paradise. Faith is a duty which God requires of us, and unless we fulfill this duty sincerely, we can *never enter the kingdom of heaven*. One may say: "To submit to the yoke of faith is to submit to a spiritual and moral tyranny; it is to lose one's liberty." There is liberty and there is license. To be the slave of vile passions and seek to satisfy them always and at any cost, is not true liberty. Surely God is free. But God cannot sin. It is, therefore, no mark of liberty to be under the power of sin; on the contrary it is the very brand of slavery. The power of sin implies the possibility of becoming a slave of sin and the devil. Those then who are greatly under the power of sin, and so go to hell, cannot truly be called free men. They are blinded and brutalized by satisfying the promptings of their brute nature, and thus renounce their glorious freedom, to sell it for a bestial gratification. He only is truly free who wills and does what God wishes him to do for his everlasting happiness. Now, as we have seen, God wishes that all should be saved in the Roman Catholic Church. Those, therefore, who believe and do what the Church teaches do not lose their liberty; on the contrary, they enjoy true liberty and make the proper use of it. Hence, the greater our power of will is and the less difficulty we experience in following the teaching of the Church, the greater is our liberty. Accordingly Catholics who live up to the teaching of the Church, enjoy greater liberty, and peace, and happiness than Protestant unbelievers, because they are the children of the light of truth that leads them to heaven; whilst those who live out of the Church are the children of the darkness of error, which leads them finally into the abyss of hell.

If no one then can be saved except in the Roman Catholic Church, all those who are out of it are bound to become members of the Church. This is what common-sense tells every non-Catholic. In worldly affairs, Protestants never presume to act without good advice. They never compromise their pecuniary interests or their lives by becoming their own private interpreters and practitioners of law and medicine. Both the legal and

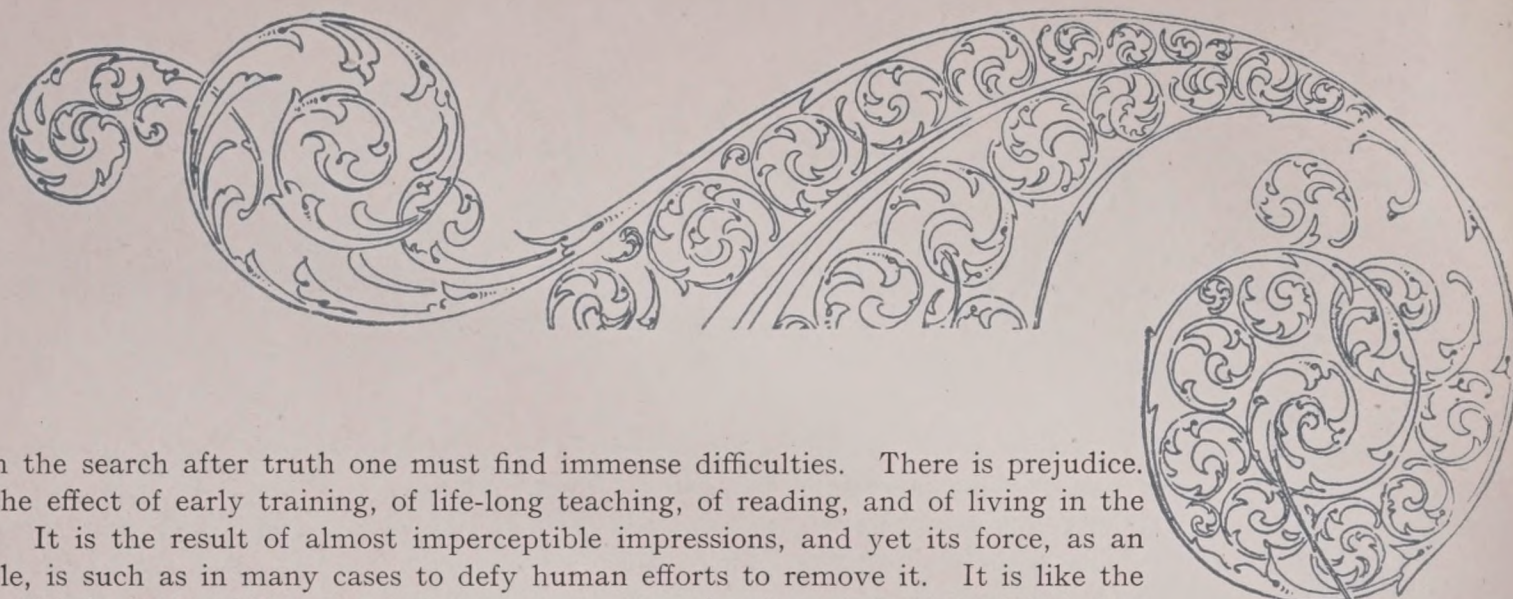
the medical books are before them, written by modern authors, in clear and explicit language, but they have too much practical common-sense to attempt their interpretation. They prefer always to employ expert lawyers and physicians and accept their interpretations and act according to their advice. Now every non-Catholic believes that every practical member of the Catholic Church will be saved. Hence, when there is question about eternal salvation and eternal damnation, a sensible man will take the surest way to heaven. It was this that decided Henry IV of France to abjure his errors. A historian relates that this king, having called before him a conference of the doctors of either Church and seeing that the Protestant ministers agreed with one accord that salvation was attainable in the Catholic religion, immediately addressed a Protestant minister in the following manner: "Now, sir, is it true that people can be saved in the Catholic religion?" "Most assuredly it is, sire, provided they live up to it." "If that be so," said the monarch, "prudence demands that I should be of the Catholic religion not of yours, seeing that in the Catholic Church I may be saved, as even you admit; whereas, if I remain in yours, Catholics maintain that I cannot be saved. Both prudence and good sense tell me that I should follow the surest way and so I propose doing." Some days after, the king made his abjuration at St. Denis.

Christ assures us that the way to everlasting life is narrow and trodden by few. The Catholic religion is that narrow road to heaven. Protestantism, on the contrary, is that broad way to perdition trodden by so many. He who is content to follow the crowd condemns himself by taking the broad way. A man says: "I would like to believe but I cannot." You say you "cannot believe." But what have you done, what means have you employed, in order to acquire the gift of faith? If you have neglected the means, you show clearly that you do not desire the end.

God bestowed great praise upon His servant Job. He said of him that "he was a simple and upright man, fearing God and avoiding evil." There is nothing that renders a soul more acceptable to God than simplicity and sincerity of heart in seeking Him. There is, on the other hand, nothing more detestable to Him than a double-minded man who does not walk sincerely with his God: "Woe to them that are of a double heart, . . . and to the sinner that goeth on the earth two ways." Such a man should not expect that the Lord will enlighten and direct him. Our Saviour assures us that His heavenly Father makes Himself known to the little ones, that is, to those who have recourse to Him with a simple and sincere heart.

This sincerity and uprightness of heart with God are especially necessary for him who is in search of the true religion. We see around us numberless jarring sects contradicting one another; we see the one condemning what the other approves and approving what others condemn; we see some embracing certain divine truths and others rejecting those truths with horror as the doctrine of devils. Now common-sense tells every one that both parties cannot be right, that the true religion cannot be on either side. Among such confusion of opinions the mind is naturally at a loss how to discover that one true Church in whose bosom the truth is to be found.



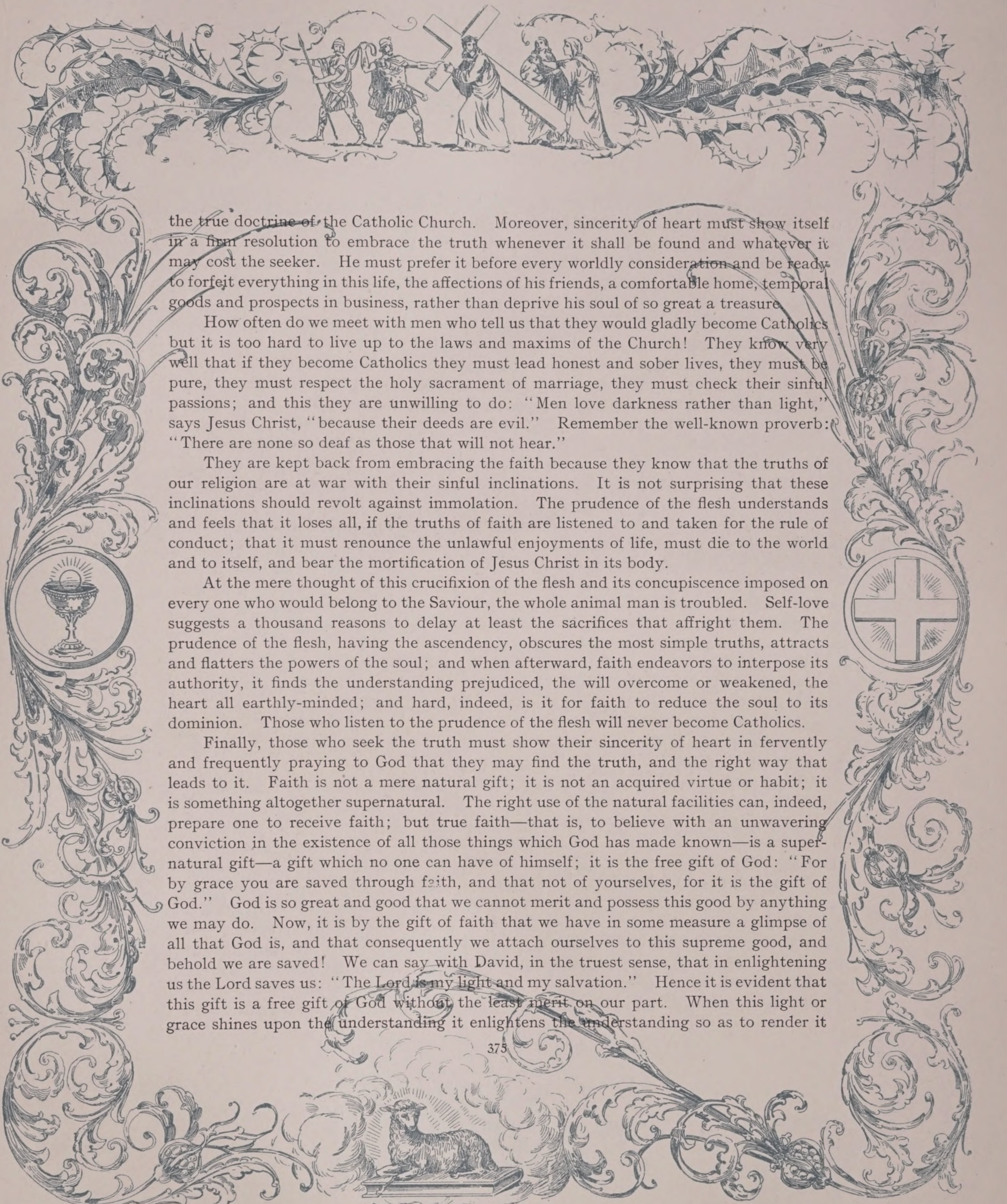


In the search after truth one must find immense difficulties. There is prejudice. It is the effect of early training, of life-long teaching, of reading, and of living in the world. It is the result of almost imperceptible impressions, and yet its force, as an obstacle, is such as in many cases to defy human efforts to remove it. It is like the snow which begins to fall as the darkness sets in on roof and road, in little flakes that come down silently all the night and in the morning the branches bend, the doors are blocked, and the traffic on road and rail is brought to a standstill.

There, again, is the favor of friends, the fear of what the world will say, worldly interest, and the like. All these will be set to work by the enemy of souls to blind the understanding that it may not see the truth and to avert the will from embracing it. Nothing but a particular grace from heaven can enlighten the mind to perceive the light of truth through such clouds of darkness and to strengthen the will with courage to embrace it, in spite of all these difficulties. It is, without doubt, the will of God, that "all men should be saved, and come to the knowledge of the truth;" but it is also the will of God that, in order to come to this knowledge, men must seek it with a sincere and upright heart, and this sincerity of heart must show itself in their earnest desire to know the truth: "Blessed are they that hunger and thirst after justice, for they shall be filled." Hence they must labor diligently to find out the truth, using every means in their power for that purpose. Negligence of inquiry and the evidences of our faith are great, and therefore the ignorance of many must needs be highly sinful. Man's understanding was given to him to enable him to embrace holy and salutary truths. Negligence in this is worthy of damnation; and as everything tends easily to its natural end, so our natural intellectual virtue is nearer finding God than it is finding His contrary, for God is always ready to aid those who seek Him with a good and honest heart; and thus we find that to Cornelius, a pagan, yet living religiously, and fearing God, St. Peter was sent to convert him and all his family. God, says St. Thomas Aquinas, will send an angel to a man ignorant of the Christian law but living up to his conscience, to instruct him in the Christian religion rather than let him perish through inculpable ignorance.

There are laws to regulate man's will and affections, and so there are also laws to fix limits to his understanding—to determine what he should believe and what he should not believe; and therefore ignorance is damnable, for men ought to believe what they do not; and they ought curiously to inquire what are these laws. Whereas, the multitude run with all their strength, to sin and death as their end, and it is not strange that they should find it.

The first and great cause of all these errors is negligence of inquiry; and the second is aversion to believe what ought to be believed of God and a hatred for the things that would enlighten and convert the soul. If men will not heed either holy words or miracles it is not strange that they remain in error. They must study religion with a sincere desire to find out the truth. If they wish to find out the truth they must not appeal to the enemies of truth. They must consult those who are well instructed in their religion and who practice it. They must consult the priest. He will explain to them



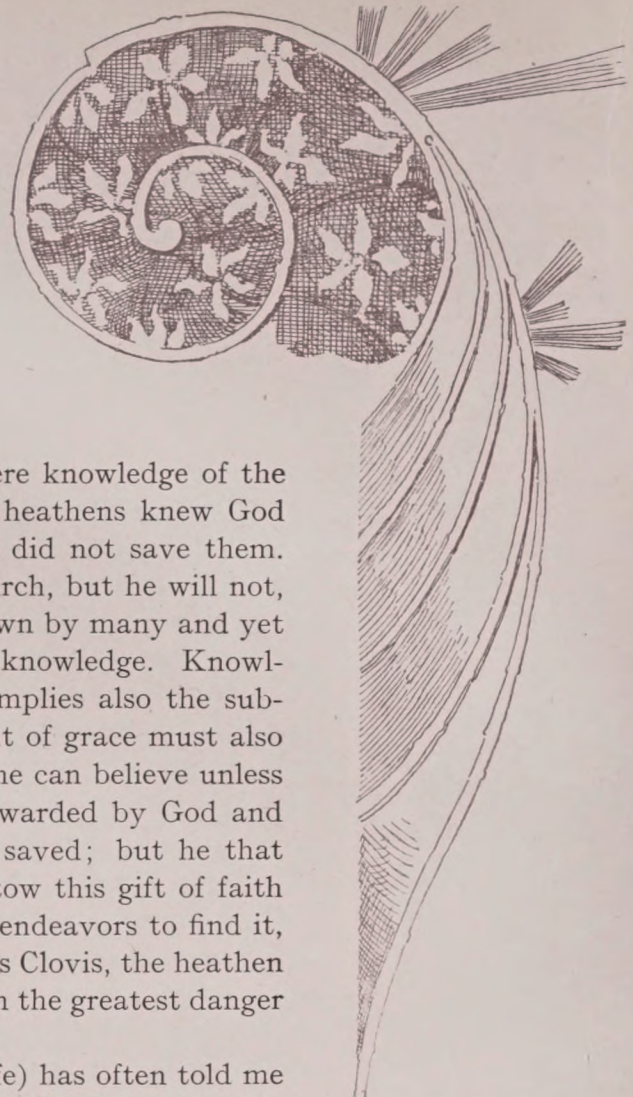
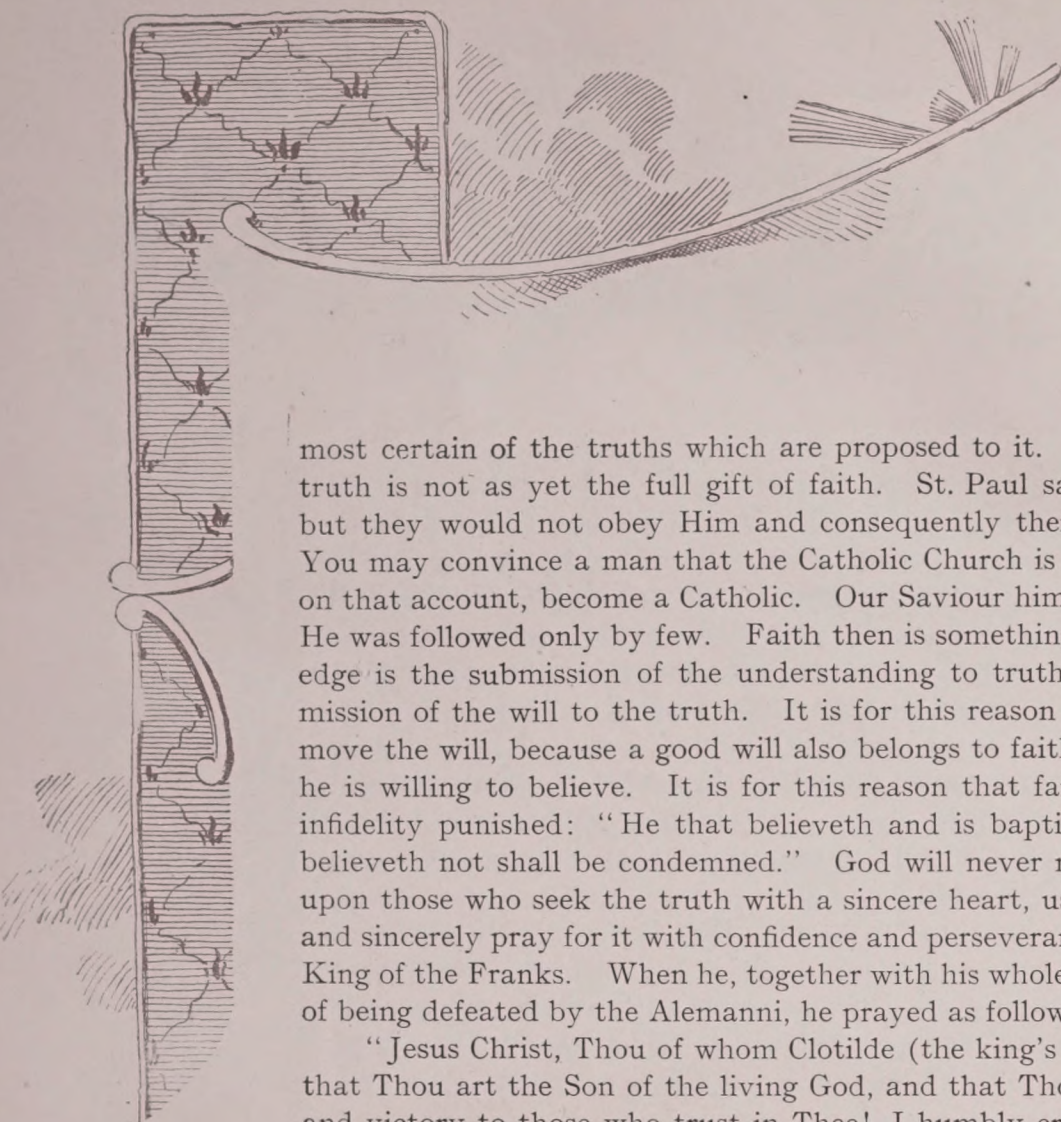
the true doctrine of the Catholic Church. Moreover, sincerity of heart must show itself in a firm resolution to embrace the truth whenever it shall be found and whatever it may cost the seeker. He must prefer it before every worldly consideration and be ready to forfeit everything in this life, the affections of his friends, a comfortable home, temporal goods and prospects in business, rather than deprive his soul of so great a treasure.

How often do we meet with men who tell us that they would gladly become Catholics but it is too hard to live up to the laws and maxims of the Church! They know very well that if they become Catholics they must lead honest and sober lives, they must be pure, they must respect the holy sacrament of marriage, they must check their sinful passions; and this they are unwilling to do: "Men love darkness rather than light," says Jesus Christ, "because their deeds are evil." Remember the well-known proverb: "There are none so deaf as those that will not hear."

They are kept back from embracing the faith because they know that the truths of our religion are at war with their sinful inclinations. It is not surprising that these inclinations should revolt against immolation. The prudence of the flesh understands and feels that it loses all, if the truths of faith are listened to and taken for the rule of conduct; that it must renounce the unlawful enjoyments of life, must die to the world and to itself, and bear the mortification of Jesus Christ in its body.

At the mere thought of this crucifixion of the flesh and its concupiscence imposed on every one who would belong to the Saviour, the whole animal man is troubled. Self-love suggests a thousand reasons to delay at least the sacrifices that affright them. The prudence of the flesh, having the ascendancy, obscures the most simple truths, attracts and flatters the powers of the soul; and when afterward, faith endeavors to interpose its authority, it finds the understanding prejudiced, the will overcome or weakened, the heart all earthly-minded; and hard, indeed, is it for faith to reduce the soul to its dominion. Those who listen to the prudence of the flesh will never become Catholics.

Finally, those who seek the truth must show their sincerity of heart in fervently and frequently praying to God that they may find the truth, and the right way that leads to it. Faith is not a mere natural gift; it is not an acquired virtue or habit; it is something altogether supernatural. The right use of the natural facilities can, indeed, prepare one to receive faith; but true faith—that is, to believe with an unwavering conviction in the existence of all those things which God has made known—is a supernatural gift—a gift which no one can have of himself; it is the free gift of God: "For by grace you are saved through faith, and that not of yourselves, for it is the gift of God." God is so great and good that we cannot merit and possess this good by anything we may do. Now, it is by the gift of faith that we have in some measure a glimpse of all that God is, and that consequently we attach ourselves to this supreme good, and behold we are saved! We can say with David, in the truest sense, that in enlightening us the Lord saves us: "The Lord is my light and my salvation." Hence it is evident that this gift is a free gift of God without the least merit on our part. When this light or grace shines upon the understanding it enlightens the understanding so as to render it



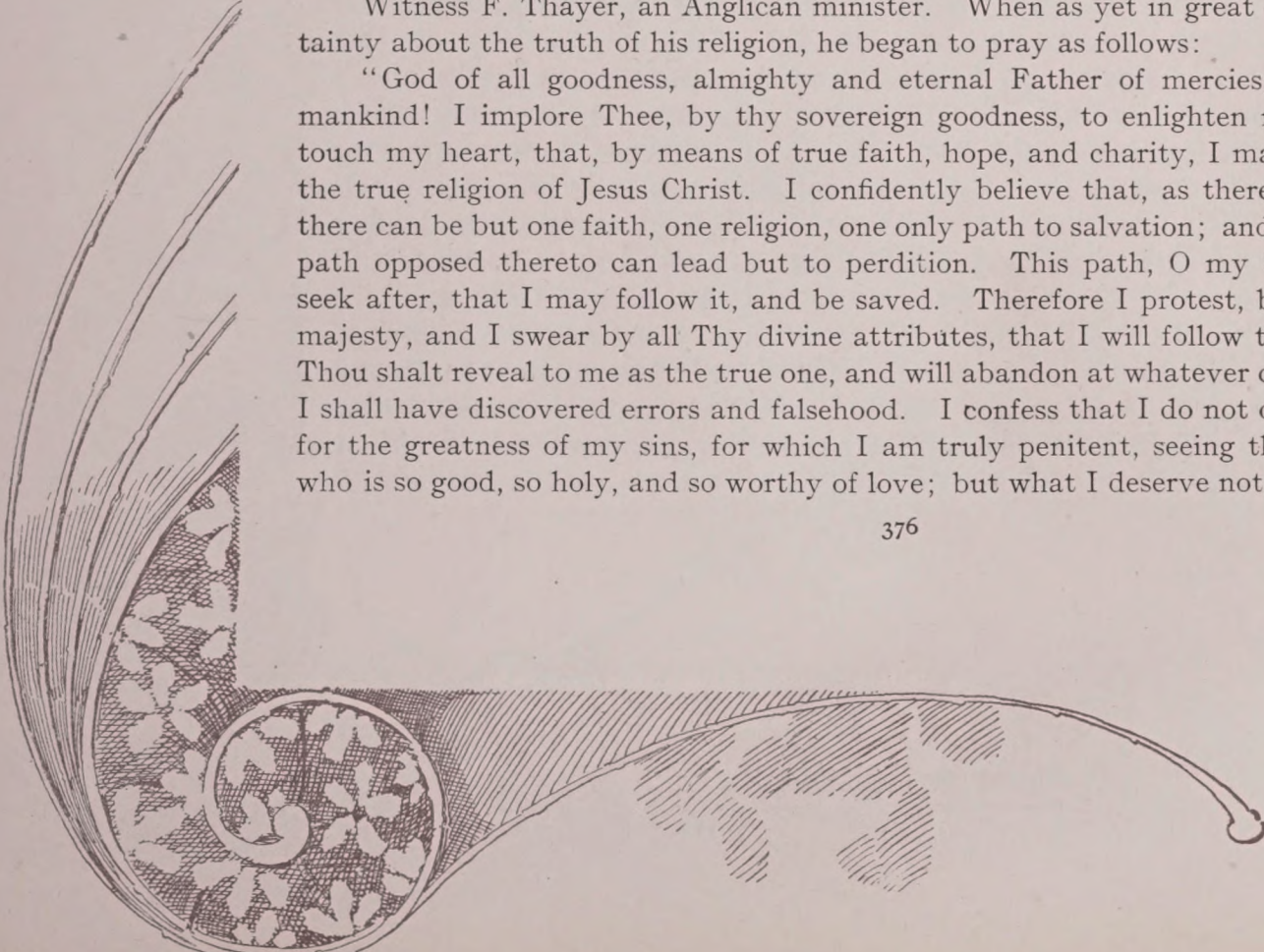
most certain of the truths which are proposed to it. But this mere knowledge of the truth is not as yet the full gift of faith. St. Paul says that the heathens knew God but they would not obey Him and consequently their knowledge did not save them. You may convince a man that the Catholic Church is the true Church, but he will not, on that account, become a Catholic. Our Saviour himself was known by many and yet He was followed only by few. Faith then is something more than knowledge. Knowledge is the submission of the understanding to truth, but faith implies also the submission of the will to the truth. It is for this reason that the light of grace must also move the will, because a good will also belongs to faith, since no one can believe unless he is willing to believe. It is for this reason that faith is also rewarded by God and infidelity punished: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." God will never refuse to bestow this gift of faith upon those who seek the truth with a sincere heart, use their best endeavors to find it, and sincerely pray for it with confidence and perseverance. Witness Clovis, the heathen King of the Franks. When he, together with his whole army, was in the greatest danger of being defeated by the Alemanni, he prayed as follows:

"Jesus Christ, Thou of whom Clotilde (the king's Christian wife) has often told me that Thou art the Son of the living God, and that Thou givest aid to the hard-pressed, and victory to those who trust in Thee! I humbly crave Thy powerful assistance. If Thou grantest me the victory over my enemies I will believe in Thee and be baptized in Thy name, for I have called upon my gods in vain. They must be impotent, as they cannot help those who serve them. Now I invoke Thee, desiring to believe in Thee; do, then, deliver me from the hands of my adversaries!"

No sooner had he uttered this prayer than the Alemanni were panic-stricken, took to flight, and soon after, seeing their king slain, sued for peace. Thereupon Clovis blended both nations, the Franks and the Alemanni, together, returned home, and became a Christian.

Witness F. Thayer, an Anglican minister. When as yet in great doubt and uncertainty about the truth of his religion, he began to pray as follows:

"God of all goodness, almighty and eternal Father of mercies, and Saviour of mankind! I implore Thee, by thy sovereign goodness, to enlighten my mind, and to touch my heart, that, by means of true faith, hope, and charity, I may live and die in the true religion of Jesus Christ. I confidently believe that, as there is but one God, there can be but one faith, one religion, one only path to salvation; and that every other path opposed thereto can lead but to perdition. This path, O my God! I anxiously seek after, that I may follow it, and be saved. Therefore I protest, before Thy divine majesty, and I swear by all Thy divine attributes, that I will follow the religion which Thou shalt reveal to me as the true one, and will abandon at whatever cost, that wherein I shall have discovered errors and falsehood. I confess that I do not deserve this favor for the greatness of my sins, for which I am truly penitent, seeing they offend a God who is so good, so holy, and so worthy of love; but what I deserve not, I hope to obtain





from Thine infinite mercy; and I beseech Thee to grant it unto me through the merits of that precious blood which was shed for us sinners by thine only Son, Jesus Christ our Lord, who liveth and reigneth, etc. Amen."

God was not slow to hear so sincere and fervent a prayer, and Thayer became a Catholic. Let any one who is as yet groping in the darkness of infidelity and error pray in the same manner, and the God of all light and truth will bestow upon him the gift of faith in a high degree. It is human to fall into error, devilish to remain in it, and angelical to rise from it, by embracing the truth which leads to God, by whom it has been revealed and is preserved in His Church.

WILL ALL CATHOLICS BE SAVED?

No: those Catholics only will be saved who believe and practice what the Church teaches.

We teach, indeed, and we firmly believe that there is no salvation out of the Catholic Church; yet we do not teach that all who are members of the Catholic Church will be saved. Certainly in our cities and large towns, nay, even in small villages of our great country, may be found many so-called *liberal* or *nominal* Catholics, who are no credit to their religion, to their spiritual mother Church. Subjected as they were to the tyrannical yoke of Protestant misrule, and driven from the land of their birth, even when cast as exiles on foreign shores, they never forgot the faith of their fathers, and always have distinguished themselves as faithful children of God's Church. That Church watches over them from the moment they set foot on our shores until their dying hour, always admonishing, always pointing out with the finger of God, her Founder, saying, Obey my law and you will obtain heaven.

"That servant," says Jesus Christ, "who knew the will of his Lord, and did not according to His will, shall be beaten with many stripes. But he that knew not and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand the more." "Woe to thee, Corozain, woe to thee, Bethsaida; for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the judgment than for you; and thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell." To know, then, and to believe the Catholic doctrine,—the will of God,—is one thing, and to live up to it is another. Hence, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Holy Scripture compares the true faith, sometimes to a buckler and sometimes to a sword. The buckler protects him only who covers himself with it; and a sword, to be useful to repel an enemy, must be drawn from the scabbard. So it is not mere faith but its practice which constitutes its merit, strength and reward. The Gospel brought light and death: light to those who practice it and death to those who neglect its practice. "From the days of John the Baptist until now," says our Lord, "the kingdom of heaven suffereth violence and the violent





bear it away." The difference between the practical and the lukewarm Christian is simply this: the latter regards faith as a matter of fact but without its consequences or practical part. He remembers, it is true, from time to time, the great truths of religion: death, judgment, heaven and hell; but he remembers these and other truths, and his duties, only in a superficial manner; he never reflects seriously on them and for this reason he is never touched by them. No wonder if he continues to walk on the broad road to hell and is lost. But the practical Christian always tries to walk on the narrow road to heaven. He constantly meditates upon the sacred truths of his religion. Everywhere he carries with him their wholesome impression. The truths of faith animate him in all the details of life. He has for his principle of action the Holy Ghost,—the Spirit of Jesus Christ. It is no more he who lives; it is Jesus Christ who lives in him. Accordingly, he judges of the things of this world in the knowledge which Jesus Christ has given us in their regard; that is, he judges of them even as Jesus Christ himself judges of them. Hence it is that he fears only that which faith teaches him to fear. He desires only those things which faith tells him to wish for; he hopes only for that which faith teaches him to hope for. He loves, he hates, or he despises, all that faith teaches him to love, to hate, or despise. What does he say of the riches of this world? He says, with Jesus Christ: "Blessed are the poor in spirit, for theirs is the kingdom of heaven"; and, "Woe to you that are rich, for you have your consolation."

What does he say of the honors of this world? He says, with Jesus Christ: "Woe to you when men shall bless you."

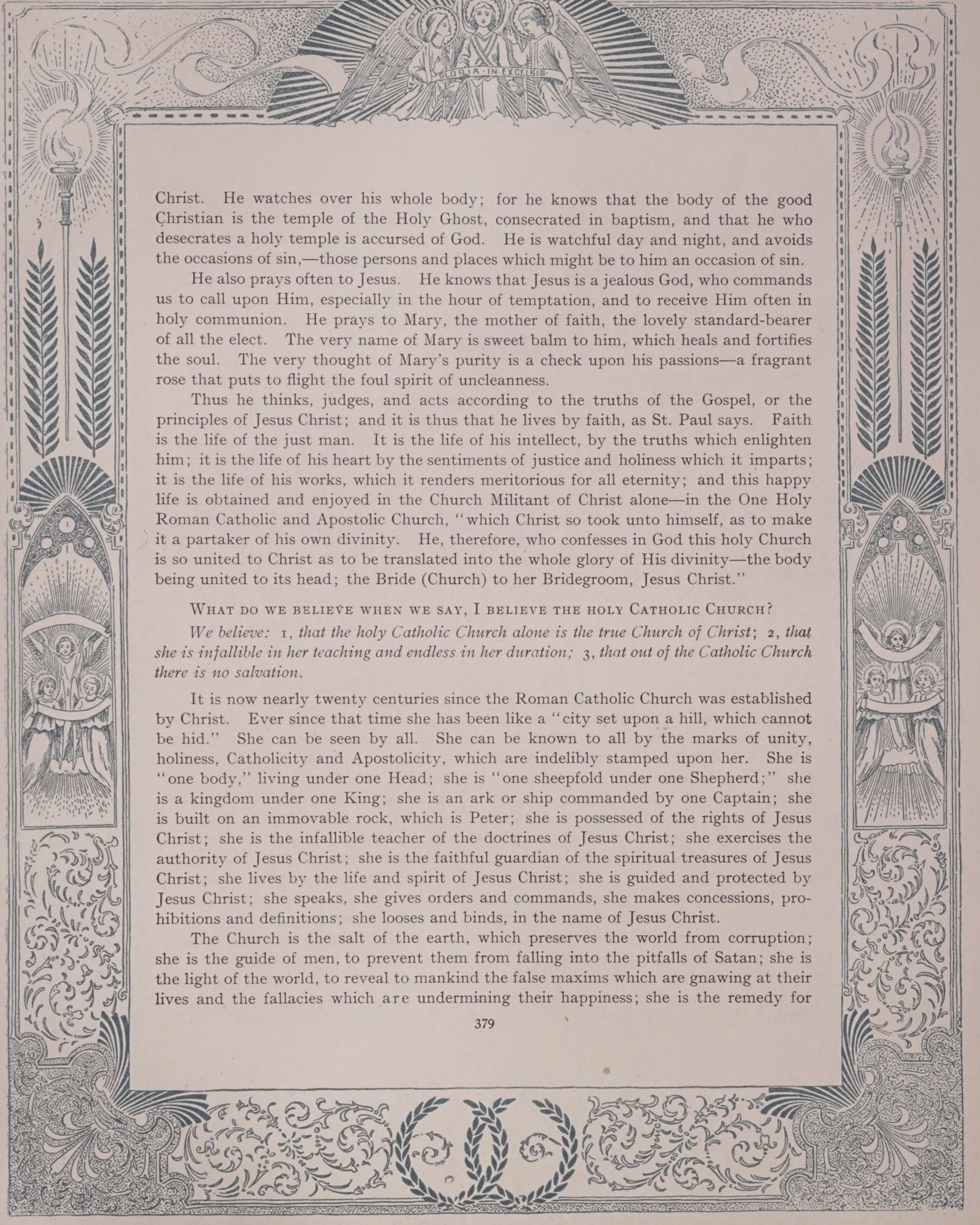
What does he say of the wisdom of this world? He says, with St. Paul: "The wisdom of this world is foolishness with God." And with Jesus Christ, he says: "Unless you become as little children, you shall not enter the kingdom of heaven."

What judgment does he pass upon the pleasures of this world? He says, with Jesus Christ: "Woe to you that now laugh, for you shall mourn and weep." "Watch ye, therefore, because you know not at what hour the Lord will come."

What judgment does he pass upon old age? With the Holy Ghost, he says: "Venerable old age is not that of long time, nor counted by the number of years, but a spotless life is old age."

What does he say of the trials, persecutions and injustices of this world? He says, with Jesus Christ: "Blessed shall ye be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice, for behold your reward is great in heaven."

He watches and prays. He watches over his soul that no sinful thought may enter there; and should it enter unawares, he casts it out instantly. He watches over his heart, that no sinful affection may possess it. He watches over his eyes, that they may not gaze on any pictures, books or other objects that could soil the purity of his soul. He watches over his ears, that they may not listen to any immodest words or words of double meaning. He watches over his tongue, and remembers that his tongue has been sanctified in holy communion, by touching the virginal flesh and blood of Jesus



Christ. He watches over his whole body; for he knows that the body of the good Christian is the temple of the Holy Ghost, consecrated in baptism, and that he who desecrates a holy temple is accursed of God. He is watchful day and night, and avoids the occasions of sin,—those persons and places which might be to him an occasion of sin.

He also prays often to Jesus. He knows that Jesus is a jealous God, who commands us to call upon Him, especially in the hour of temptation, and to receive Him often in holy communion. He prays to Mary, the mother of faith, the lovely standard-bearer of all the elect. The very name of Mary is sweet balm to him, which heals and fortifies the soul. The very thought of Mary's purity is a check upon his passions—a fragrant rose that puts to flight the foul spirit of uncleanness.

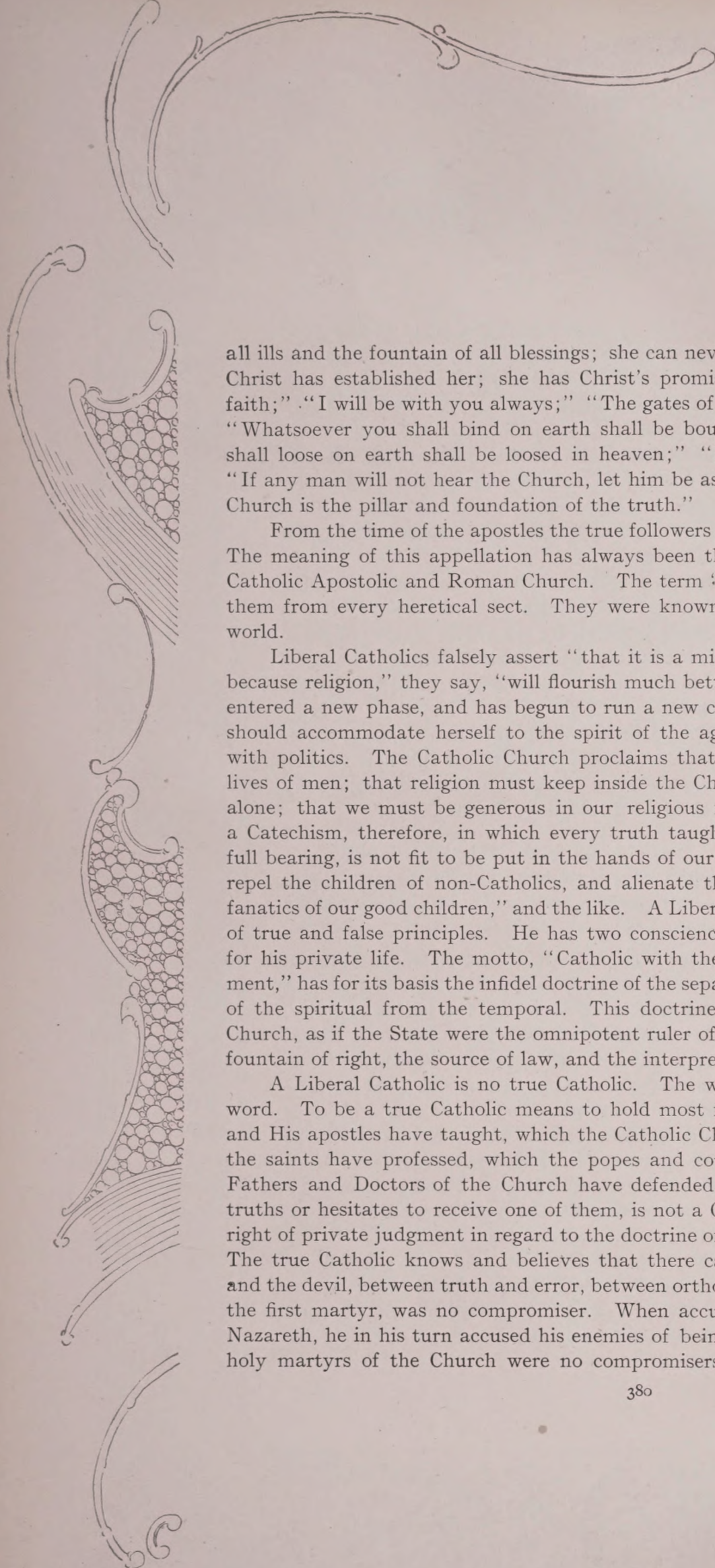
Thus he thinks, judges, and acts according to the truths of the Gospel, or the principles of Jesus Christ; and it is thus that he lives by faith, as St. Paul says. Faith is the life of the just man. It is the life of his intellect, by the truths which enlighten him; it is the life of his heart by the sentiments of justice and holiness which it imparts; it is the life of his works, which it renders meritorious for all eternity; and this happy life is obtained and enjoyed in the Church Militant of Christ alone—in the One Holy Roman Catholic and Apostolic Church, "which Christ so took unto himself, as to make it a partaker of his own divinity. He, therefore, who confesses in God this holy Church is so united to Christ as to be translated into the whole glory of His divinity—the body being united to its head; the Bride (Church) to her Bridegroom, Jesus Christ."

WHAT DO WE BELIEVE WHEN WE SAY, I BELIEVE THE HOLY CATHOLIC CHURCH?

We believe: 1, that the holy Catholic Church alone is the true Church of Christ; 2, that she is infallible in her teaching and endless in her duration; 3, that out of the Catholic Church there is no salvation.

It is now nearly twenty centuries since the Roman Catholic Church was established by Christ. Ever since that time she has been like a "city set upon a hill, which cannot be hid." She can be seen by all. She can be known to all by the marks of unity, holiness, Catholicity and Apostolicity, which are indelibly stamped upon her. She is "one body," living under one Head; she is "one sheepfold under one Shepherd;" she is a kingdom under one King; she is an ark or ship commanded by one Captain; she is built on an immovable rock, which is Peter; she is possessed of the rights of Jesus Christ; she is the infallible teacher of the doctrines of Jesus Christ; she exercises the authority of Jesus Christ; she is the faithful guardian of the spiritual treasures of Jesus Christ; she lives by the life and spirit of Jesus Christ; she is guided and protected by Jesus Christ; she speaks, she gives orders and commands, she makes concessions, prohibitions and definitions; she looses and binds, in the name of Jesus Christ.

The Church is the salt of the earth, which preserves the world from corruption; she is the guide of men, to prevent them from falling into the pitfalls of Satan; she is the light of the world, to reveal to mankind the false maxims which are gnawing at their lives and the fallacies which are undermining their happiness; she is the remedy for

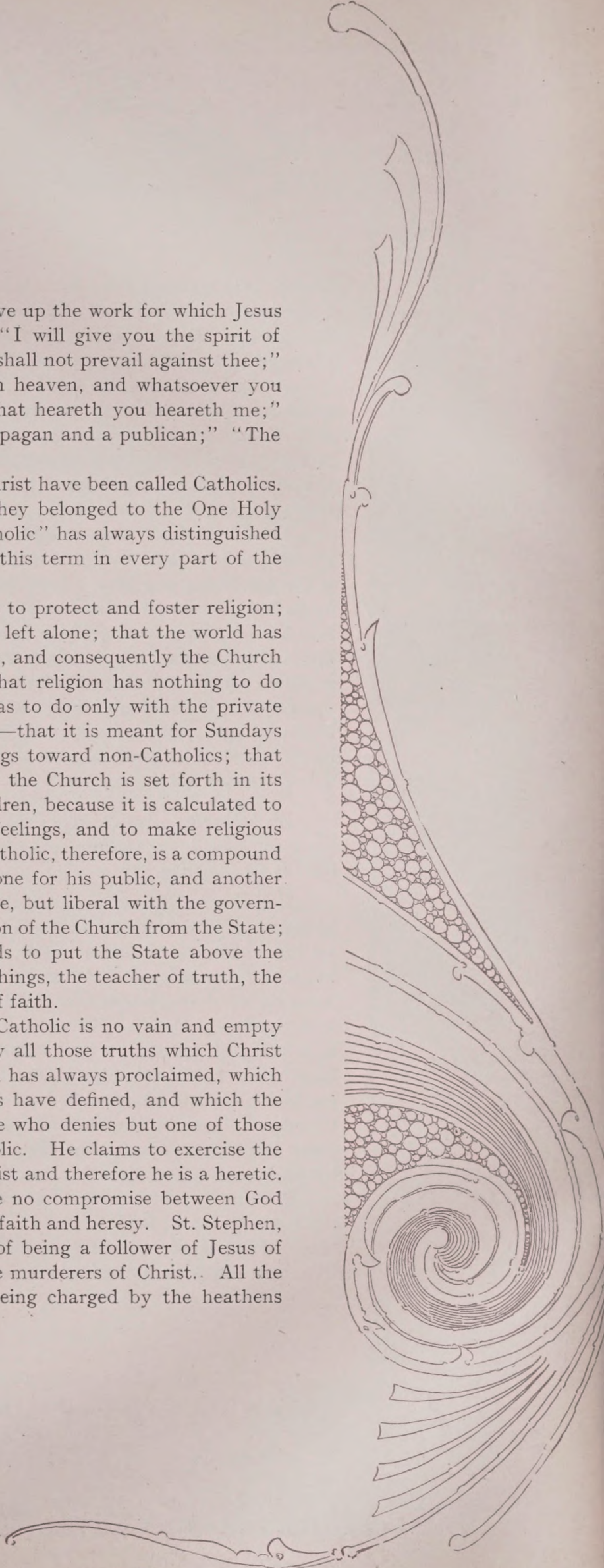


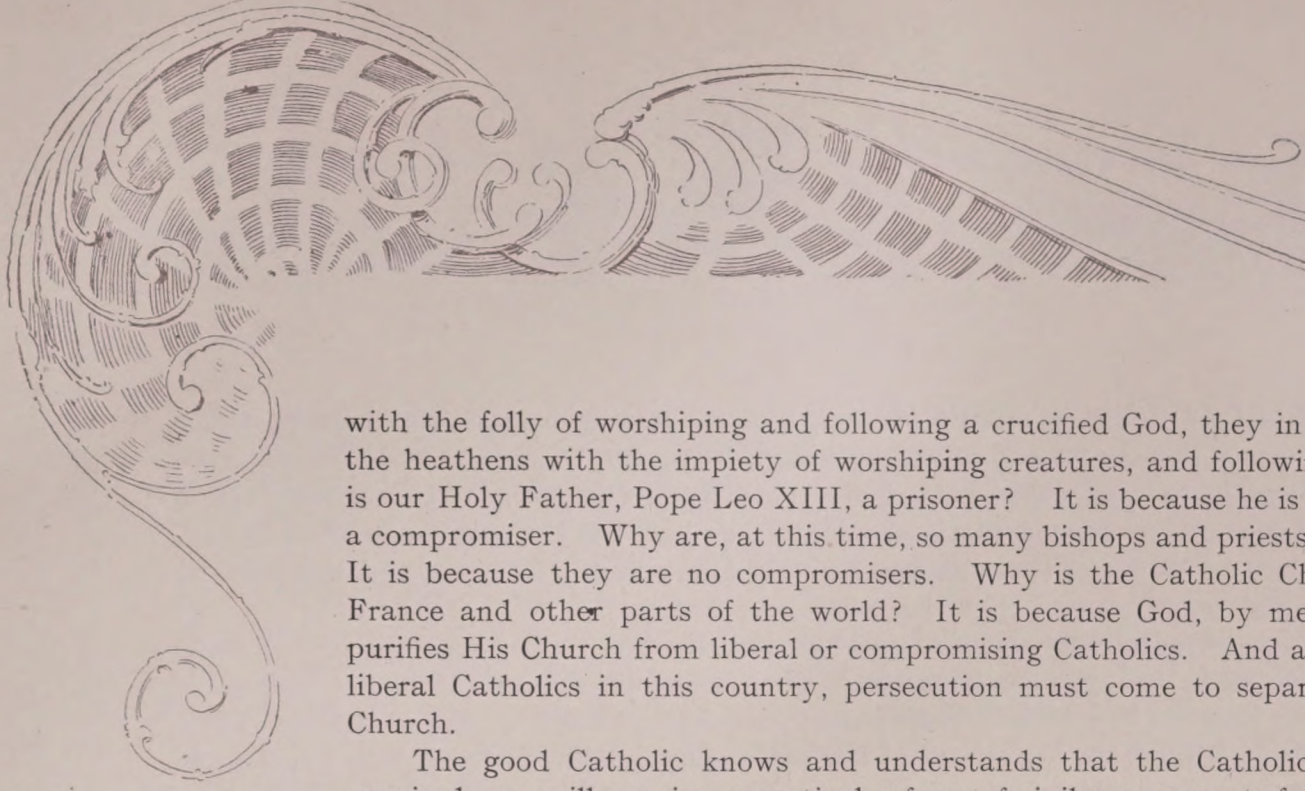
all ills and the fountain of all blessings; she can never give up the work for which Jesus Christ has established her; she has Christ's promises: "I will give you the spirit of faith;" "I will be with you always;" "The gates of hell shall not prevail against thee;" "Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven;" "He that heareth you heareth me;" "If any man will not hear the Church, let him be as the pagan and a publican;" "The Church is the pillar and foundation of the truth."

From the time of the apostles the true followers of Christ have been called Catholics. The meaning of this appellation has always been that they belonged to the One Holy Catholic Apostolic and Roman Church. The term "Catholic" has always distinguished them from every heretical sect. They were known by this term in every part of the world.

Liberal Catholics falsely assert "that it is a mistake to protect and foster religion; because religion," they say, "will flourish much better if left alone; that the world has entered a new phase, and has begun to run a new course, and consequently the Church should accommodate herself to the spirit of the age; that religion has nothing to do with politics. The Catholic Church proclaims that it has to do only with the private lives of men; that religion must keep inside the Church—that it is meant for Sundays alone; that we must be generous in our religious feelings toward non-Catholics; that a Catechism, therefore, in which every truth taught by the Church is set forth in its full bearing, is not fit to be put in the hands of our children, because it is calculated to repel the children of non-Catholics, and alienate their feelings, and to make religious fanatics of our good children," and the like. A Liberal Catholic, therefore, is a compound of true and false principles. He has two consciences: one for his public, and another for his private life. The motto, "Catholic with the pope, but liberal with the government," has for its basis the infidel doctrine of the separation of the Church from the State; of the spiritual from the temporal. This doctrine tends to put the State above the Church, as if the State were the omnipotent ruler of all things, the teacher of truth, the fountain of right, the source of law, and the interpreter of faith.

A Liberal Catholic is no true Catholic. The word Catholic is no vain and empty word. To be a true Catholic means to hold most firmly all those truths which Christ and His apostles have taught, which the Catholic Church has always proclaimed, which the saints have professed, which the popes and councils have defined, and which the Fathers and Doctors of the Church have defended. He who denies but one of those truths or hesitates to receive one of them, is not a Catholic. He claims to exercise the right of private judgment in regard to the doctrine of Christ and therefore he is a heretic. The true Catholic knows and believes that there can be no compromise between God and the devil, between truth and error, between orthodox faith and heresy. St. Stephen, the first martyr, was no compromiser. When accused of being a follower of Jesus of Nazareth, he in his turn accused his enemies of being the murderers of Christ. All the holy martyrs of the Church were no compromisers. Being charged by the heathens



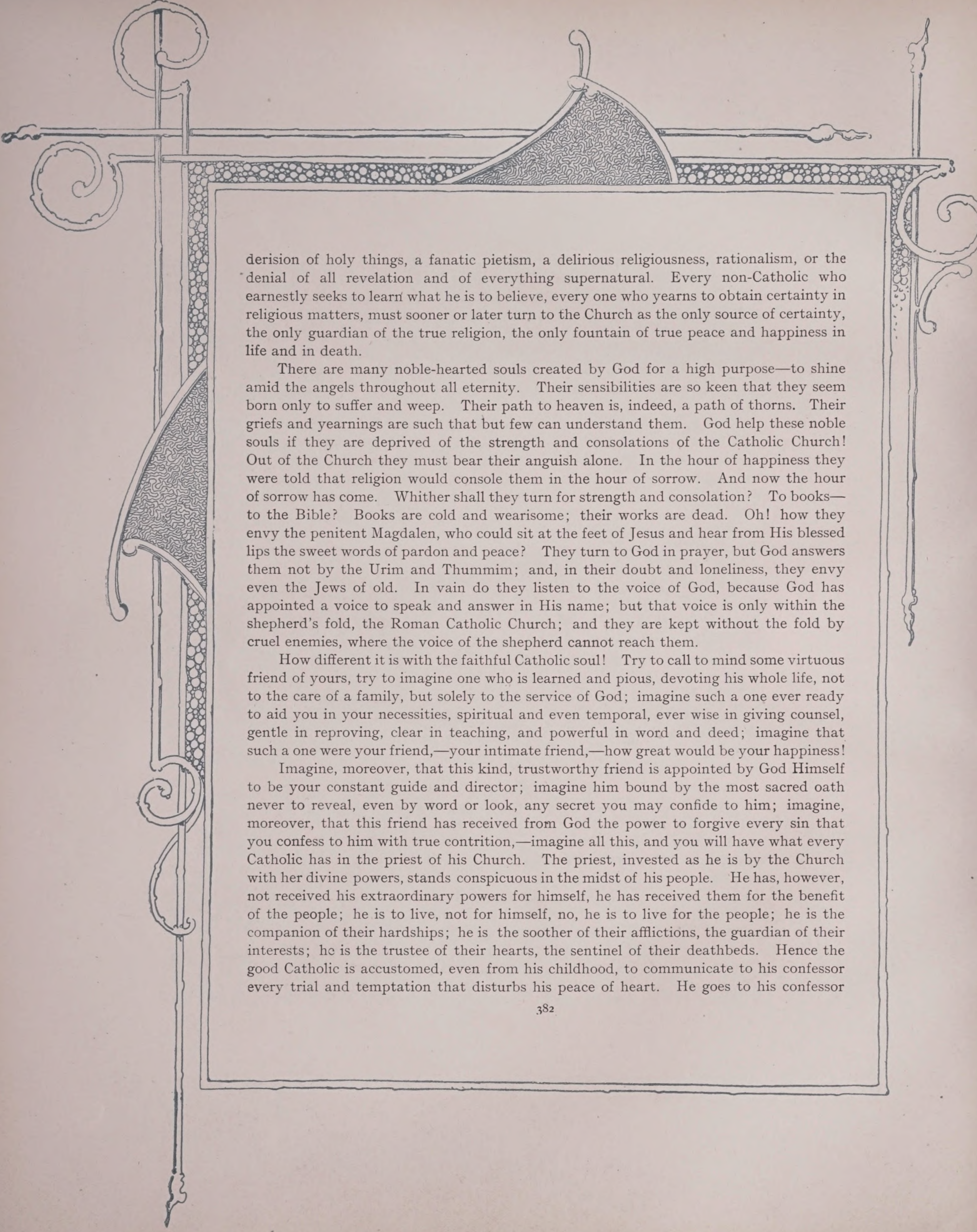


with the folly of worshiping and following a crucified God, they in their turn, charged the heathens with the impiety of worshiping creatures, and following the devil. Why is our Holy Father, Pope Leo XIII, a prisoner? It is because he is not, and cannot be, a compromiser. Why are, at this time, so many bishops and priests exiled or in prison? It is because they are no compromisers. Why is the Catholic Church persecuted in France and other parts of the world? It is because God, by means of persecution, purifies His Church from liberal or compromising Catholics. And as there are so many liberal Catholics in this country, persecution must come to separate them from the Church.

The good Catholic knows and understands that the Catholic Church never has required, nor will require, a particular form of civil government; for she has lived with the Venetian aristocracy, with the Swiss democracy, with the mixed aristocracy and democracy of Genoa, with the British and the United States constitutions, and with many absolute monarchies. But he knows, at the same time, that no form of government, no times and circumstances, can change the doctrine and constitution of the Church, because they are divine, immutable, and everlasting. The good Catholic therefore is always in readiness to obey in all things, the true Spouse of Christ our Lord, the holy Roman Catholic Church. The well-instructed Catholic knows that between Jesus Christ and His Spouse, the Church, there is but one and the same Spirit, who governs and directs us to all our salvation,—that same Spirit and Lord who one day gave the law on Mount Sinai, and who now rules and governs the holy Church. This firm adhesion to every truth of the Church distinguishes the true Catholic from the Liberal Catholic, as well as from all Protestants, from all schismatics, from all heretics. When Protestants abandoned the Church, the guardian of divine truth, they gave themselves up to hundreds of errors. Good Catholics, on the contrary, keeping as they do in the footsteps of the Church, and humbly submitting to all her doctrines, retain within themselves the principle of truth and of divine certainty. They feel assured that what the Church orders is ordered by Jesus Christ; and that what the Church forbids is also forbidden by Jesus Christ.

The principle of heresy is the principle of rebellion against the Church and against every lawful authority on earth. The principle of the Church on the contrary, is to be submissive to every lawful authority. The essential principle of politics and of life is ardently to love the Church, profoundly to revere the Church, unhesitatingly to submit to the Church, and to be most closely united with the Church. Our Lord asks of us no other submission; He requires of us no other faith than that which the Church teaches. His will and His truth are made known in the Church. As He and His Father are one, so also He and His Church are one. No one can, in truth, call God his Father, who does not look upon the Church as his mother.

In the Church alone there are certainty and security against error. Around this Rock we behold nothing but raging tempests, nothing but disastrous shipwrecks, indifference to religion, negation of all worship, the abomination of atheism and immorality,

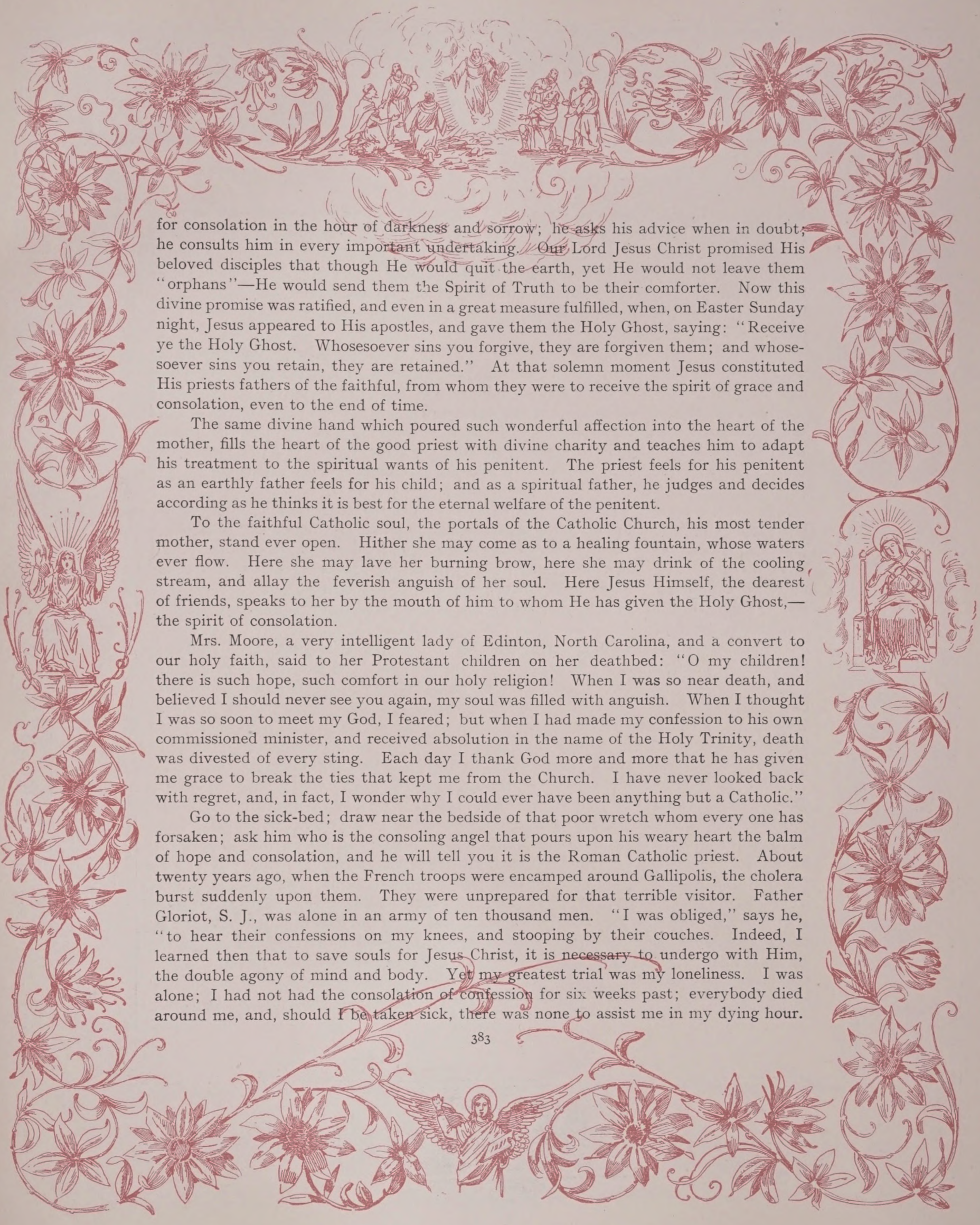


derision of holy things, a fanatic pietism, a delirious religiousness, rationalism, or the denial of all revelation and of everything supernatural. Every non-Catholic who earnestly seeks to learn what he is to believe, every one who yearns to obtain certainty in religious matters, must sooner or later turn to the Church as the only source of certainty, the only guardian of the true religion, the only fountain of true peace and happiness in life and in death.

There are many noble-hearted souls created by God for a high purpose—to shine amid the angels throughout all eternity. Their sensibilities are so keen that they seem born only to suffer and weep. Their path to heaven is, indeed, a path of thorns. Their griefs and yearnings are such that but few can understand them. God help these noble souls if they are deprived of the strength and consolations of the Catholic Church! Out of the Church they must bear their anguish alone. In the hour of happiness they were told that religion would console them in the hour of sorrow. And now the hour of sorrow has come. Whither shall they turn for strength and consolation? To books—to the Bible? Books are cold and wearisome; their works are dead. Oh! how they envy the penitent Magdalen, who could sit at the feet of Jesus and hear from His blessed lips the sweet words of pardon and peace? They turn to God in prayer, but God answers them not by the Urim and Thummim; and, in their doubt and loneliness, they envy even the Jews of old. In vain do they listen to the voice of God, because God has appointed a voice to speak and answer in His name; but that voice is only within the shepherd's fold, the Roman Catholic Church; and they are kept without the fold by cruel enemies, where the voice of the shepherd cannot reach them.

How different it is with the faithful Catholic soul! Try to call to mind some virtuous friend of yours, try to imagine one who is learned and pious, devoting his whole life, not to the care of a family, but solely to the service of God; imagine such a one ever ready to aid you in your necessities, spiritual and even temporal, ever wise in giving counsel, gentle in reproving, clear in teaching, and powerful in word and deed; imagine that such a one were your friend,—your intimate friend,—how great would be your happiness!

Imagine, moreover, that this kind, trustworthy friend is appointed by God Himself to be your constant guide and director; imagine him bound by the most sacred oath never to reveal, even by word or look, any secret you may confide to him; imagine, moreover, that this friend has received from God the power to forgive every sin that you confess to him with true contrition,—imagine all this, and you will have what every Catholic has in the priest of his Church. The priest, invested as he is by the Church with her divine powers, stands conspicuous in the midst of his people. He has, however, not received his extraordinary powers for himself, he has received them for the benefit of the people; he is to live, not for himself, no, he is to live for the people; he is the companion of their hardships; he is the soother of their afflictions, the guardian of their interests; he is the trustee of their hearts, the sentinel of their deathbeds. Hence the good Catholic is accustomed, even from his childhood, to communicate to his confessor every trial and temptation that disturbs his peace of heart. He goes to his confessor



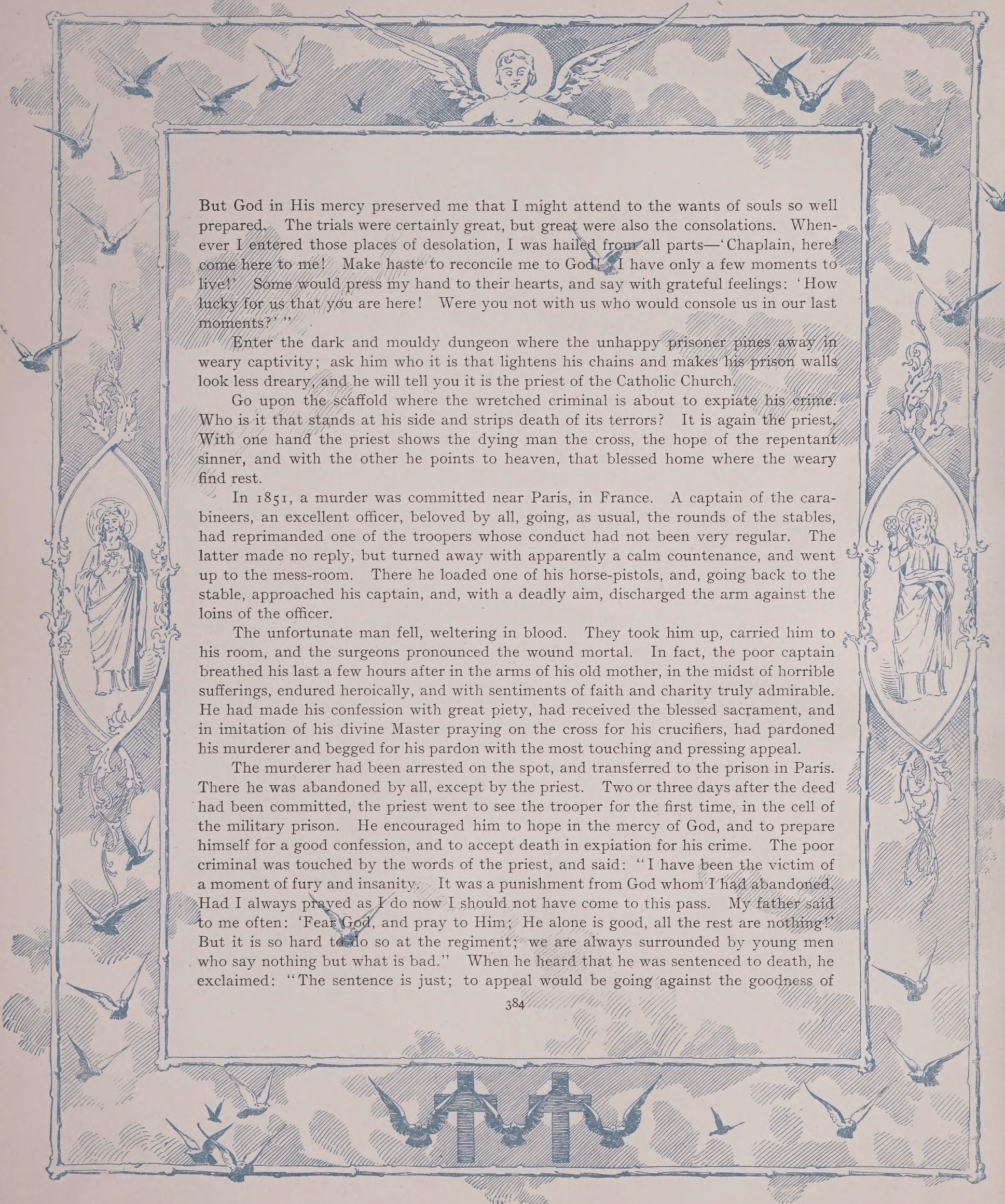
for consolation in the hour of darkness and sorrow; he asks his advice when in doubt; he consults him in every important undertaking. Our Lord Jesus Christ promised His beloved disciples that though He would quit the earth, yet He would not leave them "orphans"—He would send them the Spirit of Truth to be their comforter. Now this divine promise was ratified, and even in a great measure fulfilled, when, on Easter Sunday night, Jesus appeared to His apostles, and gave them the Holy Ghost, saying: "Receive ye the Holy Ghost. Whosoever sins you forgive, they are forgiven them; and whosesoever sins you retain, they are retained." At that solemn moment Jesus constituted His priests fathers of the faithful, from whom they were to receive the spirit of grace and consolation, even to the end of time.

The same divine hand which poured such wonderful affection into the heart of the mother, fills the heart of the good priest with divine charity and teaches him to adapt his treatment to the spiritual wants of his penitent. The priest feels for his penitent as an earthly father feels for his child; and as a spiritual father, he judges and decides according as he thinks it is best for the eternal welfare of the penitent.

To the faithful Catholic soul, the portals of the Catholic Church, his most tender mother, stand ever open. Hither she may come as to a healing fountain, whose waters ever flow. Here she may lave her burning brow, here she may drink of the cooling stream, and allay the feverish anguish of her soul. Here Jesus Himself, the dearest of friends, speaks to her by the mouth of him to whom He has given the Holy Ghost,—the spirit of consolation.

Mrs. Moore, a very intelligent lady of Edinton, North Carolina, and a convert to our holy faith, said to her Protestant children on her deathbed: "O my children! there is such hope, such comfort in our holy religion! When I was so near death, and believed I should never see you again, my soul was filled with anguish. When I thought I was so soon to meet my God, I feared; but when I had made my confession to his own commissioned minister, and received absolution in the name of the Holy Trinity, death was divested of every sting. Each day I thank God more and more that he has given me grace to break the ties that kept me from the Church. I have never looked back with regret, and, in fact, I wonder why I could ever have been anything but a Catholic."

Go to the sick-bed; draw near the bedside of that poor wretch whom every one has forsaken; ask him who is the consoling angel that pours upon his weary heart the balm of hope and consolation, and he will tell you it is the Roman Catholic priest. About twenty years ago, when the French troops were encamped around Gallipolis, the cholera burst suddenly upon them. They were unprepared for that terrible visitor. Father Gloriot, S. J., was alone in an army of ten thousand men. "I was obliged," says he, "to hear their confessions on my knees, and stooping by their couches. Indeed, I learned then that to save souls for Jesus Christ, it is necessary to undergo with Him, the double agony of mind and body. Yet my greatest trial was my loneliness. I was alone; I had not had the consolation of confession for six weeks past; everybody died around me, and, should I be taken sick, there was none to assist me in my dying hour."



But God in His mercy preserved me that I might attend to the wants of souls so well prepared. The trials were certainly great, but great were also the consolations. Whenever I entered those places of desolation, I was hailed from all parts—'Chaplain, here! come here to me! Make haste to reconcile me to God! I have only a few moments to live!' Some would press my hand to their hearts, and say with grateful feelings: 'How lucky for us that you are here! Were you not with us who would console us in our last moments?'

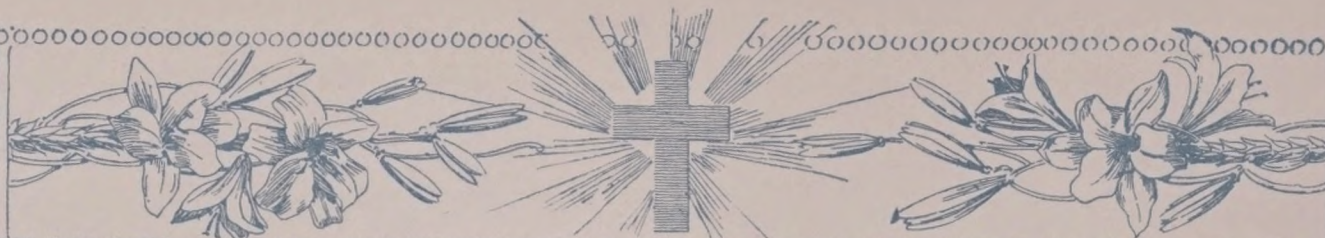
Enter the dark and mouldy dungeon where the unhappy prisoner pines away in weary captivity; ask him who it is that lightens his chains and makes his prison walls look less dreary, and he will tell you it is the priest of the Catholic Church.

Go upon the scaffold where the wretched criminal is about to expiate his crime. Who is it that stands at his side and strips death of its terrors? It is again the priest. With one hand the priest shows the dying man the cross, the hope of the repentant sinner, and with the other he points to heaven, that blessed home where the weary find rest.

In 1851, a murder was committed near Paris, in France. A captain of the carabineers, an excellent officer, beloved by all, going, as usual, the rounds of the stables, had reprimanded one of the troopers whose conduct had not been very regular. The latter made no reply, but turned away with apparently a calm countenance, and went up to the mess-room. There he loaded one of his horse-pistols, and, going back to the stable, approached his captain, and, with a deadly aim, discharged the arm against the loins of the officer.

The unfortunate man fell, weltering in blood. They took him up, carried him to his room, and the surgeons pronounced the wound mortal. In fact, the poor captain breathed his last a few hours after in the arms of his old mother, in the midst of horrible sufferings, endured heroically, and with sentiments of faith and charity truly admirable. He had made his confession with great piety, had received the blessed sacrament, and in imitation of his divine Master praying on the cross for his crucifiers, had pardoned his murderer and begged for his pardon with the most touching and pressing appeal.

The murderer had been arrested on the spot, and transferred to the prison in Paris. There he was abandoned by all, except by the priest. Two or three days after the deed had been committed, the priest went to see the trooper for the first time, in the cell of the military prison. He encouraged him to hope in the mercy of God, and to prepare himself for a good confession, and to accept death in expiation for his crime. The poor criminal was touched by the words of the priest, and said: "I have been the victim of a moment of fury and insanity. It was a punishment from God whom I had abandoned. Had I always prayed as I do now I should not have come to this pass. My father said to me often: 'Fear God, and pray to Him; He alone is good, all the rest are nothing!' But it is so hard to do so at the regiment; we are always surrounded by young men who say nothing but what is bad." When he heard that he was sentenced to death, he exclaimed: "The sentence is just; to appeal would be going against the goodness of



God. They would show me a mercy that I do not wish for, because the punishment must be undergone. I must atone for what I have done. My hopes are no longer here below; I have only God now to look to. He is now everything to me; in Him alone do I trust; I feel quite calm; I feel no rebellion in my heart; I am perfectly resigned to the will of God."

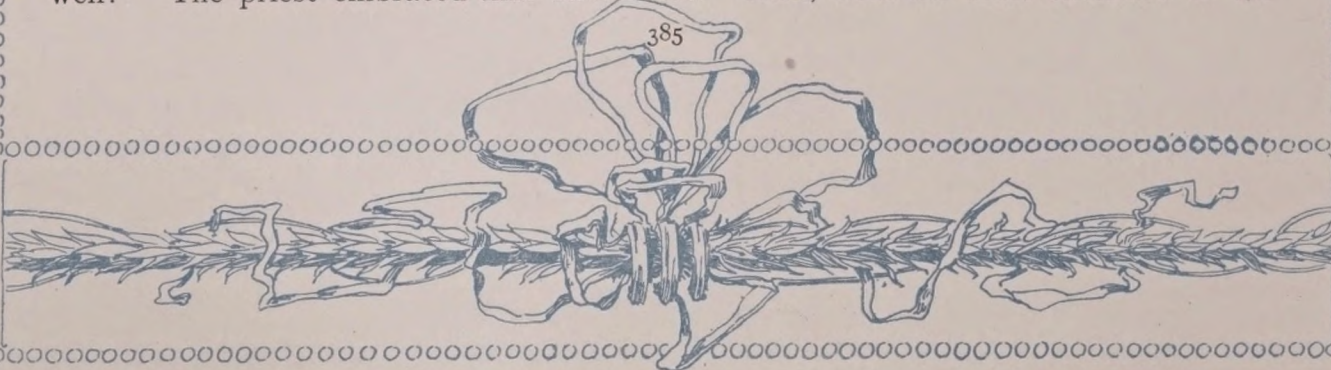
Now, what brought about that calmness, that happiness, in this poor prisoner? It was his sincere confession, which the priest was kind enough to hear; it was holy communion, which the priest brought to him several times; in a word, it was the charity of the priest, who often went to see him in his prison in order to console him and to inspire him with great confidence in the mercy of God.

During the three hours and a half of the drive to the place of execution he never lost his calmness; God was with him in the person of the priest who accompanied him to the Savory Plains, where he was to be shot. What a touching spectacle to behold, a tall man, the culprit, followed by the priest of God; to see how the priest was even paler than the culprit; and to see them walking side by side, you would think that *he* was the one to be shot!

The expression of the culprit's countenance was great calmness and resignation, his eyes betrayed at once sorrow and hope. He seemed to pray with fervor. There was no sadness in his looks, there could even be seen the reflection of a certain inward joy. He listened, with love and deep attention to the words addressed to him by the minister of Jesus Christ. When the priest said to him, "Our Lord is between us two, my poor child, we are always well when the good Saviour is with us," he replied: "O yes, my heart is perfectly happy! I did not think I should tell you, but I feel as if I was going to a wedding. God has permitted all this for my good, to save my soul. I feel so much consoled, thinking that my poor captain died a good Christian! I am going to see him, he is praying for me now. My God has saved me; I feel that He will have mercy on me. He ascended Calvary carrying His cross; I accompany him. I shall not resist whatever they wish to do with me—tie me, or bandage my eyes. Ah! the poor soldiers are lost because they do not listen to you priests. Without you, without religion, the whole world would be lost!"

When they drove by the barracks, where he had committed the murder, he offered a prayer for his captain. "I can't conceive how I could have done it! I had no ill-will against him! Could the commission of a sin save me from being shot, I would not do it: I think so now. I have nothing to keep me here, I am going to see God!"

When they had arrived at the place of execution, the priest and the culprit alighted. An officer read the sentence. The culprit replied: "I acknowledge the justice of my punishment, I am sorry for what I have done, I beg of God to pardon me; I love Him with all my heart!" Then he knelt; the priest gave him the crucifix to kiss, for the last time. "My father," he said, with feeling expression,—*"my father, I place my soul within your hands; I unite my death with that of my Saviour, Jesus. Farewell! farewell!"* The priest embraced him once more. Then, with his arms extended in the



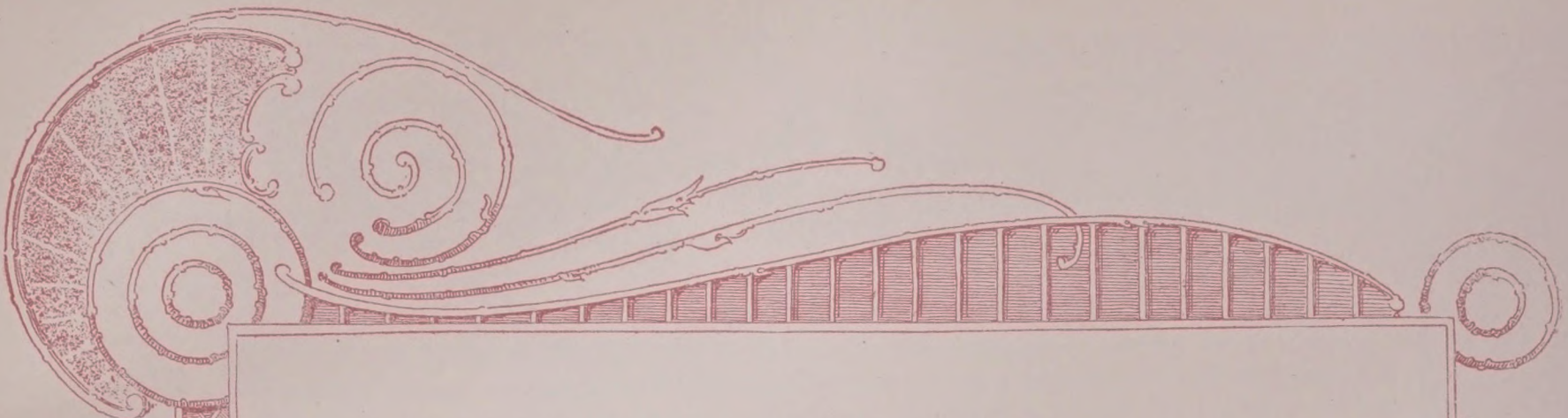


form of a cross, the culprit inclined his head, and awaited his death. The priest retired to pray at some distance. One minute after, human justice had been satisfied, and the soul of the unfortunate soldier, purified and transformed by religion, had fled to the bosom of Him who pardons all those who repent. The priest resumed his place by him, and, with tears in his eyes, prayed, on his knees, for the departed soul of the unfortunate carabineer.

Go where you will, through all the miseries of this life, and you will find that everywhere the consoling angel of God, the father of the poor and friendless, is the priest of the Catholic Church. He labors day and night, without boasting, without praise, and often without any other reward in this life than contempt and ingratitude. If a dangerous disease breaks out in the parish, the priest does not abandon the post of danger. The Catholic priest is no coward, the Catholic priest is no hireling. Devoted and fearless, he remains to encourage his flock, to give them the last sacraments, and, if need be, even to die with them.

A poor man is dying in his wretched hovel. In the midst of the winter's night the priest hears a knock at his door; he is told that one of his flock requires his assistance. The bleak winter wind howls around him, the chilling rain beats pitilessly in his face, yet he hurries on; there is a soul to save, there is a soul to aid in its fearful death-struggle: that makes him forget everything else. At last he enters the house of death; he enters the sick man's room, though he knows that the very air of that room is loaded with pestilence. He receives the last whisper of the dying man; he breathes into his ear the sweet words of pardon and of peace. He bends over the sick man's infected body, and breathes the tainted breath from his impoisoned lips. The priest is willing to risk his own life, provided he can save the soul of his fellow-man.

During the Crimean War, the cholera raged in the division of Herbillon. The soldiers became restless, they looked gloomy, and spoke despondingly, because the victims were many, and it was not the kind of death a soldier likes. What troubled the soldiers most was the prevailing thought that the plague was communicated by contact, and there was great dejection in camp. "What shall we do, Monsieur l'Abbe?" said the general to Father Parabere. "Those boys look as if they were frightened." "Oh, it is necessary to let that fear know that it has to attack Frenchmen and Christians! Leave it to me, general." And the dauntless priest walked straight to the very quarters where the pest raged most furiously. A poor soldier was in the last convulsions and in the throes of his agony. The heroic priest had still time left to console and to absolve him, and then he closed his eyes. Then he called all the comrades of the dead man around his couch, and endeavored to persuade them that the scourge was not contagious; but as some of them shook their heads, he added, "You will not believe me to-day, you shall to-morrow." And just think of it, the brave priest lies down on the same couch with the man dead of cholera, and prepares himself to pass the night with that novel bedfellow! Many hours passed away, and Pere Parabere, who certainly had worked enough during the day to need rest, did not quit his post until he was called to prepare



another man for death. On the morrow, the whole camp had heard of it, and the soldiers, recovering from their fear, said to one another, "There's a man who has no fear!"

It is only a few years ago that a young Irish priest, then in the first year of his mission in this country, received what to him was literally the death-summons. He was lying ill in bed when the "sick-call" reached his house, the pastor of the district being absent. The poor young priest did not hesitate a moment: no matter what the consequence to himself might be, the Catholic should not be without the consolations of religion. To the dismay of those who knew of his intention and who remonstrated in vain against what to them appeared to be an act of madness, he started on his journey, a distance of thirty-six miles, which he accomplished on foot, in the midst of incessant rain. Ah! who can tell how often he paused involuntarily on that terrible march, or how he reeled and staggered as he approached its termination? Scarcely had he reached the sick man's bed, and performed the functions of the ministry, when he was conscious of his own approaching death; and there being no brother priest to minister to him in that last hour, he administered the viaticum to himself, and instantly sank on the floor, a corpse.

How often does not the priest risk his health, his honor, his life, and even his immortal soul, in order to help a poor dying sinner! How often is not the priest found on the battle-field, whilst the bullets are whistling, and the shells are shrieking around him! How often is he not found on his knees beside the dying soldier, hearing his last confession, and whispering into his ear the sweet words of pardon and peace! How often must not the priest visit the plague-stricken in the hospitals, and in the wretched hovels of the poor! How often must he not remain, even for hours, in a close room, beside those infected with the most loathsome diseases! When all else, when friends and relatives, when the nearest and dearest have abandoned the poor dying wretch, then it is that only the priest of God can be found to assist him in his last and fearful struggle.

Whilst St. Charles Borromeo was Bishop of Milan, there broke out a fierce plague in that city. The priests of the city generously offered their services. They entered the houses of the plague-stricken, they heard their confessions, and administered to them the last sacraments. Neither the loathsome disease, nor the fear of certain death, could appal them, and they all soon fell victims to their zeal. Death swept them away but their places were filled by other generous priests who hastened from the neighboring towns, and, in a short time, one thousand eight hundred priests fell victims to their charity.

And not in Italy alone, in every clime beneath the sun, the Catholic priest has proved the earnestness of his charity, by the generous sacrifice of his life. I need only mention the sufferings and heroism of the Catholic priests of Ireland, during the long and bloody persecutions that have afflicted that ill-fated country. The Catholic priests of Ireland were outlawed; they were commanded to quit the country; they were hunted down like wolves. But, for all that, they did not abandon their poor suffering children. They laid aside their rich vestments, they laid aside their priestly dress, and disguised




themselves in the poorest and most humble attire. Their churches were burned down and desecrated; but then the cabins of their persecuted countrymen were opened to them. And the Catholic priest shared in the poverty and the sorrows of his poor children. He followed them into the forest; he descended with them into the caves. Often in some lonely hut, in the midst of a dreary bog, or amid the wild fastnesses of the rugged mountains, the priest could be found kneeling at the bedside of a poor dying father or mother, whilst pale and starving children were weeping around. There you could find the Catholic priest hearing the last confession of that poor soul, aiding her in her death-struggle, and reciting the touching prayers of the Church, by the dim flickering of a poor rushlight. The Catholic priest did not abandon his poor, persecuted flock, even though he knew that a price was set on his head, though he knew that spies and informers were in search of him, though he knew that well-trained bloodhounds were sent out to track him. The Catholic priest did not forsake his children, though he knew that if he were taken the rack and the gibbet awaited him. He suffered not only poverty and sorrows with his poor flock, but he often underwent the most cruel death; for, whenever a priest was found in the country, the tender mercy of the tyrant had decreed that he was to be hanged, drawn and quartered.

Would to God I could take you to the Martyrs' Room in Paris, where priests, loving their God and their neighbors, are incessantly preparing themselves to go to preach the Gospel, suffer and die for the faith, among the pagans! Would to God you could see there that sacred army, filled with generous soldiers of Jesus Christ, who aspire to the pacific conquest of infidel realms; who burn with the hope of shedding their blood on the battle-fields of faith, sacrifice, and martyrdom; who very often attain, after a life of labors, toils, and torments, the ensanguined crown, which has been the goal of their life-long aspirations!

When they have attained it, when their heads have fallen under a pagan's sword, their vestments, their hallowed bones, the instruments of their martyrdom, are reverently gathered by the Christians of the lands where they have been martyred, and sent to Paris; and the hall where all these precious relics are gathered is called the Martyrs' Room. The sight alone of this sanctuary, fresh with the blood of those lovers of Jesus Christ, is the most eloquent of sermons on the priest's charity toward the people. Bones and skeletons, and skulls of martyred priests, enclosed in glass cases; instruments of martyrdom; paintings representing insufferable torments; iron chains which tortured the limbs of the confessors of faith; ropes which strangled them; crucifixes crimsoned with the blood of those who impressed on them their last kiss of love; garments, ensanguined linen:—oh! what a sight! Great God, what a lesson!

Here a huge cangue, which rested for six long months on the shoulders of Bishop Borie; there a mat clogged with the blood of John Baptist Cornay, who upon it was beheaded and quartered, like the animal that is butchered. Near by, a painting describing the horrible torment of the blessed Marchant, whom the executioners chopped all alive, from head to foot, until he died of suffering and exhaustion; everywhere, in every

corner, the image of the good priest dying for the love of God and of his brethren, and of the fiend in human shape crucifying, with an indefatigable hatred, our Lord Jesus Christ in the person of His priests.

If you wish to know what the Catholic priest has done, go ask the winds, that have heard his sighs and his prayers; ask the earth, that has drunk in his tears and his blood; go ask the ocean, that has witnessed his death-struggle, whilst speeding on an errand of mercy! Go to the dreary shores of the icy North, go to the burning sands of the distant South, and the bleached and scattered bones of the Catholic priest will tell you how earnestly he has labored for the welfare of his fellow-men.

If the many happy souls that have died in the arms, died with the blessing of the priest, could appear before you at this moment, they would describe to you, in glowing language, the great benefits they have derived from the Catholic priest. They would say to you: "We were weak and helpless, but the consoling words of the priest gave us strength. We trembled at the thought of God's judgments, but the blessing and absolution of the priest gave us a supernatural courage. We were tormented by the assaults of the devil, but the power of the priest put the Evil One to flight. We were heartbroken at the thought of bidding a long farewell to wife and children, to the nearest and dearest, but the priest turned our weeping eyes toward a happier home, where there is no parting, no weeping, no mourning any more! And even when our soul had left the body, when our friends were shedding fruitless tears over the cold corpse, even *then* the priest of God still followed us with his prayers; he commended us to the mercy of God; he called upon the angels and saints to come to our aid, to present us before the throne of God. Ah! now we understand, indeed, that whosoever sins the priest forgives on earth, they are truly forgiven them in heaven."

The priest has enemies. He knows it, but he does not complain. The world, too, hated and persecuted his divine Master. But the priest opens his lips only to pray for them; he raises his hand only to bless them. He remembers the words of Jesus: "I say to you, love your enemies, do good to those that hate you, bless those that curse you, and pray for those that persecute and calumniate you;" and, like his divine Master, the priest says: "Father, forgive them."

During the French Revolution, a wicked monster who had often dyed his hands in the blood of priests, fell dangerously ill. He had sworn that no priest should ever set his foot in his house, and that, if any dared to enter, he should never leave it alive. A priest heard of his illness; he heard, too, of the impious vow he had made. But he heeded it not. The good shepherd must be ready to lay down his life for his sheep. As soon as this wicked monster saw the priest standing before him, he flew into a rage: "What!" cried he, "a priest in my house! Bring me my pistols." Then the dying ruffian raised his brawny arm, and shook it threateningly at the priest. "See!" he cried, with a horrible oath, "this arm has murdered twelve of such as you."

"Not so, my good friend," answered the priest, calmly, "you murdered only eleven. The twelfth now stands before you." Then baring his breast, he said: "See here, on



my breast, the marks of your fury! See here the scars that your hand has made! God has preserved my life, that I might save your soul." With these words the priest threw his arms around the neck of the dying murderer, and, with tears in his eyes, conjured him, by the precious blood of Jesus Christ, to have pity on his poor soul, and make his peace with God.

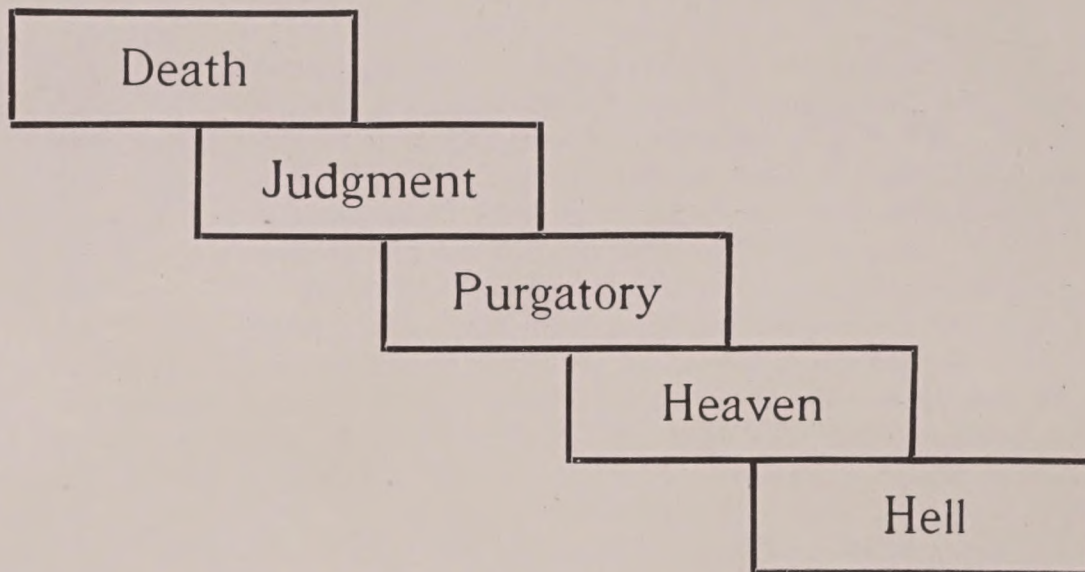
Such is the Catholic priest. I tell the truth when I say that he is indeed an angel of God, with the heart of a man; and this angel of the Lord is found in the Roman Catholic Church alone.

O glorious Church of Rome! whence Peter will forever strengthen his brethren! In thee there is neither Greek, nor Barbarian, nor Scythian, nor Jew, nor Gentile; in thy bosom all are as one people. Thou art the mighty tree which has been planted by the hand of Jesus Christ. Every branch which is separated from that tree fades, withers, dies, and is thrown into the fire. Thou art a most tender mother. Whence is it that thy divine authority should give such vain offence to so many unnatural children, make them rise up against thee, and see in thee but a stepmother? Thou art the great city of refuge. In thee alone are found true comfort, strength, and peace of heart. Out of thee there is nothing but anguish and black despair.

In this Church, where dwells the hidden God of love,
The good, and pure, and true die never;
On high they reign with God forever!

God speed the day when all division in religion shall end! God speed the hour when all men shall be united in this one, enduring fold; when the sceptre of the Roman Catholic Church shall be extended benignly over an obedient and rejoicing world; and when all, upon being asked, "What do we believe when we say, I believe the holy Catholic Church?" will unanimously answer: "We believe that the holy Catholic Church alone is the true Church of Christ; that she is infallible in her teaching, and endless in her duration; and that out of the Catholic Church there is no salvation!"





BY
RIGHT REV. LOUIS DE GOESBRIAND, D. D.
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Death.

We all must Die—Uncertainty of the Time and Circumstances of Death—
What it is to Die.

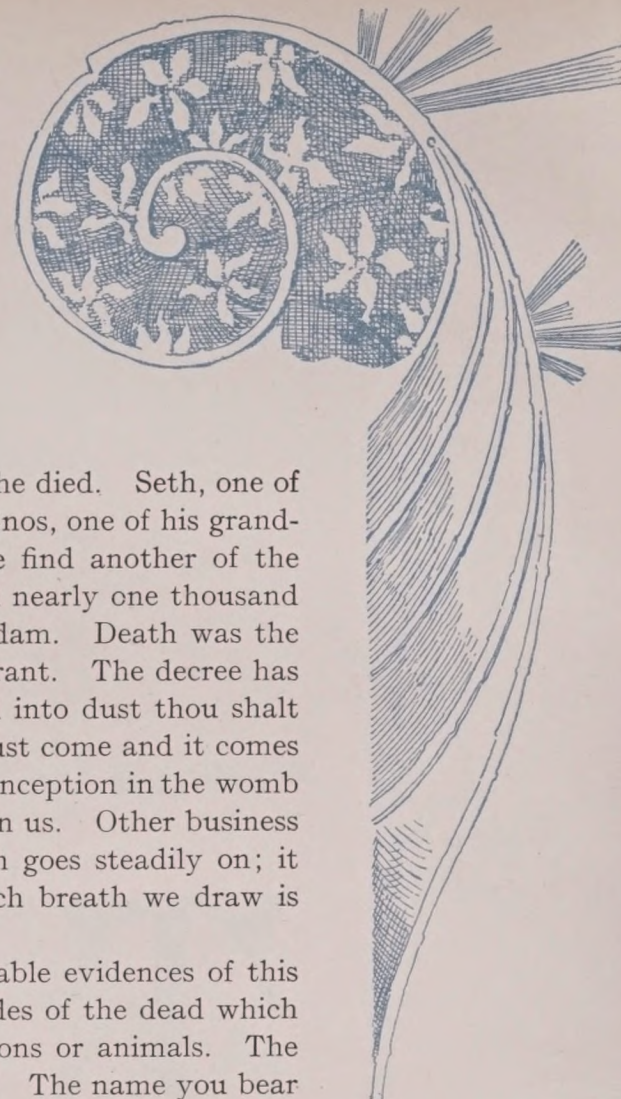
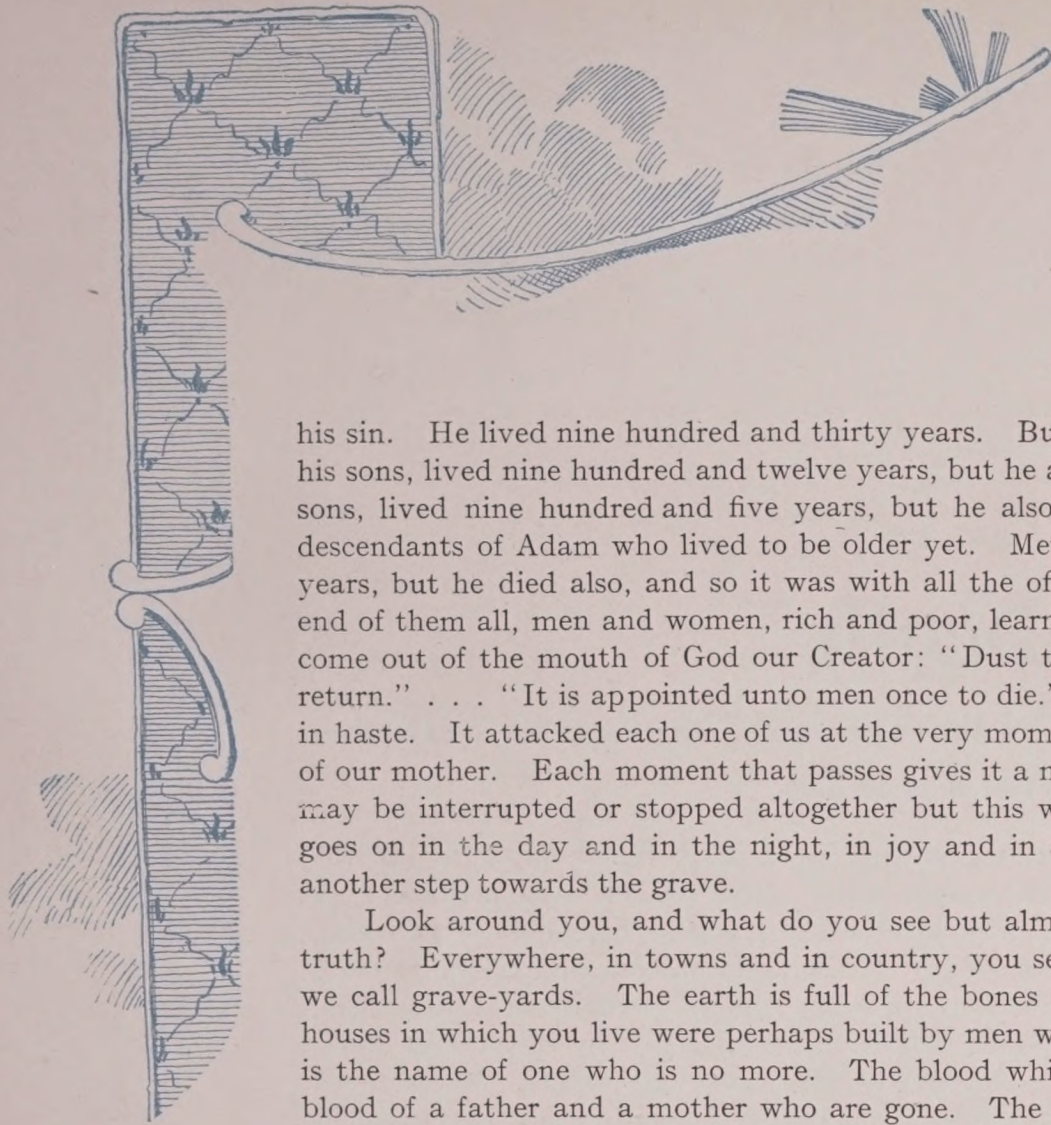


THE GOSPEL relates how our Lord Jesus Christ raised to life the daughter of a certain ruler. This miracle was performed at Capharnaum, and the subject of it was a young child. At Naim, at the foot of Mount Thabor, our Saviour had raised to life a young man, the son of a widow, and at Bethany, near Jerusalem, Lazarus, a man of middle age, who had been dead four days, came out of the grave at His voice, full of life. These facts, whilst they show forth the infinite power of Jesus Christ, remind us also that all the children of Adam are condemned to die in every country and that they are liable to die at any age.

We read in Isaiah, chapter 38, that Ezechias, king of Israel, fell sick even unto death and that the prophet was sent to him with this message: "Take order with thy house, for thou shalt die and not live." This message we also bring to you in the name of your Creator. We come to speak to you about death, to tell you to prepare for death. We know that the thought of death is unpleasant; we like to discard it, for it is always accompanied with sadness. Is it not sad to think that we shall soon have to bid farewell to this world, to all that is dear to us in it, to our very body? Is it not sad for us to know that our very name will soon be forgotten? Is it not sad to think that ere a hundred years shall have passed away we all shall have disappeared from this earth? Then after death will follow judgment and eternity, and if we died in mortal sin our lot will be death with the demons, in the eternal fire of hell. All this is sad and dreadful, yet all this is true; and since we must die and be judged, since we can die only once, we ought to prepare to die well: "Take order with thy house, for thou shalt die and not live."

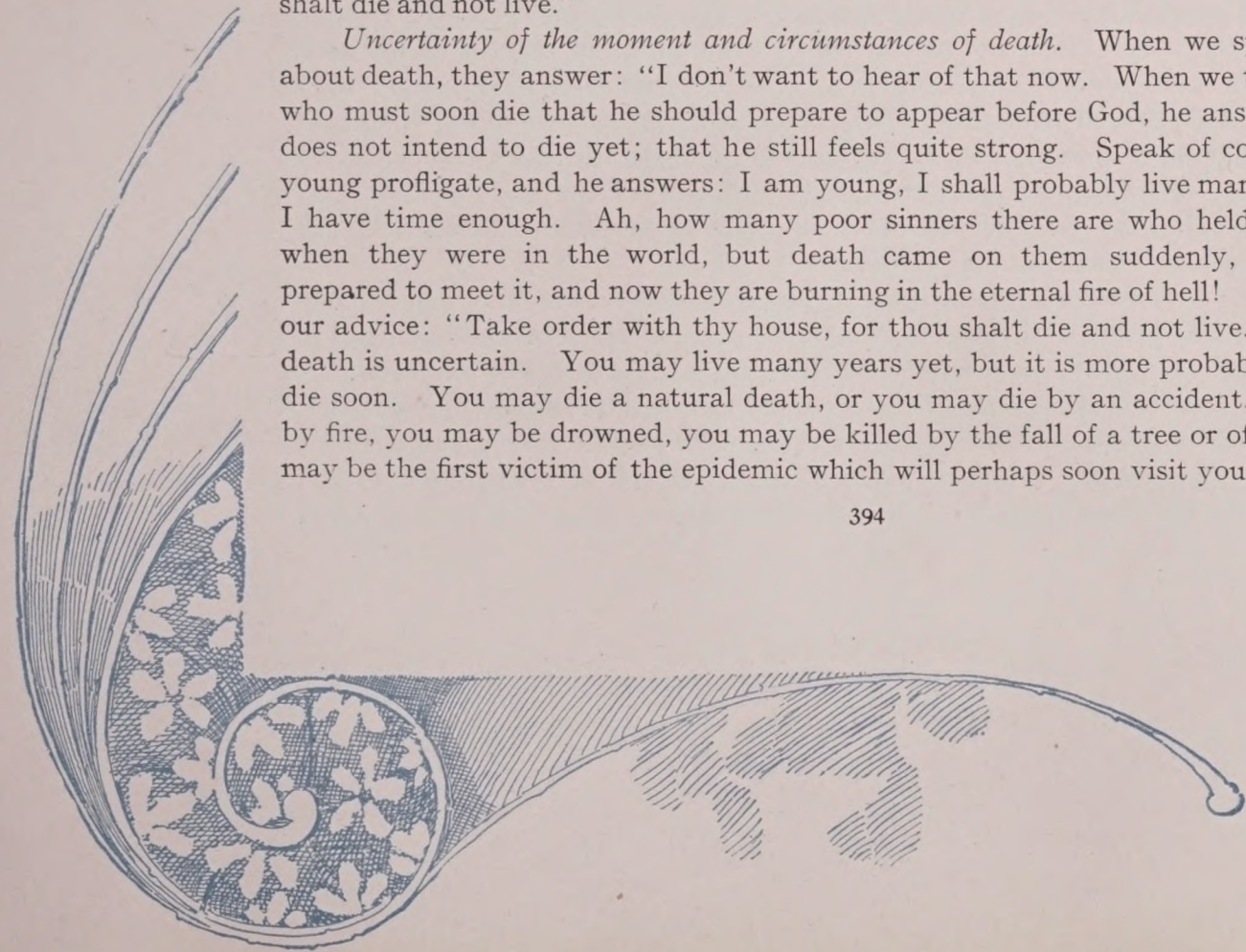
We must die. One of the most striking ceremonies of the Church is that on Ash Wednesday, when the priest is directed to bless ashes and put them on the foreheads of the people, saying: *Remember, man, that "dust thou art and into dust thou shalt return."* It was Adam, the first man, who first heard pronounced against him this terrible sentence. Had he not sinned he would not have died; but no sooner had he revolted against his Creator, than in punishment of his pride he was condemned to return to the dust wherefrom his body had been formed. Adam, however, lived a long time on earth after





his sin. He lived nine hundred and thirty years. But after that he died. Seth, one of his sons, lived nine hundred and twelve years, but he also died. Enos, one of his grandsons, lived nine hundred and five years, but he also died. We find another of the descendants of Adam who lived to be older yet. Methusela lived nearly one thousand years, but he died also, and so it was with all the offspring of Adam. Death was the end of them all, men and women, rich and poor, learned and ignorant. The decree has come out of the mouth of God our Creator: "Dust thou art, and into dust thou shalt return." . . . "It is appointed unto men once to die." Death must come and it comes in haste. It attacked each one of us at the very moment of our conception in the womb of our mother. Each moment that passes gives it a new hold upon us. Other business may be interrupted or stopped altogether but this work of death goes steadily on; it goes on in the day and in the night, in joy and in sorrow. Each breath we draw is another step towards the grave.

Look around you, and what do you see but almost innumerable evidences of this truth? Everywhere, in towns and in country, you see those abodes of the dead which we call grave-yards. The earth is full of the bones of dead persons or animals. The houses in which you live were perhaps built by men who are dead. The name you bear is the name of one who is no more. The blood which circulates in your veins is the blood of a father and a mother who are gone. The clothes you wear are made of the skin or the spoils of dead animals; your very tables are loaded with the flesh of animals which were slaughtered in order to sustain your existence. Our very bodies, composed of flesh and bones as they are, subject to various infirmities, to the necessity of eating and drinking and sleeping, our bodies affected by heat and cold, undergoing every day some changes for the worse, our bodies admonish us that we must die. Oh, how true it is, then, that we are dust and that we shall return into dust! "God has counted my days which cannot be passed." "The ax is laid to the root of the tree." Listen seriously to the admonition of the Holy Ghost: "Take order with thy house, because thou shalt die and not live."



Uncertainty of the moment and circumstances of death. When we speak to sinners about death, they answer: "I don't want to hear of that now. When we tell the old man who must soon die that he should prepare to appear before God, he answers us that he does not intend to die yet; that he still feels quite strong. Speak of conversion to the young profligate, and he answers: I am young, I shall probably live many years longer, I have time enough. Ah, how many poor sinners there are who held that language when they were in the world, but death came on them suddenly, they were not prepared to meet it, and now they are burning in the eternal fire of hell! Listen, then, to our advice: "Take order with thy house, for thou shalt die and not live." The time of death is uncertain. You may live many years yet, but it is more probable that you will die soon. You may die a natural death, or you may die by an accident. You may die by fire, you may be drowned, you may be killed by the fall of a tree or of a house. You may be the first victim of the epidemic which will perhaps soon visit your neighborhood.



Your life is in the hands of God. He has fixed limits to it which you cannot pass and He alone knows the number of your days. So the moment of your death is uncertain.

In the days of Noah they were eating and drinking, marrying and giving in marriage, and all at once the whole earth was deluged with water and all men except Noah and his family were swept into eternity.

Sodom and Gomorrah were in their blind madness indulging in sins against nature, horrible crimes of impurity, when torrents of fire rained down from heaven and destroyed the guilty cities with their inhabitants.

Listen to the following words of our Saviour: "The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said: This will I do: I will pull down my barns and will build greater, and into them will I gather all things that are grown to me. And I will say to my soul: Soul, thou hast much goods laid up for many years; take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee, and whose shall those things be which thou hast provided" (Luke 12: 16-20).

Have you not often heard of some young man who entered the army as a volunteer; who thought of acquiring distinction as a brave soldier or good officer but was killed in the first engagement with the enemy? Or of some young lady engaged to be married? The event was to come off on such a day, but she went riding, was thrown out of the carriage, and killed; or on such a railroad there was a collision; or the cars ran off the track, and a number of persons lost their lives! Oh, how true are the words of our Saviour: "Watch ye therefore, because ye know not at what hour your Lord will come!" Let us, then, set order to the house of our conscience.

But sinners say: At the hour of death, when I shall be lying sick in bed, I will turn to God and prepare for eternity. But who gives you the assurance that you will die of sickness? How do you know that you will not die by accident? Let me suppose, however, that you will be sick two or three days, nay, two or three weeks, before your death, what will be the nature of your sickness? Will it permit you to think of your soul, will it not interfere with the state of your mind? Oh! how many there are amongst the sick, whose mind is so affected, so much taken up with the pains of the body, that they can give no attention to any serious subject! We will suppose, however, that you have the use of your mental faculties; are you sure that you will seriously prepare to die? Ah, do not deceive yourself. He who writes this has for a great many years attended dying persons. He has invariably noticed that they do not really perceive and appreciate their condition. Every one about them knows that death is at hand; preparations are already being made for the funeral; the bell may be tolling the death knell; the sick man continues to flatter himself that he will recover. Oh! how true are the words of our Saviour: "At what hour you know not the Son of man will come."

You say: I will prepare to die when I am sick. But pray, *where* will you be taken sick? It may be far from your friends, far from any church; you may be at that time



amongst the enemies of your religion, who will not send for a priest to assist you. If a priest is sent after, perhaps he will not be found, or will not be able to come to you. If he comes, will you be conscious when he arrives?

But here is another more important question. If you have made a bad use of your life, rejected the inspirations of the Holy Ghost, the entreaties of your pastors and parents; if you have lived in the habit of crime, will you *be willing* to turn to God with all your heart?

You will probably send for a priest, you will perhaps recite an act of sorrow for your sins, you will confess them; nay, you may receive all the rites of the Church, but of what service will they be to you if your sorrow is not entire and sincere before God? Listen to this terrible warning, and prepare now to die whilst you have time:

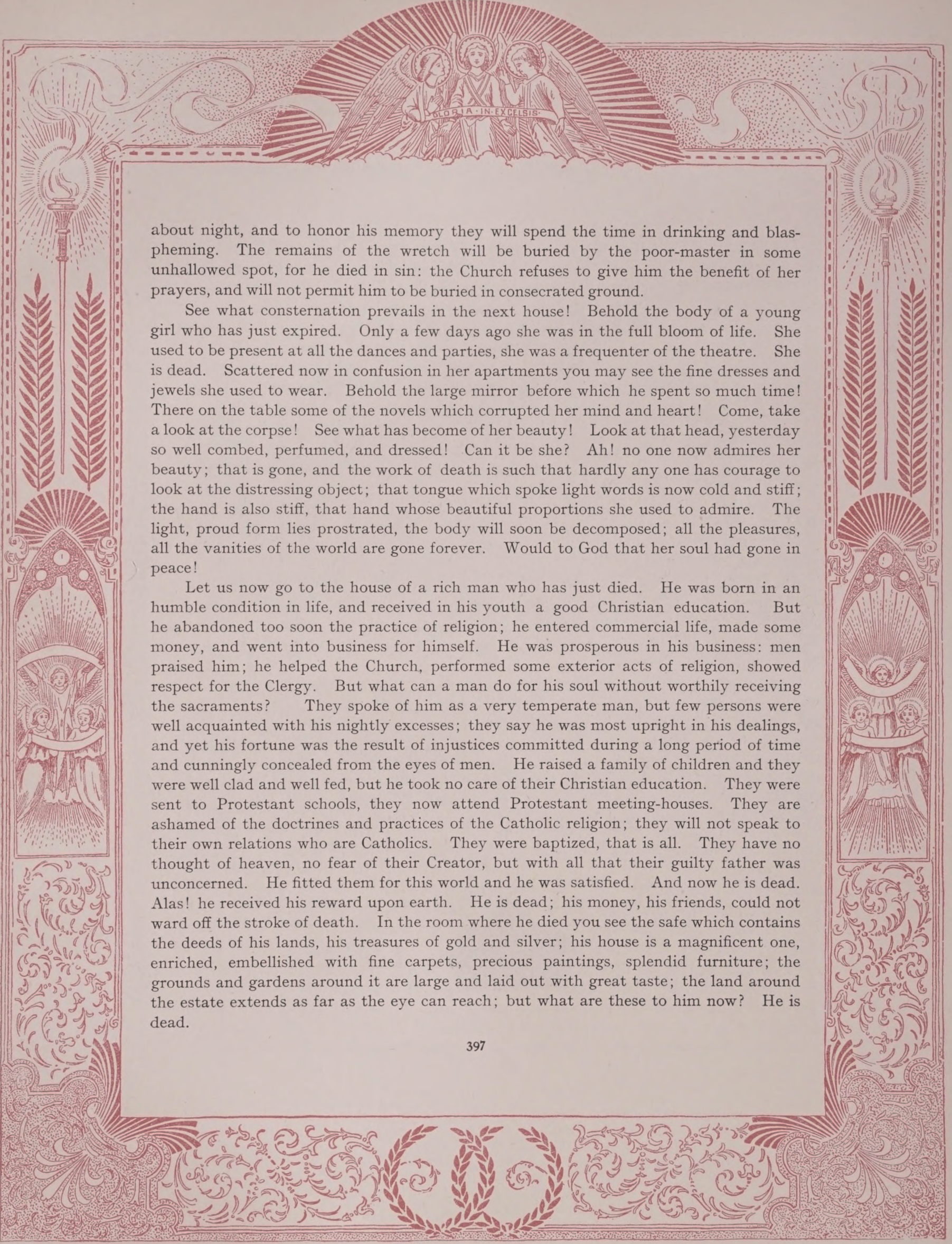
"Because I called, and you refused; I stretched out my hand, and there was none that regarded. You have despised all my counsel and have neglected my reprehensions. I also will laugh in your destruction and will mock, when that shall come to you which you feared. When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you: then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me" (Prov. i: 24-28).

So we all see that the moment of death is uncertain; that we know nothing of the manner, of the circumstances of our death. Now is the time for us to prepare. From this very moment we should always keep ourselves prepared to die. "Take order with thy house, for thou shalt die and not live."

What it is to die. Death is the separation of the soul from the body. When the soul has left the body, its life is gone. The dead man has ended his career on earth. For him everything earthly is gone. He is for the rest of men as if he had never lived. Let us see what are the consequences of death.

Let us enter a house where a piece of black crape or black draperies indicate that a person lies dead there. Sadness and terror are depicted upon the features of all. In a room apart, two or three persons whisper together; the father, the mother, the child, weep bitterly or run through the house like maniacs. Where is the corpse? What does it look like? Remove the sheet which covers it, and see how you yourself will be after a short time. The hair is disordered; the whole body is covered with a cold sweat; the face is pale; the lips are dark; the mouth is half open; the tongue stiff and cold; the eyes are sunk and covered with a thick scum; all the limbs are stiff, putrefaction is at work. All this we find in all dead persons.

Let us go to the house of a drunkard who is dead. Yesterday, as usual, he left the rum-shop in a state of drunkenness. He had blasphemed and quarreled and fought there. On his way home he was stabbed, or he fell into the river and was drowned. There he lies in his filthy clothes. There on a shelf you see the whisky flask, which he used to carry during the day and keep under his pillow during the night. No tear is shed for him. The place is deserted. Perhaps some of his boon companions will drop in



about night, and to honor his memory they will spend the time in drinking and blaspheming. The remains of the wretch will be buried by the poor-master in some unhallowed spot, for he died in sin: the Church refuses to give him the benefit of her prayers, and will not permit him to be buried in consecrated ground.

See what consternation prevails in the next house! Behold the body of a young girl who has just expired. Only a few days ago she was in the full bloom of life. She used to be present at all the dances and parties, she was a frequenter of the theatre. She is dead. Scattered now in confusion in her apartments you may see the fine dresses and jewels she used to wear. Behold the large mirror before which he spent so much time! There on the table some of the novels which corrupted her mind and heart! Come, take a look at the corpse! See what has become of her beauty! Look at that head, yesterday so well combed, perfumed, and dressed! Can it be she? Ah! no one now admires her beauty; that is gone, and the work of death is such that hardly any one has courage to look at the distressing object; that tongue which spoke light words is now cold and stiff; the hand is also stiff, that hand whose beautiful proportions she used to admire. The light, proud form lies prostrated, the body will soon be decomposed; all the pleasures, all the vanities of the world are gone forever. Would to God that her soul had gone in peace!

Let us now go to the house of a rich man who has just died. He was born in an humble condition in life, and received in his youth a good Christian education. But he abandoned too soon the practice of religion; he entered commercial life, made some money, and went into business for himself. He was prosperous in his business: men praised him; he helped the Church, performed some exterior acts of religion, showed respect for the Clergy. But what can a man do for his soul without worthily receiving the sacraments? They spoke of him as a very temperate man, but few persons were well acquainted with his nightly excesses; they say he was most upright in his dealings, and yet his fortune was the result of injustices committed during a long period of time and cunningly concealed from the eyes of men. He raised a family of children and they were well clad and well fed, but he took no care of their Christian education. They were sent to Protestant schools, they now attend Protestant meeting-houses. They are ashamed of the doctrines and practices of the Catholic religion; they will not speak to their own relations who are Catholics. They were baptized, that is all. They have no thought of heaven, no fear of their Creator, but with all that their guilty father was unconcerned. He fitted them for this world and he was satisfied. And now he is dead. Alas! he received his reward upon earth. He is dead; his money, his friends, could not ward off the stroke of death. In the room where he died you see the safe which contains the deeds of his lands, his treasures of gold and silver; his house is a magnificent one, enriched, embellished with fine carpets, precious paintings, splendid furniture; the grounds and gardens around it are large and laid out with great taste; the land around the estate extends as far as the eye can reach; but what are these to him now? He is dead.

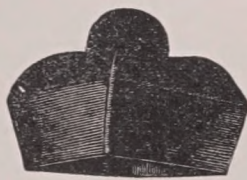
Let us go to the grave-yard; let us witness the last scene. Some men have dug a hole in the ground. This work did not occupy much time, for this new kind of dwelling needs to be only about two feet wide, seven or eight feet long, and about five feet in depth. Stand by this place. The corpse has been removed from the house; some of the relations and friends accompany the remains to the grave-yard. Some of these are sincerely afflicted; others would make it appear that they are equally sad; some talk about his will, the probable heirs of his property; there is hardly one in the procession who prays for the soul of the deceased. We shall soon see the end. The coffin is taken out of the hearse, it is lowered into the grave. Listen to the dull sound of the earth as it falls upon it. The grave is now filled up level with the surface. Where is the dead man? what has become of him? I fancy I hear a voice from that grave saying: "Behold, now I shall sleep in the dust. My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope."

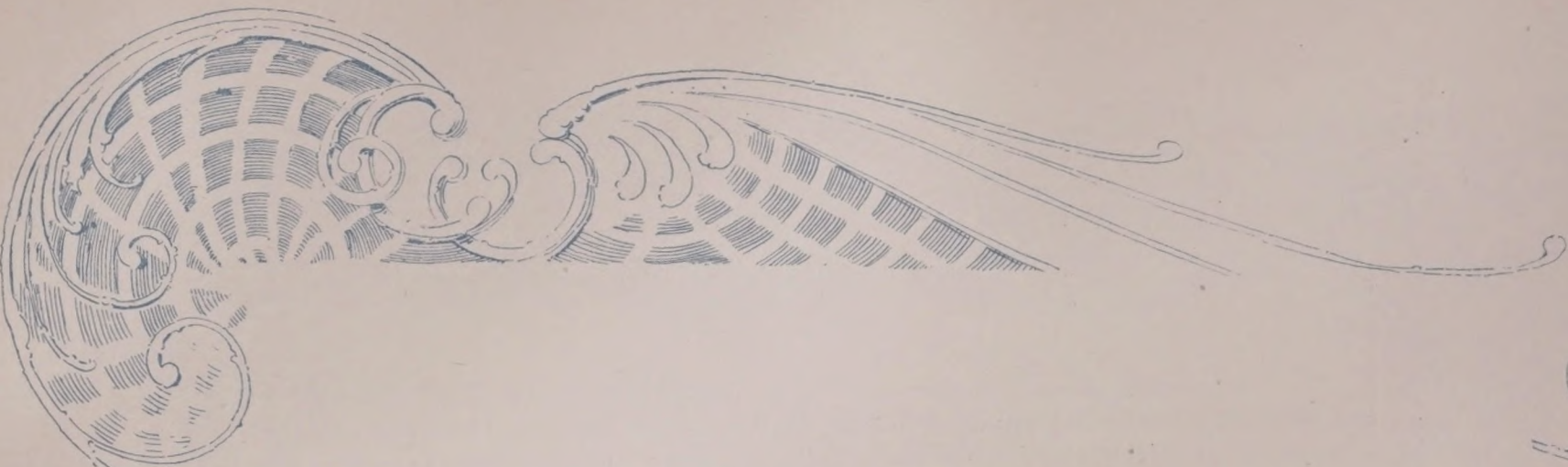
But what of the soul? If it was in the grace of God when it left the body, that soul, that blessed soul is now in the glory of heaven or will surely reach it.

If it was in the state of mortal sin when it appeared before the Judge, alas! it is now in the eternal flames of hell.

Ah, it is vanity to look after pleasures, honors, and wealth! It is foolishness to set our affections upon things of earth which pass away so rapidly. It is blindness to pamper the body which returns into dust, and to forget the soul which dieth not! It is a crime not to love and serve our God, our Maker, before Whom we must soon stand to give Him an account of all our life!

O Jesus! our companion, our food, our victim on the altar! Blessed are they who dwell in Thy house: they shall praise Thee forever and ever. Thou art our way, our truth, our life. Thy sacrifice of the Mass brings peace to men, enables them to escape eternal damnation, and to be numbered in the flock of Thy elect, and Thy sacred Body and Blood entitle the worthy communicant to life everlasting! Grant us, we beseech Thee, through the intercession of Thy holy Mother, of all the saints, of all the angels who stand around Thy altar, so to venerate the mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption!





Judgment.

The End of the World—The General Judgment.

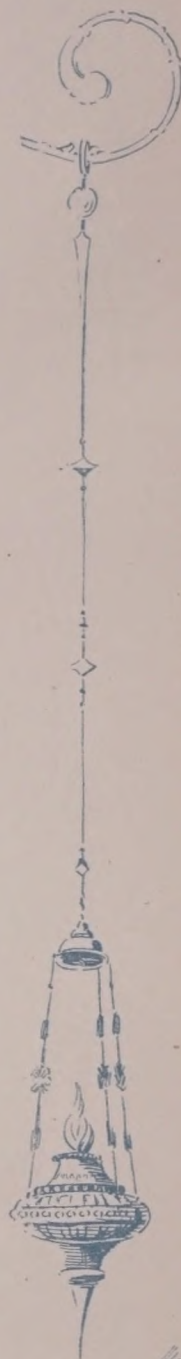


ILL this world come to an end? Will there be a general judgment? These are questions of the very highest importance. If this world is to pass, to be destroyed by fire, it is a great folly to love it, or anything that it contains. If Jesus Christ will come down from heaven to ask us an account of all our life, in presence of all mankind; if He will reward the just into life everlasting and condemn the wicked to the eternal fire of hell, he must be deprived of reason who does not, now, immediately, and seriously, prepare for the day of judgment.

Now we say: As truly as there is a God in heaven, as truly as we live on earth, so true it is that this world will be destroyed, so true it is that the Lord Jesus Christ will come from heaven to judge all mankind.

With regard to the consummation of the world, the apostles believed it and asked their Master when it would take place; and He, the God of truth, told them of the signs which would precede this great event. He it was who said: "Heaven and earth shall pass away, but My words shall not pass away." The Church teaches that this world will pass. We read in the Mass for the dead: "He will destroy the world by fire;" *solvat sæclum in favilla*. Then why should this world last forever? It was made and preserved for the use of men: it is, as it were, our battle-field on which we have to fight against ourselves and the devils in order to conquer heaven; and therefore when the number of men decreed to live on it shall be exhausted, it is right to infer that the world itself shall pass away.

There will be also the great accounting day, the general judgment. Of this day we read in the Creed of St. Athanasius: "Jesus Christ ascended into heaven, sitteth at the right hand of God Almighty, whence He shall come to judge the living and the dead; at whose advent all men shall have to rise in their bodies, and to give account of their own works. And they who have done good works shall go into life everlasting; and they who shall have done evil works shall go into eternal fire." Our Lord Jesus Christ Himself taught this doctrine to the apostles, and we profess to believe after them, with all the Catholics of the world, that Jesus Christ shall come from heaven to judge the living and the dead. There will certainly be a general judgment at the end of the world.



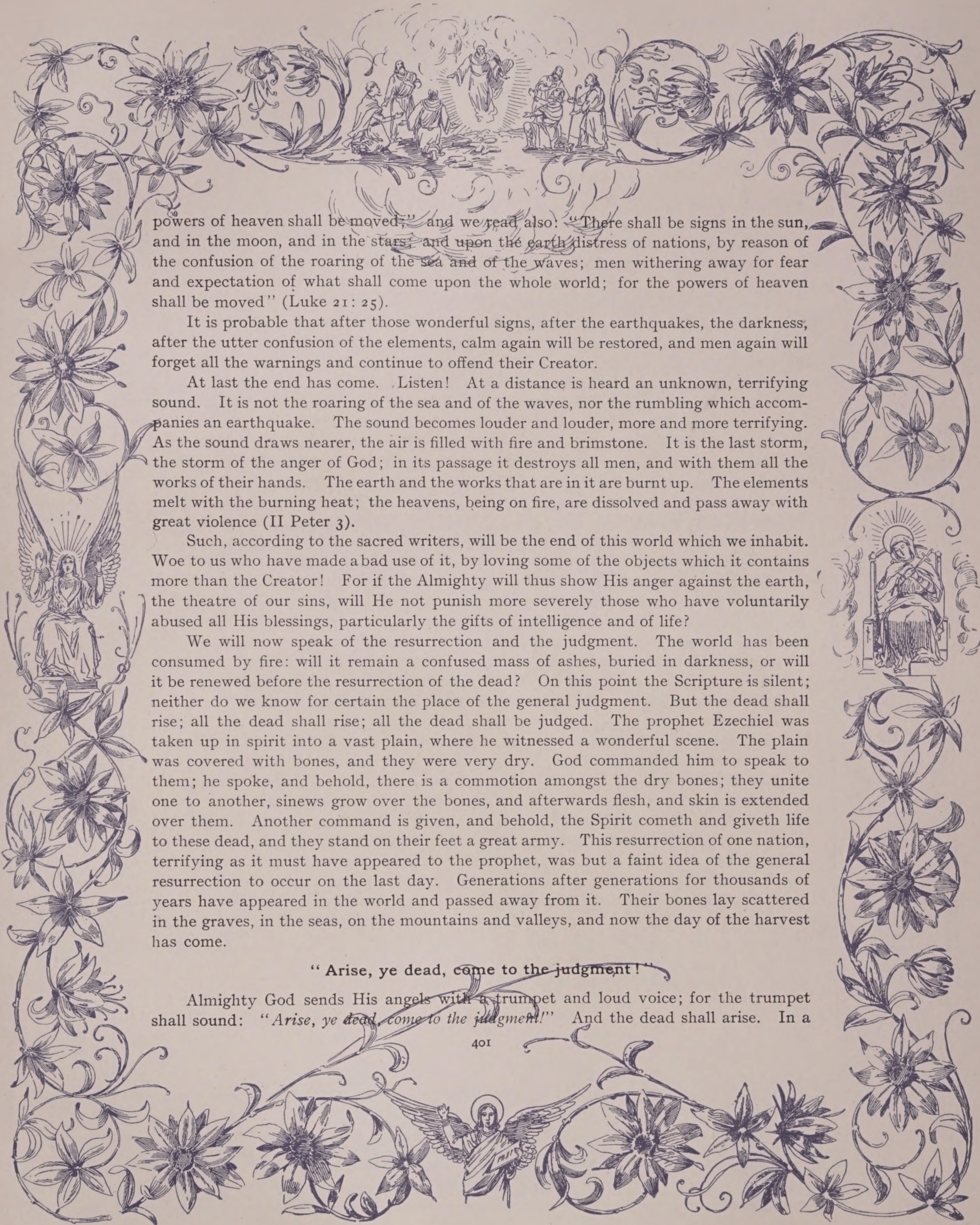
When will the end of the world occur? According to the doctrine of the Gospel, the following events will occur before the last consummation: The Gospel shall first be preached to the whole world for a testimony to all nations (Matt. 24: 14). The Jews also, so long opposed to Christ Jesus, will at last be converted to Him. St. Paul tells us that a revolt must come first—that is to say, a great secession from the Church must take place—before the last day (II Thess. 2: 3). In those days also shall appear Antichrist, a man of wickedness, called by the Scripture “the man of sin,” “the wicked one,” “the son of perdition.” His coming will be according to the working of Satan, in all power and signs and lying wonders, and in all seduction of iniquity (II Thess. 2: 9, 10). He will use his cunning to deceive men, and many will adhere to him; he will use his power to persecute the Church, and his persecution will be of all the most bloody. “Who opposeth, and is lifted up above all that is called God, or that is worshiped, so that he sitteth in the temple of God, showing himself as if he were God.” His reign, however, will be of short duration. In order to counteract the cunning and cruelty of Antichrist, God will raise to Himself two witnesses, Enoch and Elias. They will oppose the arch-enemy of Christ, and labor for the conversion of the Jews and the perseverance of the just. Antichrist will put to death the two messengers of God; but he himself will be killed by the spirit of the mouth of Jesus Christ: he will be destroyed by the brightness of His coming (II Thess. 2: 8).

There will be other signs that will precede the destruction of the world and the last advent of our Saviour. “And you shall hear of wars and rumors of wars” (Matt. 24); torrents of human blood will be shed: “nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences and famines and earthquakes in places” (Matt. 24: 7); “there shall be terrors from heaven, and great signs” (Luke 21: 11).

Many of the events here announced have occurred, but how far they are connected with the final consummation we do not know.

The time which separates us from the consummation is and will continue to be a mystery. “The day of the Lord shall so come as a thief in the night; for when they shall say peace and security, then shall sudden destruction come upon them, as the pains upon her that is with child” (I Thess. 5: 2, 3). Such was the language of St. Paul, who had been taught of Jesus Christ; and the Lord Himself had said before him: “As lightning cometh out of the east, and appeareth even into the west, so shall the coming of the Son of man be. . . . Of that day and hour no one knoweth, no not the angels of heaven, but the Father alone. And as in the days of Noah, so shall the coming of the Son of man be; for as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noah entered into the ark, and they knew not till the flood came and took them all away, so also shall the coming of the Son of man be” (St. Matt. 24: 27, 36-39).

The Son of God in the Gospel mentions some signs which will probably precede more immediately the end of the world and the final judgment: “The sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, and the



powers of heaven shall be moved," and we read also: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves; men withering away for fear and expectation of what shall come upon the whole world; for the powers of heaven shall be moved" (Luke 21: 25).

It is probable that after those wonderful signs, after the earthquakes, the darkness, after the utter confusion of the elements, calm again will be restored, and men again will forget all the warnings and continue to offend their Creator.

At last the end has come. Listen! At a distance is heard an unknown, terrifying sound. It is not the roaring of the sea and of the waves, nor the rumbling which accompanies an earthquake. The sound becomes louder and louder, more and more terrifying. As the sound draws nearer, the air is filled with fire and brimstone. It is the last storm, the storm of the anger of God; in its passage it destroys all men, and with them all the works of their hands. The earth and the works that are in it are burnt up. The elements melt with the burning heat; the heavens, being on fire, are dissolved and pass away with great violence (II Peter 3).

Such, according to the sacred writers, will be the end of this world which we inhabit. Woe to us who have made a bad use of it, by loving some of the objects which it contains more than the Creator! For if the Almighty will thus show His anger against the earth, the theatre of our sins, will He not punish more severely those who have voluntarily abused all His blessings, particularly the gifts of intelligence and of life?

We will now speak of the resurrection and the judgment. The world has been consumed by fire: will it remain a confused mass of ashes, buried in darkness, or will it be renewed before the resurrection of the dead? On this point the Scripture is silent; neither do we know for certain the place of the general judgment. But the dead shall rise; all the dead shall rise; all the dead shall be judged. The prophet Ezechiel was taken up in spirit into a vast plain, where he witnessed a wonderful scene. The plain was covered with bones, and they were very dry. God commanded him to speak to them; he spoke, and behold, there is a commotion amongst the dry bones; they unite one to another, sinews grow over the bones, and afterwards flesh, and skin is extended over them. Another command is given, and behold, the Spirit cometh and giveth life to these dead, and they stand on their feet a great army. This resurrection of one nation, terrifying as it must have appeared to the prophet, was but a faint idea of the general resurrection to occur on the last day. Generations after generations for thousands of years have appeared in the world and passed away from it. Their bones lay scattered in the graves, in the seas, on the mountains and valleys, and now the day of the harvest has come.

"Arise, ye dead, come to the judgment!"

Almighty God sends His angels with a trumpet and loud voice; for the trumpet shall sound: "*Arise, ye dead, come to the judgment!*" And the dead shall arise. In a



moment, in the twinkling of an eye, the sea gives up her dead, the earth opens and out of it come the human remains which it contained; souls come from hell, from heaven, from purgatory: each re-enters the body which it occupied on earth. All men died; all men are now restored to life. They have risen from the dead; but henceforth they shall never die.

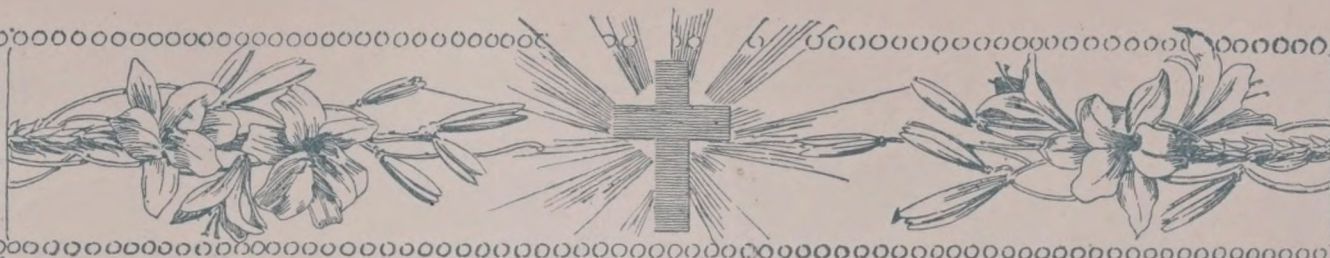
But oh, what a difference between the elect and the reprobate! The just have risen with a body which is glorious, impassible. I fancy I behold them with joy, exultation depicted in their countenance, with a glorious aureole adorning their brows. They have risen prepared to participate in the nuptials of the Son of God. No wonder. All these are the meek and humble of heart, the merciful, the pure of heart and body, those who washed their robes in the blood of the Lamb, who during their lives accomplished the will of their Creator.

What of the reprobate? They are also changed, but what a change! They have risen for judgment and condemnation. How could it be otherwise? Amongst the reprobate I see none but the proud, the unjust, adulterers and fornicators, the intemperate, the unmerciful, the haters of their brethren—all those, in a word, who like Lucifer revolted against their God, and abused the life which He granted to them; and now they are risen, now they shall be judged. Who can describe the anguish of their souls? Eternity will also soon begin for the soul and the body of the reprobate.

Let us proceed. The end will soon come. A strange brightness appears in the heavens. Its splendor has dispelled the darkness and lights up the scene of the judgment. For the just never did the sun rise so beautiful; for the wicked never did any sight appear so appalling. But this light is not the rising of the sun; no, the sun shall rise no more. This light is the sign of the Son of man; it is the glorious cross of Jesus Christ. And now the heavens open. Out of it proceed an innumerable multitude; they are the angels of God, the millions of heavenly spirits who compose His court, the millions of blessed angels sent to welcome the elect or to cast away the wicked from the face of God. In the middle of these bright spirits appears their King and ours, Jesus Christ, coming in the clouds of heaven with great power and majesty. He has come to judge all men, He who created them, He who redeemed them with His blood.

The Judge is seated on His tribunal; the judgment will soon begin.

This is the day which the Church calls the *dreadful day*, the *great* and *bitter* day; the day whose remembrance alone causes the just themselves to tremble. Behold the reprobate in presence of the saints, of the angels! They cannot bear the sight of their own bodies. But what are their feelings in the presence of the Judge? I fancy I see them trying to hide from the face of Jesus Christ. Ah, why has He come? we cannot bear the sight of Him who was once so kind but is now so dreadful! Oh, hide us from the sight of the cross! Oh, that mountains should fall upon us, that hills should cover us from the face of Him who sitteth upon the throne, and from the face of the Lamb! For the great day of their wrath is come, and who shall be able to stand? (Apoc. 6: 16, 17).



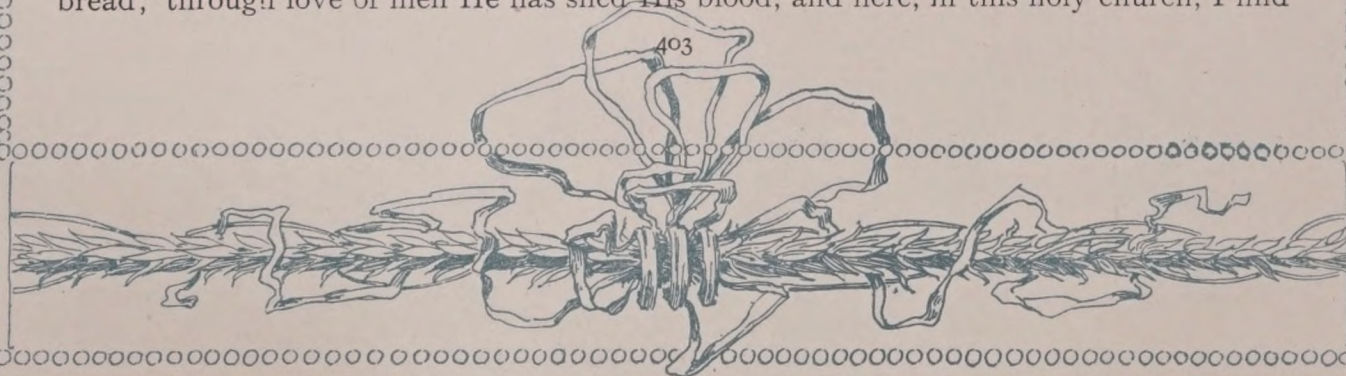
Alas! it is too late now. The angels of God are at work, and they work with the power of God. With the velocity of the lightning God's messengers have swept the reprobate to the left side of the Saviour; with equal velocity the guardian angels have placed the elect to the right of the Redeemer. The books are now opened.

O you elect, lift up your heads and rejoice; fear not the judgment of Christ. Behold, the poor whom you helped are around you to defend you; behold near you your good angels who presented to God your prayers and good works. The sins which you committed have been forgiven. You confessed them with sorrow; God will not make them known to the world; but all your good works will be published before mankind, and on this day there will arise to bless and glorify you the many souls which you sanctified by word and example. "Rejoice and be glad, for your reward is very great!"

As to the reprobate, at the sight of the elect they are troubled with terrible fear. Alas! their guardian angels have no good works to present in their favor. They did not help the poor, and they will now be judged by the Friend of the poor. They offered no prayers, no adoration, to their God; they shed no tears for their sins, performed no penance for their crimes; during their long lives they neither loved nor obeyed God their Creator, Jesus Christ their Redeemer. "The Lord will bring to light the hidden things of darkness" (I Cor. 4: 5). "I will discover thy shame to thy face, and will show thy nakedness to the nations, and thy shame to kingdoms" (Nah. 3: 5). With adulterers they have been partakers. "Thy mouth hath abounded with evil, and thy tongue framed deceits" (Ps. 49: 19). They used to blaspheme the name of their Creator, to eat and drink to scandalous excess; they scandalized the young and destroyed the souls of their own children. Think not, unfortunate beings, that you can deceive the Judge! Behold near you the witnesses of your scandals, and the demons who claim you as their prey. For you there is now no advocate to be found. Time is now past, past forever.

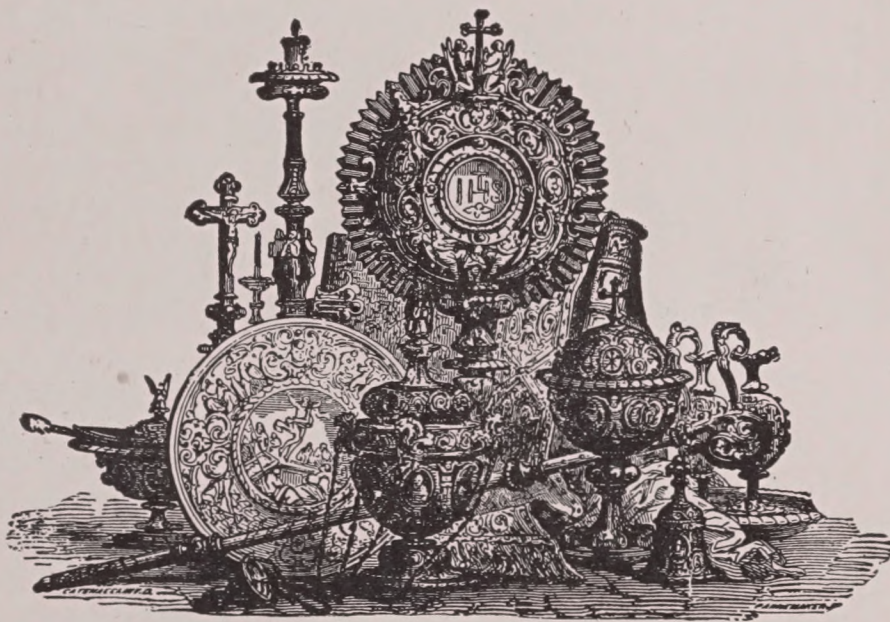
Listen to the words of Jesus Christ Himself: "Then shall the King say to them that shall be on his right hand: Come ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me; I was in prison, and you came to Me. . . . As long as you did it to one of these My least brethren, you did it to Me. Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat. . . . Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment; but the just into life everlasting" (Matt. 25: 34-36).

Such is the truthful history of the end of the world, of the judgment, of the beginning of eternity. Let us now at least in spirit kneel before the tabernacle and say: "I firmly believe that Jesus Christ, the Sovereign Judge, is present under the appearances of bread; through love of men He has shed His blood, and here, in this holy church, I find





Him day and night ready to listen to my prayers; here is the Holy Table where He feedeth my soul unto life everlasting, and here is the altar where He offers Himself every day as a victim of thanksgiving and propitiation. Pardon, O Lord, all my negligences towards the mystery of Thy Body and Blood. Grant that I may ever love Thee, that I may often unite myself to Thee in Thy Sacrament, and then I will fear neither death nor judgment. Remember, O merciful Jesus, that I was the cause of Thy sufferings; do not cast me off on that day!"



Purgatory.

Praying for the Dead Practised under the Old Law and under the New—
Sufferings of Souls in Purgatory—St. Leonard of Port Maurice—What
the Church Does to Alleviate the Sufferings of the Souls in Purgatory.

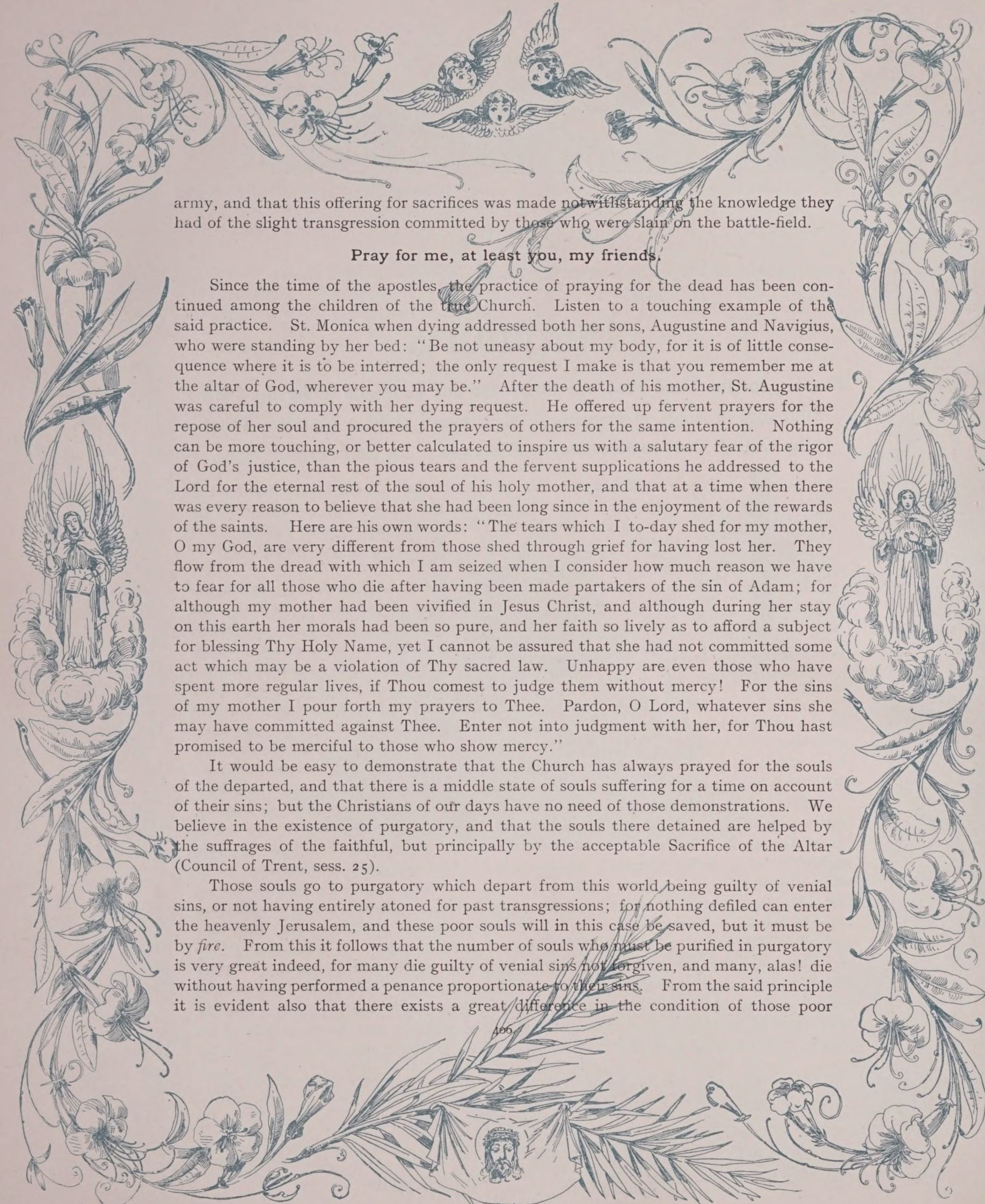


IN setting apart one day in honor of all the saints, and another as a day of earnest prayer for the repose of all the departed, the Church shows herself to be really the mother of the faithful, who forgets none of her departed children, as she forgets none of those who are now living.

Those amongst the faithful who truly love their Creator comply cheerfully with the desire of the Church, for they feel compassion towards the suffering souls and they are consoled in praying for those whom they loved whilst they were on earth. These have been at all times the sentiments of the true children of God. Amongst the Jews, who were His true people before the days of Christ, it was customary to perform acts of atonement

for the dead, to pray for their souls, to place food on their graves, so that the poor after partaking of it would not forget to pray for those whose remains lay in their graves. A beautiful instance of the devotion towards the departed souls which existed amongst the Jews is found in the following passage of the Second Book of Machabees, chapter 12.

After an engagement in which the celebrated Judas Machabeus overcame his enemies, but in which some of his own soldiers perished, because they had disobeyed the law of Moses, though in a matter of slight importance, this "most valiant Judas, making a gathering, sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead), and because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." With regard to the action just related, we should remember that Judas Machabeus, besides being a valiant soldier sent by Almighty God to defend His chosen people, was also the high priest of his nation, and consequently well acquainted with the doctrines of his people; that the sum gathered for the sacrifices was collected amongst the men of his



army, and that this offering for sacrifices was made notwithstanding the knowledge they had of the slight transgression committed by those who were slain on the battle-field.

Pray for me, at least you, my friends.

Since the time of the apostles, the practice of praying for the dead has been continued among the children of the true Church. Listen to a touching example of the said practice. St. Monica when dying addressed both her sons, Augustine and Navigius, who were standing by her bed: "Be not uneasy about my body, for it is of little consequence where it is to be interred; the only request I make is that you remember me at the altar of God, wherever you may be." After the death of his mother, St. Augustine was careful to comply with her dying request. He offered up fervent prayers for the repose of her soul and procured the prayers of others for the same intention. Nothing can be more touching, or better calculated to inspire us with a salutary fear of the rigor of God's justice, than the pious tears and the fervent supplications he addressed to the Lord for the eternal rest of the soul of his holy mother, and that at a time when there was every reason to believe that she had been long since in the enjoyment of the rewards of the saints. Here are his own words: "The tears which I to-day shed for my mother, O my God, are very different from those shed through grief for having lost her. They flow from the dread with which I am seized when I consider how much reason we have to fear for all those who die after having been made partakers of the sin of Adam; for although my mother had been vivified in Jesus Christ, and although during her stay on this earth her morals had been so pure, and her faith so lively as to afford a subject for blessing Thy Holy Name, yet I cannot be assured that she had not committed some act which may be a violation of Thy sacred law. Unhappy are even those who have spent more regular lives, if Thou comest to judge them without mercy! For the sins of my mother I pour forth my prayers to Thee. Pardon, O Lord, whatever sins she may have committed against Thee. Enter not into judgment with her, for Thou hast promised to be merciful to those who show mercy."

It would be easy to demonstrate that the Church has always prayed for the souls of the departed, and that there is a middle state of souls suffering for a time on account of their sins; but the Christians of our days have no need of those demonstrations. We believe in the existence of purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar (Council of Trent, sess. 25).

Those souls go to purgatory which depart from this world being guilty of venial sins, or not having entirely atoned for past transgressions; for nothing defiled can enter the heavenly Jerusalem, and these poor souls will in this case be saved, but it must be by fire. From this it follows that the number of souls who must be purified in purgatory is very great indeed, for many die guilty of venial sins not forgiven, and many, alas! die without having performed a penance proportionate to their sins. From the said principle it is evident also that there exists a great difference in the condition of those poor

prisoners, some having to undergo lighter punishments, and of shorter duration, than others who may have committed a greater number of sins, or sins of a darker kind. It is equally clear that when any soul leaves her mortal body, no one of us can tell what its condition is in the next world. That soul may have been admitted into the presence of God in heaven; it may have been condemned to suffer for a long time or a short time in purgatory; it may perhaps have been condemned to the fire of hell.

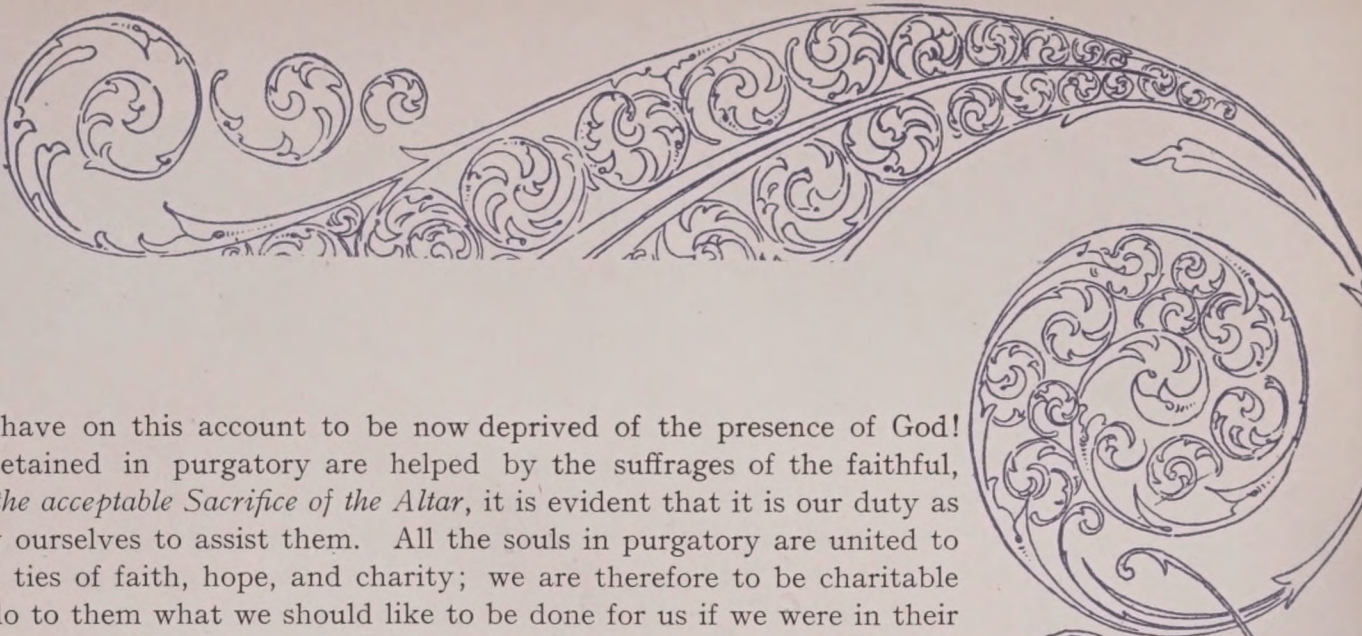
In order to understand our duty towards the departed souls, let us consider that in purgatory there is:

The punishment of fire. This is the constant opinion of the Church. Some of the saints of God tell us that the torments of purgatory are not inferior to those of hell, except in duration—those of hell have no end, but those of purgatory are but for a time; that the fire of purgatory is the same as that of hell, created to cause pain and torture; that our earthly fire is as painted fire compared to it, and that all the evils of this world, and all the sufferings and torments of the martyrs, fall far below the pains endured in purgatory. St. Thomas of Aquinas has said that the least pain of purgatory is not only greater than any of the pains of earth, but greater than all the pains of earth put together. See, then, what you must suffer hereafter for sins which you now think so little about—lying, quarreling, backbiting, sloth, impatience, etc.

There is in purgatory a punishment far more to be dreaded than the punishment of fire, and this is the loss of God. The souls which are detained there are deprived for a time of the sight of God, of His possession. They are deprived of the possession of God Himself, the source and plenitude of all good: they cannot see Him whom they have a right to possess in virtue of the merits of Christ. They have a clear knowledge of his beauty; their love of Him is greater than any love on earth. Who, then, can understand how ardently they desire to possess Him, and how much they suffer in being repelled by Him? Love, which is in heaven the happiness of the elect, is in purgatory the torment of these suffering souls, for everything has now disappeared which interfered with the exercise of that love.

When we recite the Office of the Dead, we think that we hear the lamentations of those poor souls drawn towards God by the ardor of their love, and repelled by Him as being yet unworthy to possess Him. Sometimes it is to Himself that they address themselves: "As the heart panteth after the fountains of waters, so my soul panteth after Thee, O God" (Ps. 41: 2). "Lord, where are Thy ancient mercies?" (Ps. 88: 50). "I cry to Thee, and Thou hearest me not: I stand up, and Thou dost not regard me. Thou art changed in my regard to be cruel, and with a hard hand Thou opposest Thyself against me" (Job 30: 20, 21). Sometimes they lament for the length of their exile: "Woe is me that my sojourning is prolonged" (Ps. 119: 5). "When shall I come and appear before the face of God?" (Ps. 41: 3). Oftentimes it is to themselves that they address bitter reproaches: "O thou foolish soul, where is thy God?" Why dost not thou enjoy His felicity? Had I been a little more watchful, a little more mortified, I should have escaped this awful calamity. Oh, how dearly I have to suffer for my sloth





and sensuality! I have on this account to be now deprived of the presence of God! Since the souls detained in purgatory are helped by the suffrages of the faithful, but *principally by the acceptable Sacrifice of the Altar*, it is evident that it is our duty as Christians to apply ourselves to assist them. All the souls in purgatory are united to us by the common ties of faith, hope, and charity; we are therefore to be charitable towards them, to do to them what we should like to be done for us if we were in their place. Those poor souls are the poorest, the most afflicted, of those who suffer, for they are deprived of the presence of God, they have to undergo the punishment of fire. What prayer will move your heart, if their lamentations do not move it? "Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me."

But amongst those suffering souls there are some who were more closely *related to you*. Amongst those souls there are many who suffer because *you* neglected to correct or to instruct them; amongst them there are many whom *you* positively induced to commit sin; with regard to these souls, you are obliged to help them, not merely through charity, but on the ground of just reparation.

St. Leonard of Port Maurice, a great missionary who died about a hundred years ago, speaking on purgatory, with a view to obtain offerings and prayers in behalf of the departed souls, uttered the following appeal: "Oh, that I could cause those blessed souls to appear before you around this church, in order to excite your commiseration in their behalf; at least represent them to yourselves such as they sometimes appeared, all wrapped up in flames, sorrowful and mourning, emitting fire through their eyes and mouth, devoured by an internal fire! Who of you could refrain from tears in listening to their complaint? They turn towards you and exclaim: We apply to you, ungrateful fathers and mothers, sons and daughters, husbands and wives, relations and friends—to you who for the sake of a vile pleasure forget us in our torments. Ah, remember that we are in a place where one has to atone terribly for even a bad thought or an inconsiderate word! We are plunged in a sea of fire which preserves the victims which it torments. Here we suffer beyond measure, and alas! without merit. Here there are long dark nights, but no sleep; here there are continual complaints, but no consolations; here there are cruel sufferings, but they are fruitless. Apart from this, our sorrow is aggravated from the fact that our good angels tell us that *you* not only forget us, but that you are preparing for yourselves a place in hell on account of your sinful life. Why do you persecute us even after death, and glut yourselves with our flesh, forgetful of what we suffer? (Job 19.) Whose are those houses, those lands, those jewels, those riches which you enjoy? Are they not in a manner our substance, the fruit of our labors? Why will you not share them with us in our distress? Dear children, dear brothers, dear friends, have compassion, have pity on us!

"Who are they who thus complain? They are they who were most intimately connected with you. Take off that tombstone, open their graves! You cannot see those suffering souls; do at least look at the miserable remains of their bodies! They sometimes appeared in the shape of dry skeletons. Imagine that your father, that your

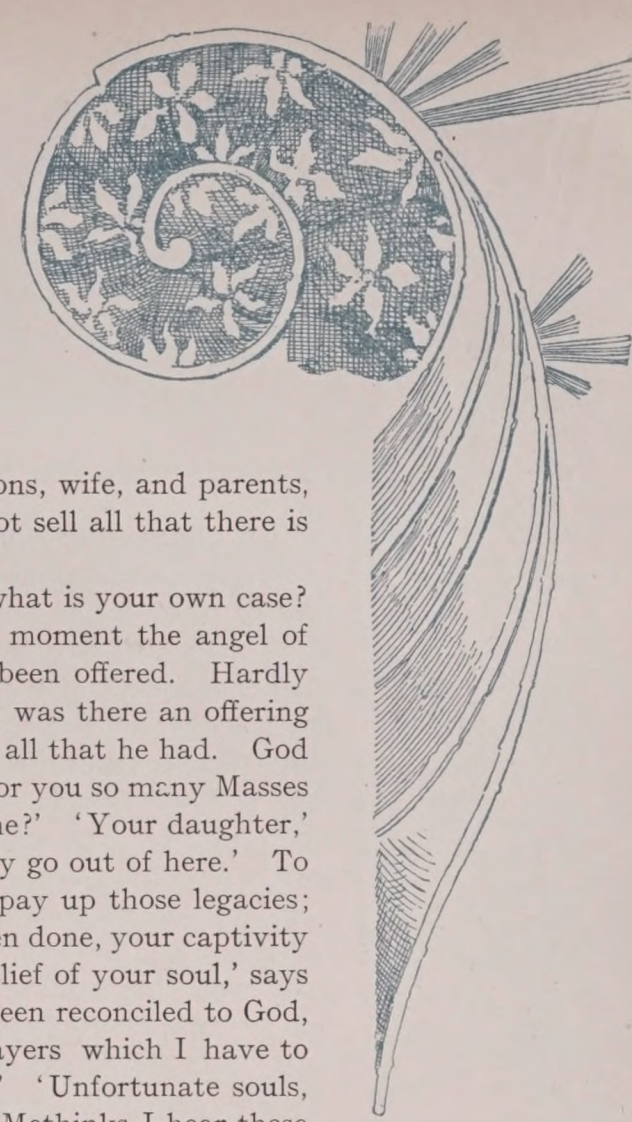


mother address you and say: "O son, have compassion on us!" How is it that those sweet names of father, mother, do not soften your heart? That mother so sweet, who so often kissed you tenderly, pressed you against her heart, who would joyfully go to meet you on your way home, who considered you as her dearest treasure—that mother so kind is now in purgatory; she suffers, she laments, she complains; night and day she cries out to you, 'My son, my son, have compassion!' and you remain hardened. Have you the heart of a son? Listen to the complaints of that father who for you underwent so much fatigue. How often he sweated for you, how often he called you his dear son! When he was about to die, he would have you be near him; his last look, the last look of that dying father, was at you, who were dearest to his heart. He then implored you, 'My son, remember your father;' he attempted to give you a last kiss, but strength failed him and he died. What did you then do? You burst into tears; you pressed to your heart that hand now stiff and cold; you then cried out, 'O my father, dear father!' and you wept bitterly. Well, he answers you to-day, 'My son, I, your father, am now burning in the flames of purgatory; come, help me, have pity on your poor father!' What do you do? Do you act the part of a son, or are you rather a monster of cruelty? Snakes have been seen to run amongst burning coals in order to save their young ones which had been thrown there; will you not hasten to the help of your poor father or mother? will you refuse to stretch your hand to them? will you deny them the alms which they ask of you? If so, go home, take down from the walls the portraits of your father and mother, make a bonfire of them and let them burn with your parents whose images they represent."

After this touching appeal of St. Leonard, a collection was taken up in the church for Masses to be said for the poor suffering souls; but as the contributions were not very generous, the Saint made this other touching appeal:

"The things which occur every year in Algiers and Tunis are a true counterpart of what passes this day in purgatory. Every year there starts from Spain a vessel named *redemption vessel*, because she brings to Africa the alms contributed by the faithful for the redemption of the slaves. She gets into the port, and immediately there come together all the slaves, dragging heavy chains fastened to their feet, thinking that the hour of their deliverance has come. The chief officer comes up carrying the book in which all the donations are inscribed; and all these unfortunates raise up their hands to heaven and cry out: 'Did my children send money for my redemption?' 'Did my wife remember me?' 'What did my father do to get me free?' 'Your children are well,' replies the chief; 'they salute you, but they could not send a sufficient sum of money, and told me that by the next voyage they will do their best to have you set at liberty, and therefore you must have patience. Your wife is in good health; she feels for you, but she is in want herself, and begs that you may have compassion on her. As for you, your father has sent enough to redeem you. You may now fall into the ranks; we will send you aboard and take you back to your country.' Oh, what joy for those who are redeemed, what sorrow for those whose hopes have vanished! All of these





latter cry out sobbing and lamenting: 'Ah, you heartless, cruel sons, wife, and parents, why do you not pawn those jewels, that property, why do you not sell all that there is in the house? Did you but know what we have to suffer!'

"You who listen to me, you feel moved to compassion; but what is your own case? Have you made your offering for the poor souls? Well, at this moment the angel of God goes to purgatory to distribute the prayers that have just been offered. Hardly has he appeared, than they all gather around him. 'Holy angel, was there an offering made for me?' 'Yes,' replies the angel, 'such a one gave for you all that he had. God has remitted all: you are free.' 'What of me?' asks another. 'For you so many Masses will be said; your exile will soon be over.' 'What was done for me?' 'Your daughter,' replies the angel, 'has made many sacrifices for you; you also may go out of here.' To another soul the angel says: 'Such a one has at last resolved to pay up those legacies; he has issued orders about the matter, and when this shall have been done, your captivity will end.' 'How is it about me?' asks another soul. 'For the relief of your soul,' says the angel, 'that relation of yours has forgiven an injury; he has been reconciled to God, and your debts are remitted. Those are all the alms and prayers which I have to apply.' 'Can it be that there are no prayers, no Masses for us?' 'Unfortunate souls, alas! I have to say it, no offering of prayer was made for you.' Methinks I hear these souls saying to me: 'But you, reverend Father, did you not tell your hearers that our sufferings are excessive, that we shall pray much for them in heaven?' 'This I have done, but all that I could get from them were a few sobs, a few tears; they made no offering.' 'Why do they not get the Masses said, why do they not get the legacies paid up?' 'They answer that they will pray fervently henceforward for the release of your souls.' "

God grant that the foregoing touching appeal of the great missionary may move us all to greater devotion towards the poor suffering souls! If we have neglected to pray for them all, but more especially if we have neglected to pray for those souls which may be suffering on our account, if perchance we have not complied with their last intentions about Masses to be said for their repose, we should humbly and fervently ask Almighty God to forgive us. Henceforward let us offer for the departed souls not only our prayers, but our fasts also, our crosses of all kinds; let us offer for them alms-deeds to the needy, but above all let us offer for the repose of their souls our Communion, the indulgences which we may gain; and let us have Masses said for them, for this is the most efficacious means to obtain their release.

As soon as the death of a member of the parish becomes known to the pastor, the tolling of the bell announces the fact to the community. Holy Mass for the rest of the departed should, if possible, be a part of the funeral service. The body of the deceased member is buried under the shadow of the cross, the emblem of Jesus Christ, Who died for us upon it. According to the spirit and practice of the Church, Mass should be said on the third, the eighth, and the thirtieth day following that of the decease. Again, at every Mass which is said in the world a special commemoration or prayer is made for the



departed souls; every year also, in the whole world, this day, the 2nd of November, is set apart as a day to remember and to pray for the dead; amongst the duties of the Bishop are those of visiting the grave-yards at the time of his visitation, and of seeing that the Masses agreed to be said for the dead are regularly and faithfully said according to the intention of those who founded the Masses.

We clearly see, then, from these practices of the Church, that we should not forget the Holy Sacrament when we intend to help the souls of the departed. It is the church bell, the bell of the church, which overshadows the altar, which invites you to pray for the dead; it is in presence of the tabernacle that we address most fervent prayers to our Saviour in behalf of the departed: "Eternal rest give unto them, O Lord, and let perpetual light shine upon them! Gracious Jesus, O Lord, give them rest. . . . O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the mouth of the lion, that hell may not swallow them up and they may not fall into darkness. . . . Grant them, O Lord, to pass from death to that life which Thou didst promise of old to Abraham and to his seed" (Missal). When we listen to those fervent supplications of the Church, when we see a crowd of desolate friends kneeling around the coffin in front of the altar, or when every day for months or years we see widows and children kneeling in sorrowful adoration before the Blessed Sacrament, reciting prayers over a grave, or receiving Communion for the departed, we cannot but be reminded of Lazarus, Mary and Martha, and our divine Lord. Lazarus was dead; but our Lord continued to love him. Mary and Martha wept, and our Lord wept with them. Our Lord showed His love to His departed friend by raising him to life; but this miracle He performed moved by the prayers and wailings of the saintly sisters: and so it is that our divine Lord in the Eucharist is the friend, the light and life, of the living and of the dead.

Pray for the departed souls, and they will pray one day in heaven for you. Have Masses said for their souls, and remember, in connection with your own salvation, that the good works which you will perform in your lifetime will be of far greater service for your soul than many Masses or charities which you would leave to be performed by others after your death.





Heaven.



IN THE Gospel we read, that wishing to give His disciples a glimpse of the glory of Paradise, in order to animate them to labor for the divine honor, the Redeemer was transfigured and allowed them to behold the splendor of His countenance. Ravished with joy and delight, St. Peter exclaimed: *Lord, it is good for us to be here.* Lord, let us remain here; let us never more depart from this place; for the sight of Thy beauty consoles us more than all the delights of the earth.

Brethren, let us labor during the remainder of our lives to gain heaven. Heaven is so great a good, that, to purchase it for us, Jesus Christ has sacrificed His life on the cross. Be assured, that the greatest of all the torments of the damned in hell arise from the thought of having lost heaven, through their own fault. The blessings, the de-

lights, the joys, the sweetness of paradise may be acquired; but they can be described and understood only by those blessed souls that enjoy them. But let us, with the aid of the holy Scripture, explain the little that can be said of them here below.

According to the Apostle, no man on this earth can comprehend the infinite blessings which God has prepared for the souls that love Him. *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.* In this life we cannot have an idea of any other pleasures than those which we enjoy by means of the senses. Perhaps we imagine that the beauty of heaven resembles that of a wide extended plain covered with the verdure of spring, interspersed with trees in full bloom, and abounding in birds fluttering about and singing on every side; or, that it is like the beauty of a garden full of fruits and flowers, and surrounded by fountains in continual play. "Oh! what a Paradise," to behold such a plain, or such a garden! But oh how much greater are the beauties of heaven! Speaking of paradise, St. Bernard says: O man, if you wish to understand the blessings of heaven, know that in that happy country there is nothing which can be disagreeable and everything that you can desire. Although there are some things here below which are agreeable to the senses, how many more are there which only torment us? If the light of day is pleasant, the darkness of night is disagreeable: if the spring and the autumn are cheerng, the cold of winter and the heat of summer are painful. In addition, we have to endure the pains of sickness, the persecution of men and the inconveniences of poverty; we must submit to interior troubles, to fears, to temptations of the devil, doubts of conscience, and to the uncertainty of eternal salvation.



But, after entering into paradise, the blessed shall have no more sorrows. *God shall wipe away all tears from their eyes.* The Lord shall dry up the tears which they have shed in this life. *And death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.* And He that sat on the throne, said: *Behold, I make all things new.* In paradise, death and the fear of death are no more: in that place of bliss there are no sorrows, no infirmities, no poverty, no inconveniences, no vicissitudes of day or night, of cold or of heat. In that kingdom there is a continual day, always serene, a continual spring, always blooming. In paradise there are no persecutions, no envy; for all love each other with tenderness, and each rejoices at the happiness of the others, as if it were his own. There is no more fear of eternal perdition; for the soul confirmed in grace can neither sin nor lose God.

In heaven you have all you can desire. *Behold, I make all things new.* There everything is new; new beauties, new delights, new joys. There all our desires shall be satisfied. The sight shall be satiated with beholding the beauty of that city. How delightful to behold a city in which the streets should be of crystal, the houses of silver, the windows of gold, and all adorned with the most beautiful flowers. But, oh! how much more beautiful shall be the city of paradise! the beauty of the place shall be heightened by the beauty of the inhabitants, who are all clothed in royal robes; for, according to St. Augustine, they are all kings. How delighted to behold Mary, the Queen of heaven, who shall appear more beautiful than all the other citizens of paradise! But what must it be to behold the beauty of Jesus Christ! St. Teresa once saw one of the hands of Jesus Christ, and was struck with astonishment at the sight of such beauty. The smell shall be satiated with odors, but with the odors of paradise. The hearing shall be satiated with the harmony of the celestial choirs. St. Francis once heard for a moment an angel playing on a violin, and he almost died through joy. How delightful must it be to hear the saints and angels singing the divine praises! *They shall praise thee forever and ever.* What must it be to hear Mary praising God! St. Francis de Sales says, that, as the singing of the nightingale in the wood surpasses that of all other birds, so the voice of Mary is far superior to that of all the other saints. In a word, there are in paradise all the delights which a man can desire.

But the delights of which we have spoken are the least of the blessings of paradise. The glory of heaven consists in seeing and loving God face to face. "Everything that we expect," says St. Augustine, "is expressed in a word of one syllable, namely, God." The reward which God promises to us does not consist altogether in the beauty, the harmony, and other advantages of the city of paradise. God Himself, whom the saints are allowed to behold, is, according to the promises made to Abraham, the principal reward of the just in heaven. *I am thy reward exceeding great.* St. Augustine asserts, that were God to show His face to the damned, "Hell would be instantly changed into a paradise of delights." And he adds, that were a departed soul allowed the choice of seeing God and suffering the pains of hell, or of being freed from these pains and deprived of the sight of God, "it would prefer to see God, and to endure these torments."

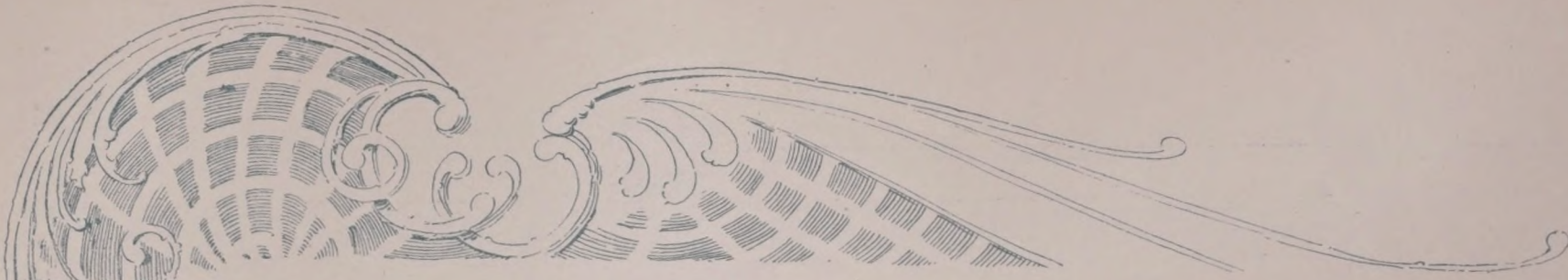


The delights of the soul infinitely surpass all the pleasures of the senses. Even in this life divine love infuses such sweetness into the soul when God communicates Himself to it, that the body is raised from the earth. St. Peter of Alcantara once fell into such an ecstasy of love, that, taking hold of a tree, he drew it up from the roots, and raised it with him on high. So great is the sweetness of divine love, that the holy martyrs, in the midst of their torments, felt no pain, but were on the contrary filled with joy. Hence St. Augustine says that when St. Laurence was laid on a red-hot gridiron, the fervor of divine love made him insensible to the burning heat of the fire. Even on sinners who weep for their sins, God bestows consolations which exceed all earthly pleasures. Hence St. Bernard says: "If it be so sweet to weep for thee, what must it be to rejoice in thee!"

How great is the sweetness which a soul experiences, when, in the time of prayer, God, by a ray of His own light, shows to it His goodness and His mercies towards it, and particularly the love which Jesus Christ has borne to it in His Passion! It feels its heart melting, and as it were dissolved through love. But in this life we do not see God as He really is: we see Him as it were in the dark. *We see now through a glass in a dark manner, but then face to face.* Here below God is hidden from our view; we can see Him only with the eyes of faith: how great shall be our happiness when the veil shall be raised; and we shall be permitted to behold God face to face! We shall then see His beauty, His greatness, His perfection, His amiableness, and His immense love for our souls.

Man knoweth not whether he be worthy of love or hatred. The fear of not loving God, and of not being loved by Him, is the greatest affliction which souls that love God endure on the earth; but, in heaven, the soul is certain that it loves God, and that He loves it; it sees that the Lord embraces it with infinite love, and that this love shall not be dissolved for all eternity. The knowledge of the love which Jesus Christ has shown it in offering Himself a sacrifice for it on the cross, and in making Himself its food in the sacrament of the altar, shall increase the ardor of its love. It shall also see clearly all the graces which God has bestowed upon it, all the helps which He has given it, to preserve it from falling into sin, and to draw it to His love. It shall see that all the tribulations, the poverty, infirmities, and persecutions which it regards as misfortunes, have all proceeded from love, and have been the means employed by divine Providence to bring it to glory. It shall see all the lights, loving calls, and mercies which God had granted to it after it had insulted Him by its sins. From the blessed mountain of paradise it shall see so many souls damned for fewer sins than it had committed, and shall see that it is saved and secured against the possibility of ever losing God.

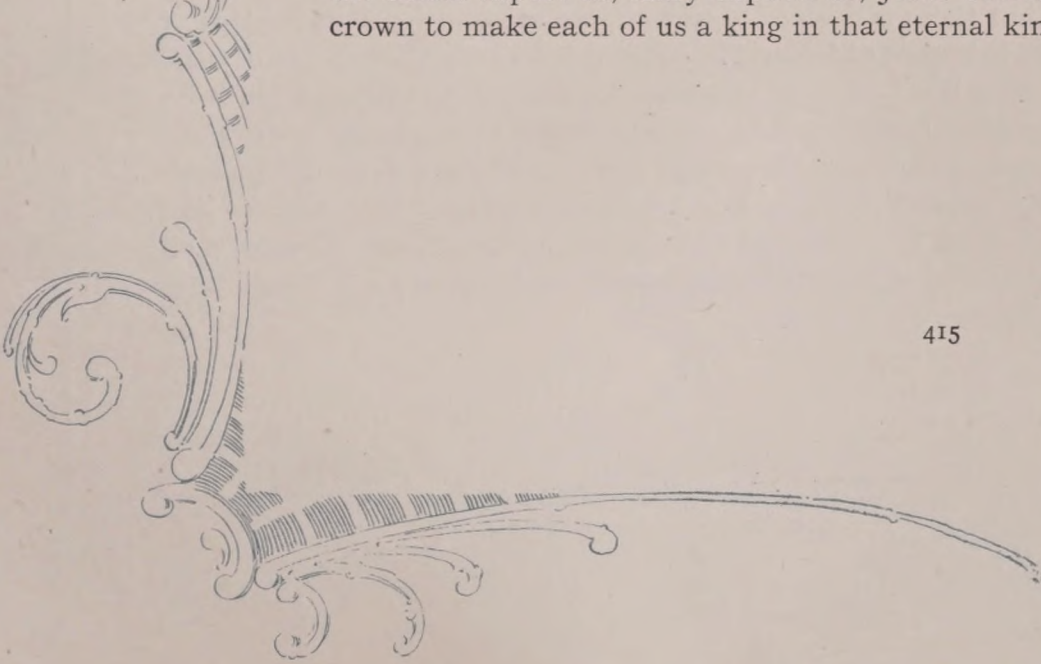
The goods of this earth do not satisfy our desires: at first they gratify the senses; but when we become accustomed to them they cease to delight. But the joys of paradise constantly satiate and content the heart. *I shall be satisfied when Thy glory shall appear.* And though they satiate they always appear to be as new as the first time when they were experienced; they are always enjoyed and always desired, always desired and always possessed. "Satiety," says St. Gregory, "accompanies desire." Thus the



desires of the saints in paradise do not beget pain, because they are always satisfied; and satiety does not produce disgust, because it is always accompanied with desire. Hence the soul shall be always satiated and always thirsty: it shall be forever thirsty, and always satiated with delights. The damned are, according to the Apostle, vessels full of wrath and of torments, *vessels of wrath, fitted for destruction*. But the just are vessels full of mercy and of joy, so that they have nothing to desire. *They shall be inebriated with the plenty of Thy house*. In beholding the beauty of God, the soul shall be so inflamed and so inebriated with divine love, that it shall remain happily lost in God; for it shall entirely forget itself, and for all eternity shall think only of loving and praising the immense good which it shall possess forever, without the fear of having it in its power ever to lose it. In this life, holy souls love God; but they cannot love Him with all their strength, nor can they always actually love Him. St. Thomas teaches that this perfect love is only given to the citizens of heaven, who love God with their whole heart, and never cease to love Him actually.

Justly, then, has St. Augustine said, that to gain the eternal glory of paradise, we should cheerfully embrace eternal labor. *For nothing*, says David, *shalt Thou save them*. The saints have done but little to acquire heaven. So many kings who have abdicated their thrones and shut themselves up in a cloister; so many holy anchorets, who have confined themselves in a cave; so many martyrs who have cheerfully submitted to torments—to the rack, and to red-hot plates—have done but little. *The sufferings of this life are not worthy to be compared to the glory to come*. To gain heaven, it would be but little to endure all the pains of this life.

Let us, then, brethren, courageously resolve to bear patiently with all the sufferings which shall come upon us during the remaining days of our lives: to secure heaven they are all little and nothing. Rejoice then; for all these pains, sorrows, and persecutions shall, if we are saved, be to us a source of never-ending joys and delights. *Your sorrows shall be turned into joy*. When, then, the crosses of this life afflict us, let us arise our eyes to heaven, and console ourselves with the hope of Paradise. At the end of her life, St. Mary of Egypt was asked by the Abbot St. Zozimus, how she had been able to live for forty-seven years in the desert where he found her dying. She answered: "With the hope of paradise." If we be animated with the same hope, we shall not feel the tribulations of this life. Have courage! Let us love God and labor for heaven. There the saints expect us, Mary expects us, Jesus Christ expects us; He holds in His hand a crown to make each of us a king in that eternal kingdom.



Hell.

On Hell—Existence of Hell—Its Nature—Its Duration.



ALMIGHTY GOD, our Creator and Master, being infinitely just, will reward the just in heaven, but He will also punish His enemies in the world to come; and as the fear of God is the beginning of wisdom, let us speak first of the existence of hell.

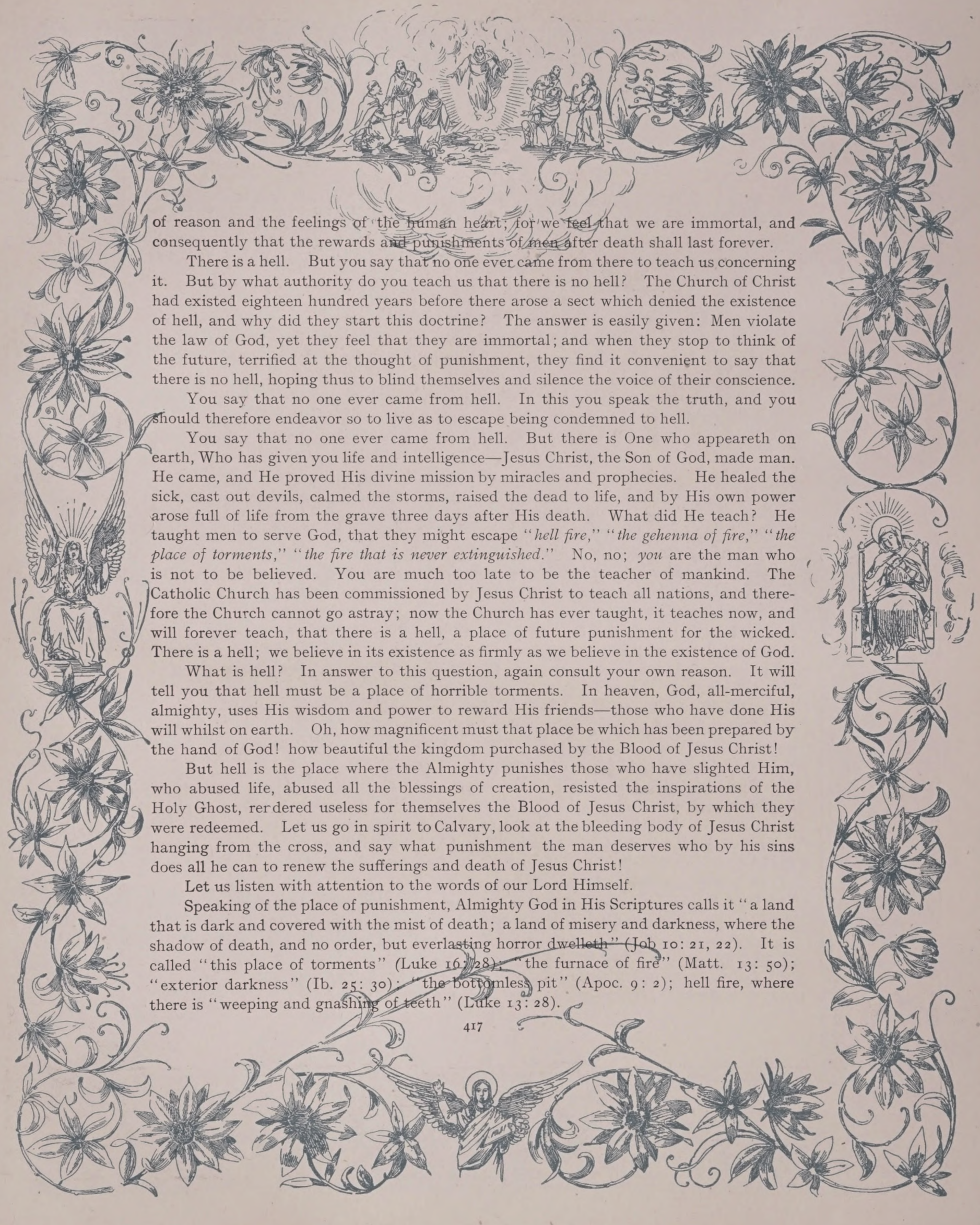
There is nothing so common as to hear expressions like the following: "There is no hell." "God is too good to damn a soul, to send it to hell." "No one ever came from hell to tell us what there is there." "How could God, all-merciful, punish sinners in everlasting fire?"

We answer at once: There is a hell, there is a future punishment reserved for sinners. Let us look at this subject with the light of reason. It is undeniable that the greater part of men now believe in the existence of hell. How could they be brought to believe it unless we supposed that God revealed it?

All nations have believed in future punishment. Pagan philosophers believed and taught this doctrine. Pagan poets described the different torments of the wicked. All Christian sects till quite recently believed in future punishment. Is it possible that all mankind erred in this point?

There is a hell. God is infinite in all His perfections. He is infinitely merciful, He is also infinitely just. If He does not punish the wicked in the next world, then we make Him unjust and unholy. We make Him unjust, for the wicked here below generally enjoy the greater share of pleasures; we make Him also unholy, as we suppose that He looks with equal indifference upon the just and upon the sinner. To deny the existence of hell is to make God less holy than men; for men punish sin and reward virtue.

Again, if we admit that there is a place of reward, we must also admit a place of punishment. To deny the existence of future punishment is to deny the wisdom of God. He has given us a law. That law had to be sanctioned. Men should be deterred from violating it by the threat of punishment, as they are encouraged to observe it by promises of reward. No, it will not do to say that there is no hell. God has written in the very heart of man, that we are bound to serve our Creator, that this is the object of our life; that if we obey Him we shall be rewarded, that if we do not obey Him we shall be punished. Nay, the doctrine of eternal punishment is in keeping with the dictates



of reason and the feelings of the human heart; for we feel that we are immortal, and consequently that the rewards and punishments of men after death shall last forever.

There is a hell. But you say that no one ever came from there to teach us concerning it. But by what authority do you teach us that there is no hell? The Church of Christ had existed eighteen hundred years before there arose a sect which denied the existence of hell, and why did they start this doctrine? The answer is easily given: Men violate the law of God, yet they feel that they are immortal; and when they stop to think of the future, terrified at the thought of punishment, they find it convenient to say that there is no hell, hoping thus to blind themselves and silence the voice of their conscience.

You say that no one ever came from hell. In this you speak the truth, and you should therefore endeavor so to live as to escape being condemned to hell.

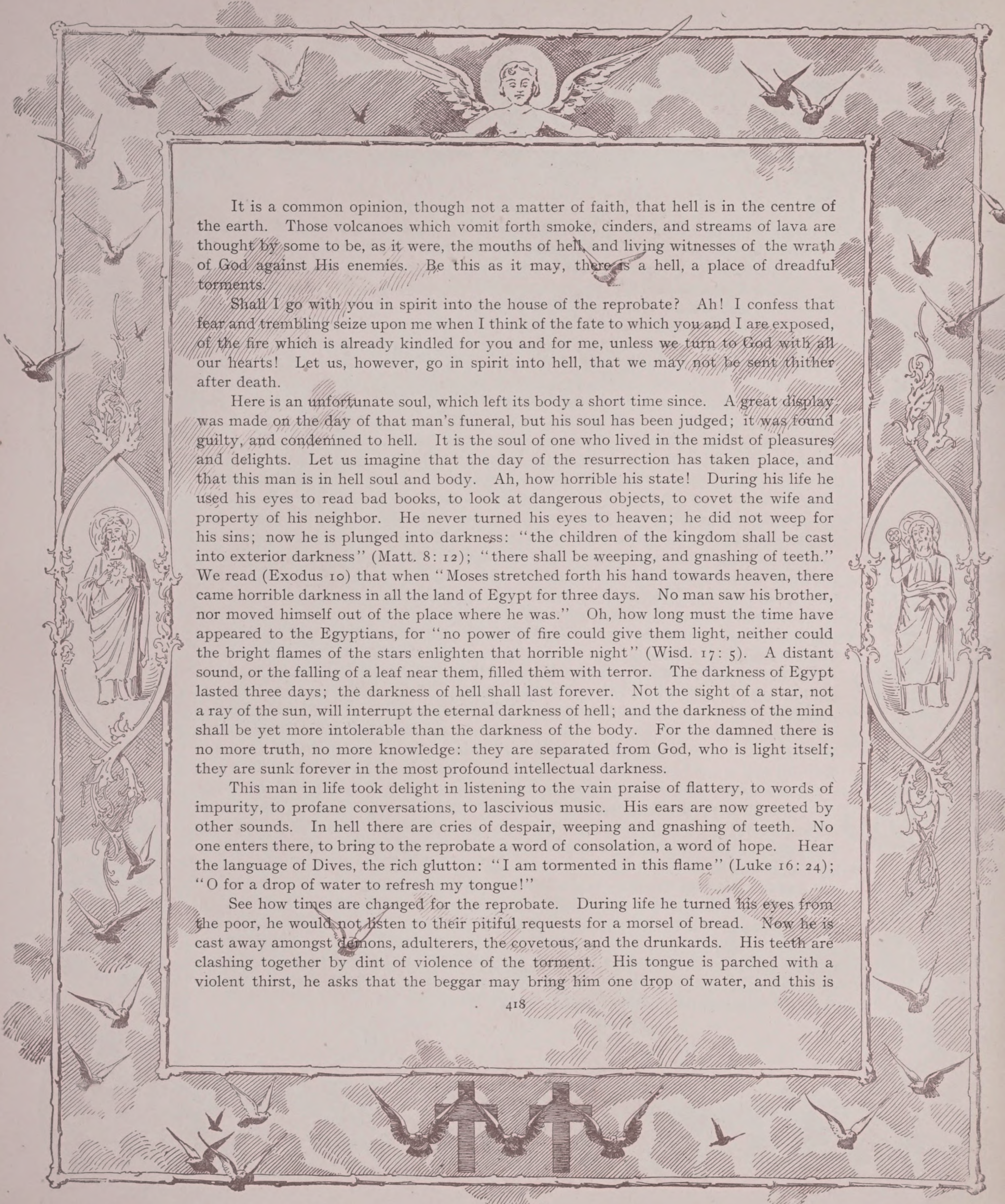
You say that no one ever came from hell. But there is One who appeareth on earth, Who has given you life and intelligence—Jesus Christ, the Son of God, made man. He came, and He proved His divine mission by miracles and prophecies. He healed the sick, cast out devils, calmed the storms, raised the dead to life, and by His own power arose full of life from the grave three days after His death. What did He teach? He taught men to serve God, that they might escape "*hell fire*," "*the gehenna of fire*," "*the place of torments*," "*the fire that is never extinguished*." No, no; you are the man who is not to be believed. You are much too late to be the teacher of mankind. The Catholic Church has been commissioned by Jesus Christ to teach all nations, and therefore the Church cannot go astray; now the Church has ever taught, it teaches now, and will forever teach, that there is a hell, a place of future punishment for the wicked. There is a hell; we believe in its existence as firmly as we believe in the existence of God.

What is hell? In answer to this question, again consult your own reason. It will tell you that hell must be a place of horrible torments. In heaven, God, all-merciful, almighty, uses His wisdom and power to reward His friends—those who have done His will whilst on earth. Oh, how magnificent must that place be which has been prepared by the hand of God! how beautiful the kingdom purchased by the Blood of Jesus Christ!

But hell is the place where the Almighty punishes those who have slighted Him, who abused life, abused all the blessings of creation, resisted the inspirations of the Holy Ghost, rendered useless for themselves the Blood of Jesus Christ, by which they were redeemed. Let us go in spirit to Calvary, look at the bleeding body of Jesus Christ hanging from the cross, and say what punishment the man deserves who by his sins does all he can to renew the sufferings and death of Jesus Christ!

Let us listen with attention to the words of our Lord Himself.

Speaking of the place of punishment, Almighty God in His Scriptures calls it "a land that is dark and covered with the mist of death; a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth" (Job 10: 21, 22). It is called "this place of torments" (Luke 16: 28); "the furnace of fire" (Matt. 13: 50); "exterior darkness" (Ib. 25: 30); "the bottomless pit" (Apoc. 9: 2); hell fire, where there is "weeping and gnashing of teeth" (Luke 13: 28).



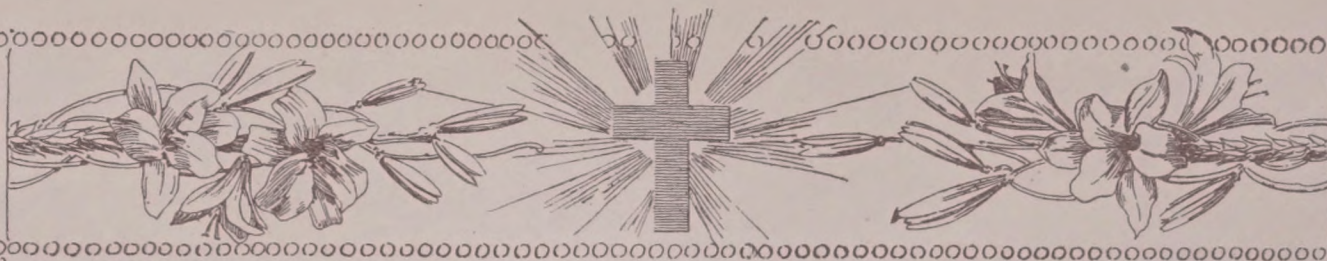
It is a common opinion, though not a matter of faith, that hell is in the centre of the earth. Those volcanoes which vomit forth smoke, cinders, and streams of lava are thought by some to be, as it were, the mouths of hell, and living witnesses of the wrath of God against His enemies. Be this as it may, there is a hell, a place of dreadful torments.

Shall I go with you in spirit into the house of the reprobate? Ah! I confess that fear and trembling seize upon me when I think of the fate to which you and I are exposed, of the fire which is already kindled for you and for me, unless we turn to God with all our hearts! Let us, however, go in spirit into hell, that we may not be sent thither after death.

Here is an unfortunate soul, which left its body a short time since. A great display was made on the day of that man's funeral, but his soul has been judged; it was found guilty, and condemned to hell. It is the soul of one who lived in the midst of pleasures and delights. Let us imagine that the day of the resurrection has taken place, and that this man is in hell soul and body. Ah, how horrible his state! During his life he used his eyes to read bad books, to look at dangerous objects, to covet the wife and property of his neighbor. He never turned his eyes to heaven; he did not weep for his sins; now he is plunged into darkness: "the children of the kingdom shall be cast into exterior darkness" (Matt. 8: 12); "there shall be weeping, and gnashing of teeth." We read (Exodus 10) that when "Moses stretched forth his hand towards heaven, there came horrible darkness in all the land of Egypt for three days. No man saw his brother, nor moved himself out of the place where he was." Oh, how long must the time have appeared to the Egyptians, for "no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night" (Wisd. 17: 5). A distant sound, or the falling of a leaf near them, filled them with terror. The darkness of Egypt lasted three days; the darkness of hell shall last forever. Not the sight of a star, not a ray of the sun, will interrupt the eternal darkness of hell; and the darkness of the mind shall be yet more intolerable than the darkness of the body. For the damned there is no more truth, no more knowledge: they are separated from God, who is light itself; they are sunk forever in the most profound intellectual darkness.

This man in life took delight in listening to the vain praise of flattery, to words of impurity, to profane conversations, to lascivious music. His ears are now greeted by other sounds. In hell there are cries of despair, weeping and gnashing of teeth. No one enters there, to bring to the reprobate a word of consolation, a word of hope. Hear the language of Dives, the rich glutton: "I am tormented in this flame" (Luke 16: 24); "O for a drop of water to refresh my tongue!"

See how times are changed for the reprobate. During life he turned his eyes from the poor, he would not listen to their pitiful requests for a morsel of bread. Now he is cast away amongst demons, adulterers, the covetous, and the drunkards. His teeth are clashing together by dint of violence of the torment. His tongue is parched with a violent thirst, he asks that the beggar may bring him one drop of water, and this is



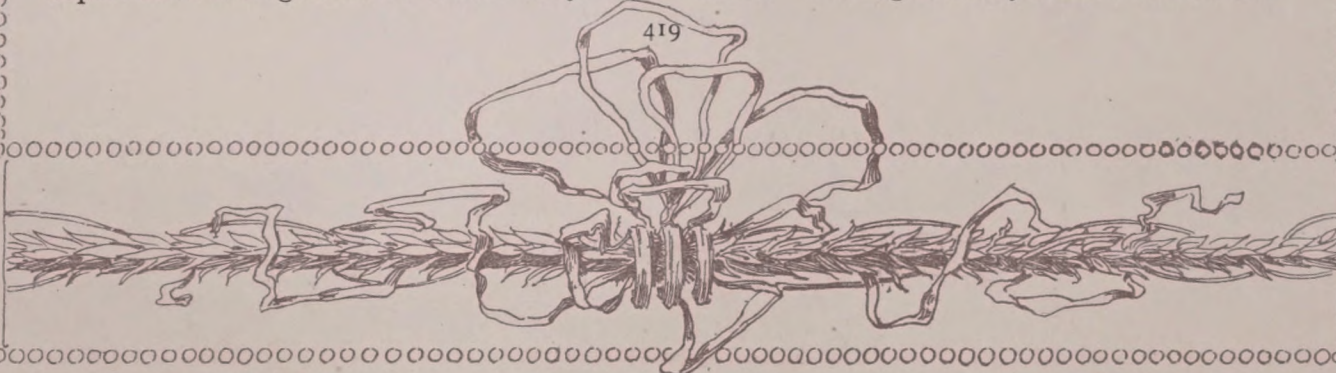
refused him. Oh, how dearly he has now to pay for his sins of gluttony and intemperance! He lived in luxury, and he is now tormented.

Who shall describe the fire of hell? This fire was made not for the use of man, but for his punishment. It is kindled by the anger of Almighty God. This is the fire that never dieth. It ever devours, it never consumes. It preserves the victim which it torments. In this fire the reprobate is plunged; he cannot go out of it: he has fire above him and under him, fire all around him; it burns him exteriorly, it affects the very marrow of his bones.

"Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?" (Isaias 33: 14). Would to God, my brethren, that all this were but a pious, exaggerated picture! But the Lord has spoken, and He cannot deceive: "Where their worm dieth not, and the fire is not extinguished;" and the sentence of the Supreme Judge is already written: "Depart from Me, you cursed, into everlasting fire" (Matt. 25: 41). So it is, and this fire of hell will do its work with intelligence. It will know the degree of the guilt of each reprobate, and punish him accordingly. If you, my brethren, should lose your immortal souls, the fire of hell will discern in you the character of baptism and of confirmation, the graces which you received and neglected, all the good works you omitted to do, and all the sins of which you were guilty. "If we sin willfully after having the knowledge of the truth, there is now left no sacrifice for sins; but a certain dreadful expectation of judgment, and the rage of a fire, which shall consume the adversaries" (Heb. 10: 26, 27). O you men and women, so fond of pleasures, so afraid of gain or the least restraint, so fond of every sensual gratification, how will you be able to endure such torments!

In hell the soul has also its especial torture. "The worm dieth not." This worm is the voice of the reprobate's conscience. Life is now over; it shall never come back. The pleasures which caused his damnation are gone. Ah, how cheaply he has lost his soul! The pleasures are gone, gone forever, gone in a moment without giving him a moment of true happiness; and now he must suffer forever. It was so easy for him to save his soul! He had the sacraments of the Church, the teaching of his pastor, the influence of good example, the protection of the saints, of the angels of God, of Mary, the powerful mother of Jesus Christ. Jesus Christ Himself had suffered and died for him, and had so many times invited him to penance and reconciliation. Many of his friends and relatives saved their souls by obeying the call of divine grace. But the time of grace is gone for him. There are now no life-giving sacraments for him, there are now for him no intercessors in heaven! "Their worm dieth not." Truly they have erred, they have wearied themselves in the way of iniquity, and have walked hard ways, but the way of the Lord they have not known. "What hath pride profited" to them? "what advantage hath the boasting of riches brought" to them? (Wisd. 5:8).

Amongst the torments of the wicked there is one more dreadful than fire, darkness, or any other torment of body or soul. That torment consists in the loss of God, in being deprived of seeing Him for Whom they were created. During life they turned their back





upon Him, they would not love Him. Now He will not see them. He has cast them away from His face: "Depart from Me, you cursed, into everlasting fire." They are cast away with an eternal malediction from Him Who is all beauty and goodness. What can there be far from God but eternal misery? On earth, we to some extent see and enjoy God in His creatures. Sinners do not feel the evil of separation from God in its full extent, because they have not seen Him in His glory, and because their attention and affections are diverted to other objects. And yet, even in this world, we often feel that we are made for God, that His presence alone can make us happy. "God, my God, my soul hath thirsted for Thee" (Ps. 62: 2). When shall I come and appear before the face of God? "As the hart panteth after the fountains of waters, so my soul panteth after Thee, O God" (Ps. 41: 1). Who amongst us has not many times felt in his heart that he is here an exile, in a valley of tears; that then only will the cravings of his soul be filled "when the glory of God will appear?" The wicked in hell have lost God, they have lost Him by their fault. On the day of the general judgment they saw Jesus Christ in His glory, surrounded with His saints and angels; they had a glimpse of the glory of heaven; they saw the saints ascending toward it in company of the angels, following their glorious Redeemer: but they are kept out, they are cast away. They have lost God, they have lost their soul, they have lost all!

Duration of Hell.

How long, O my God, will those unfortunate souls remain in hell? Surely a few days, or at most a few years of such torments should appease Thy anger. Ah, poor sinner! God, Whom thou didst offend, is infinite. The Blood of Jesus Christ, which thou didst trample upon, is the Blood of Him by Whom all things were made. Thou didst turn thy heart from thy Maker, and persevered in thy revolt against Him. Thou hadst before thee water or fire, life or death, thou didst deliberately choose thy own condemnation.

How long will their torments last? They will last forever. Out of hell there is no redemption. This is the doctrine that you were taught, this is the doctrine that you believe. Hear the words of the Saviour: "Depart from Me, you cursed, into everlasting fire;" "their worm dieth not, and the fire is not extinguished;" "what shall it profit a man if he gain the whole world, and suffer the loss of his own soul?" It is six thousand years at least since Lucifer was sent to that place of torments. It is upwards of eighteen hundred years since Judas went down to hell, and a longer time since Dives, the rich glutton, has been asking for a drop of water. Question all these, and ask them what part of their punishment is past, and they will answer you: We have suffered so many years in hell, but after all we have advanced nothing, we are just beginning. A hundred years, a thousand years, a million of years hence, and it will be still the same. We are just beginning to suffer.

In hell they are in darkness forever, in the company of the devils and the wicked forever, in despair forever, deprived of the presence of God forever. And when you, my dear brethren, shall have gone into the house of your eternity, the rivers will continue to flow into the ocean, the sun will continue to warm and enlighten the world; revolutions will be going on as usual amongst the nations of this globe; you shall die; the world itself will be consumed by fire, and your bodies will come out of their graves at the sound of the last trumpet. But eternity will be still beginning for you. Eternity means forever. If at this very moment an angel of God were sent by Him to the reprobate in hell with this message: "Listen. The Almighty has changed His decree. One of you shall be allowed to shed one tear every thousandth year. That tear, that drop of water, shall not dry up. When that man, shedding one tear every thousandth year, shall have shed enough tears to fill up all the streams, all the rivers, all the oceans of the world, then you shall be set free." Ah, at that message a shout of joy would burst from their lips. But, alas! in hell there is no hope. Eternity has no end.

It was this thought of hell, the thought of an eternal punishment for sinners, which so affected the soul of our Lord Jesus Christ; for He saw the number of souls which would be eternally lost, notwithstanding all He suffered for them.

In order to prevent you from falling into hell, He died on the cross. Have now recourse to His mercy, lest you fall into the hands of His justice. Cast away those sins which made you liable to the fire of hell. Begin to love God, your merciful Father, Who wishes you to be saved, and has left to His Church the power to forgive you. Be now converted to Him with all your hearts. He will remit your sins. The angels will rejoice at your conversion, and you will again be permitted to receive Holy Communion, that sacred bread of life which will preserve your soul unto life everlasting.





The Chaplet of St. Anthony

It is composed of 13 decades of 3 beads each. On the first bead of each decade is said the "Our Father"; on the second, the "Hail Mary"; and on the third, "Glory be to the Father," etc. At the end the Miraculous Responsory is recited.



The Miraculous Responsory

By ST. BONAVENTURE.

If miracles thou fain would see ;
Lo, error, death, calamity,
The leprous stain, the demon flies,
From beds of pain the sick arise.

The hungry seas forego their prey,
The prisoner's cruel chains give way ;
While palsied limbs and chattels lost
Both young and old recovered boast.

And perils perish ; plenty's hoard
Is heaped on hunger's famished board,
Let those relate who know it well,
Let Padua of her patron tell.
The hungry seas, etc.

Glory be to the Father, and to the Son, and to the Holy Ghost.

The hungry seas, etc.

V. Pray for us, Blessed Anthony.

R. That we may be made worthy of the promises of Christ

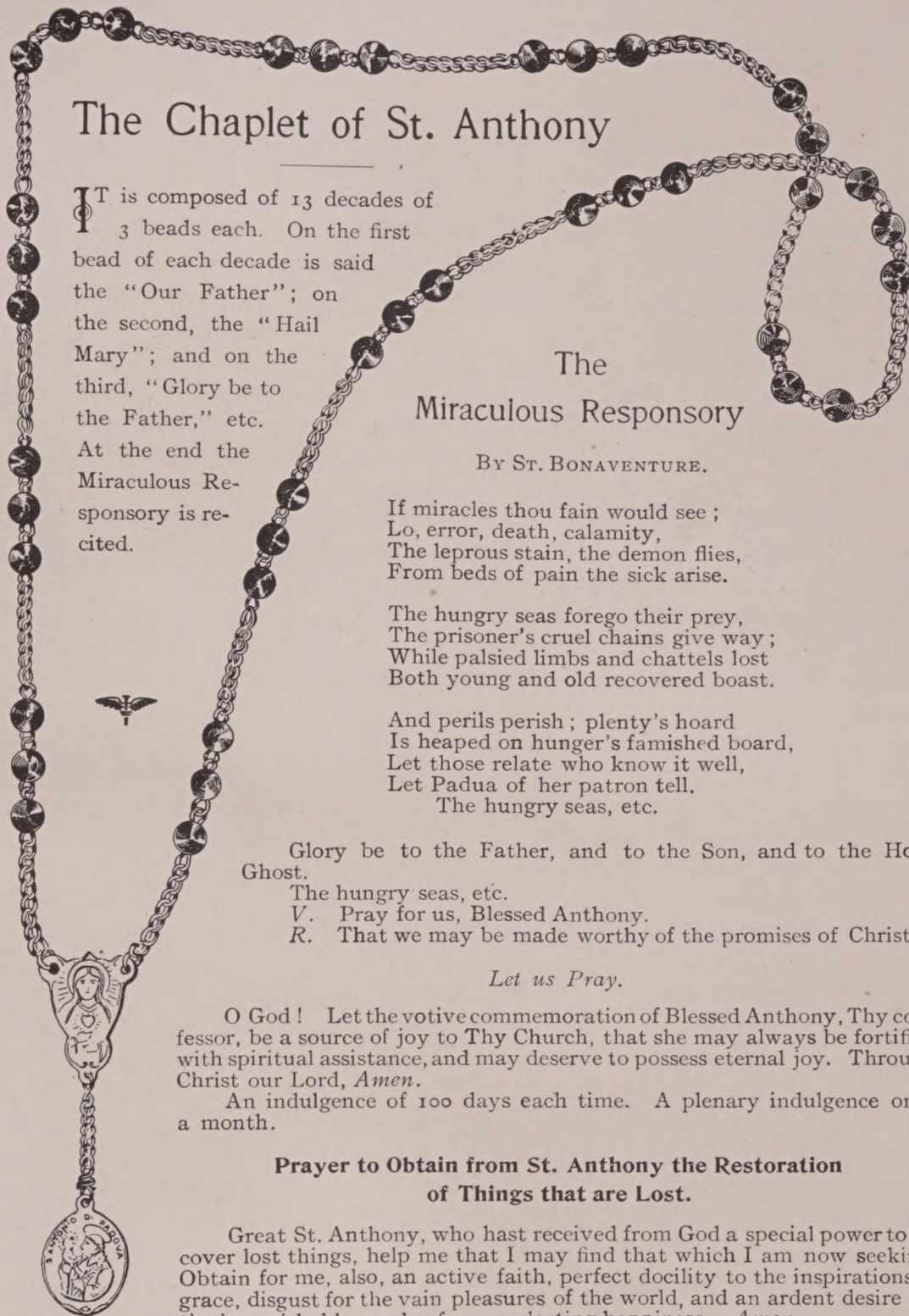
Let us Pray.

O God ! Let the votive commemoration of Blessed Anthony, Thy confessor, be a source of joy to Thy Church, that she may always be fortified with spiritual assistance, and may deserve to possess eternal joy. Through Christ our Lord, *Amen.*

An indulgence of 100 days each time. A plenary indulgence once a month.

Prayer to Obtain from St. Anthony the Restoration of Things that are Lost.

Great St. Anthony, who hast received from God a special power to recover lost things, help me that I may find that which I am now seeking. Obtain for me, also, an active faith, perfect docility to the inspirations of grace, disgust for the vain pleasures of the world, and an ardent desire for the imperishable goods of an everlasting happiness. *Amen.*



St. Anthony of Padua.

Glorious St. Anthony, no one has ever invoked thy aid without some consolation. We therefore place in thy hands our present petition, that thou mayest present it to thy dear Jesus, who through the love He bears for thee will grant our requests.



AMONG the followers of St. Francis of Assisium, there are few, who, from their lives and miracles, have received such world-wide admiration as Anthony of Padua. He was a contemporary of the Seraphic Apostle. Although Padua will ever be associated with his name, and his relics repose within the magnificent Basilica raised there to his honor, Padua was not his first home. On the banks of the Tagus, in the beautiful city of Lisbon, Ferdinand de Bouillon, our saint, was born on the fifteenth day of August, 1195. Dedicated to the Mother of God, the Patroness of his birthday, he was especially devoted to her service from his earliest years. At the very dawn of reason he showed signs of predestined sanctity. When but five years

old, he desired to consecrate himself wholly to the service of his Creator. Thenceforward, he was remarkable for his love of home, his compassion for the poor, and a veneration for the services and liturgy of the Church. Above all, he evinced a marvelous devotion and love towards the Real Presence, and for the Sacrifice of the Mass, at which he never failed to assist daily. His pious parents rejoicing, and nevertheless like others astonished, at perceiving such virtues in their child, did not hesitate to further his holiest desires. His religious training was confided to the clergy attached to the Cathedral of Lisbon. At the age of fifteen, desiring a life of retirement, Ferdinand entered a convent of Canons Regular of St. Augustine whose remodeled constitutions were founded on the older forms of monasticism. Up to this period, the object of all religious orders had been to separate men from the world and from any concern in its affairs. Wholly different was the new idea of Francis of Assisium, the prescribed rule of whose Order taught its members to consider themselves as formed for action in the struggle of life. The Franciscans were to be, so to speak, chosen soldiers, pledged to labor openly for the service of God, observing strict obedience to His Vicar on earth, and devoted unreservedly to the alleviation of the poor.

Having received the approval of the Holy Father, the Seraphic Order spread very rapidly. Portugal, which, under the rule of Alphonso II., had recovered its independence





presented many attractions to the Mendicant Friars for the foundation of an early settlement of their Order in that kingdom. The conversion of the Moors was one of the objects most ardently desired by Francis and his first disciples, and for this end the sympathy as well as the aid of the Portuguese Court would be invaluable. Under the auspices of the King and his virtuous Queen, Francis erected, near Coimbra, the first convent in that country.

The saintly hero of our narrative, Ferdinand de Bouillon, had now spent some years among the white-robed canons of Lisbon. At this period of his life, he is described as a model of all religious perfection. His love of silence, and recollection, his constant watchfulness over the feelings of his heart; his devotion and implicit faith in prayer; his austerities and constant acts of self-denial were the admiration not only of his own community, but of those of the outer world, who were privileged to share his acquaintance and saintly teachings.

The life of this saint might be said to be one long continuation of miracles. In the annals of the Church during the ages that have passed since his time, he has been ever styled the "Wonder-worker." It was meet, therefore, in the dispensation of Providence, that the city of Ferdinand's birth should be favored with the first manifestation of that supernatural power with which he was invested by Almighty God. It is told that one day when visiting the shrines of our Lady in the Cathedral of Lisbon, his eyes reverently turned from the image of the Blessed Mother to the Real Presence of her Divine Son, enshrined in the high altar of the church. His heart was filled with ecstasy as he breathed forth acts of homage and adoration to the King of kings, Who lay concealed behind the golden portals of the Tabernacle. At the moment of his intensest rapture, the Angel of darkness appeared to him under the most loathsome form, presenting a spectacle deeply repulsive to his angelic soul. At first, he almost swooned away with terror, but recollecting himself, he recalled the efficacy of the saving Sign in times of every danger. And as he traced the form of the Cross on the marble step where he knelt, the foul vision disappeared. The hard, cold marble, however, yielded to the soft pressure of the trembling fingers that traced the Sign of faith upon it, where, like an impress on a waxen tablet, "St. Anthony's Cross" may still be seen.

After our saint had pronounced his vows, his desire for retirement and absolute communion with God grew daily stronger. In the constant visits of his immediate family and of the number of acquaintances by whom he was ever sought in his native city, Ferdinand's longings for contemplative perfection were beset with great difficulties. After mature consideration, and having invoked the "Holy Spirit of Wisdom," he determined to petition his Superiors to remove him to another convent of the Canons.

The Convent of Santa Cruz, or Holy Cross, at Coimbra, was selected as the new home of our saint.

Close to Coimbra, as we have said, St. Francis erected his first settlement in Portugal. Its site was a beautiful hamlet, in the midst of olive groves, from which it derived its name—Olivarez. To the seraphic saint, who was such a lover of nature, this convent,



from the beauty of its situation, was especially dear. As its protector and patron, he chose St. Anthony of the Desert, the primitive model of monks.

Sentiments of holiest intimacy and kindness sprung up, from the beginning, between the Canons of the old-time rule and the brothers of St. Francis at Olivarez, whose system of religious observance was still a marvel to the Orders hitherto existing in the Church.

Santa Cruz was visited by five of the Franciscan brethren. They were missionaries—three priests and two lay-brothers, whom, at a Chapter, St. Francis had commissioned to proceed to Morocco to preach the faith to the Saracens. Their zeal, courage, and the bright hopes they expressed of, perhaps, winning martyr's crowns, added new flame to the burning desire which had taken possession of Ferdinand's soul.

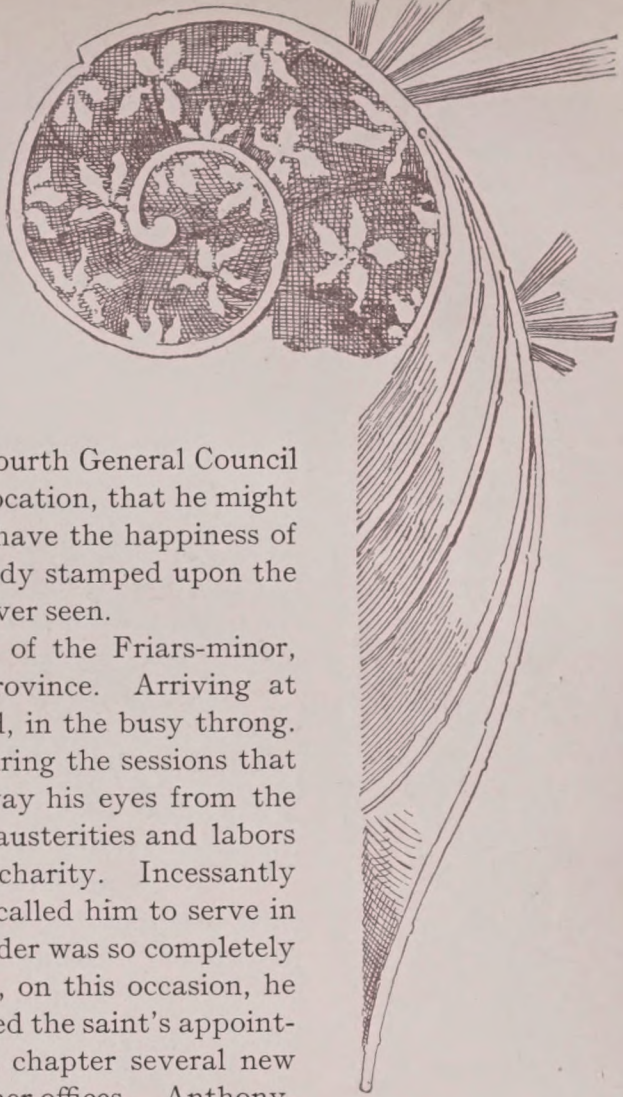
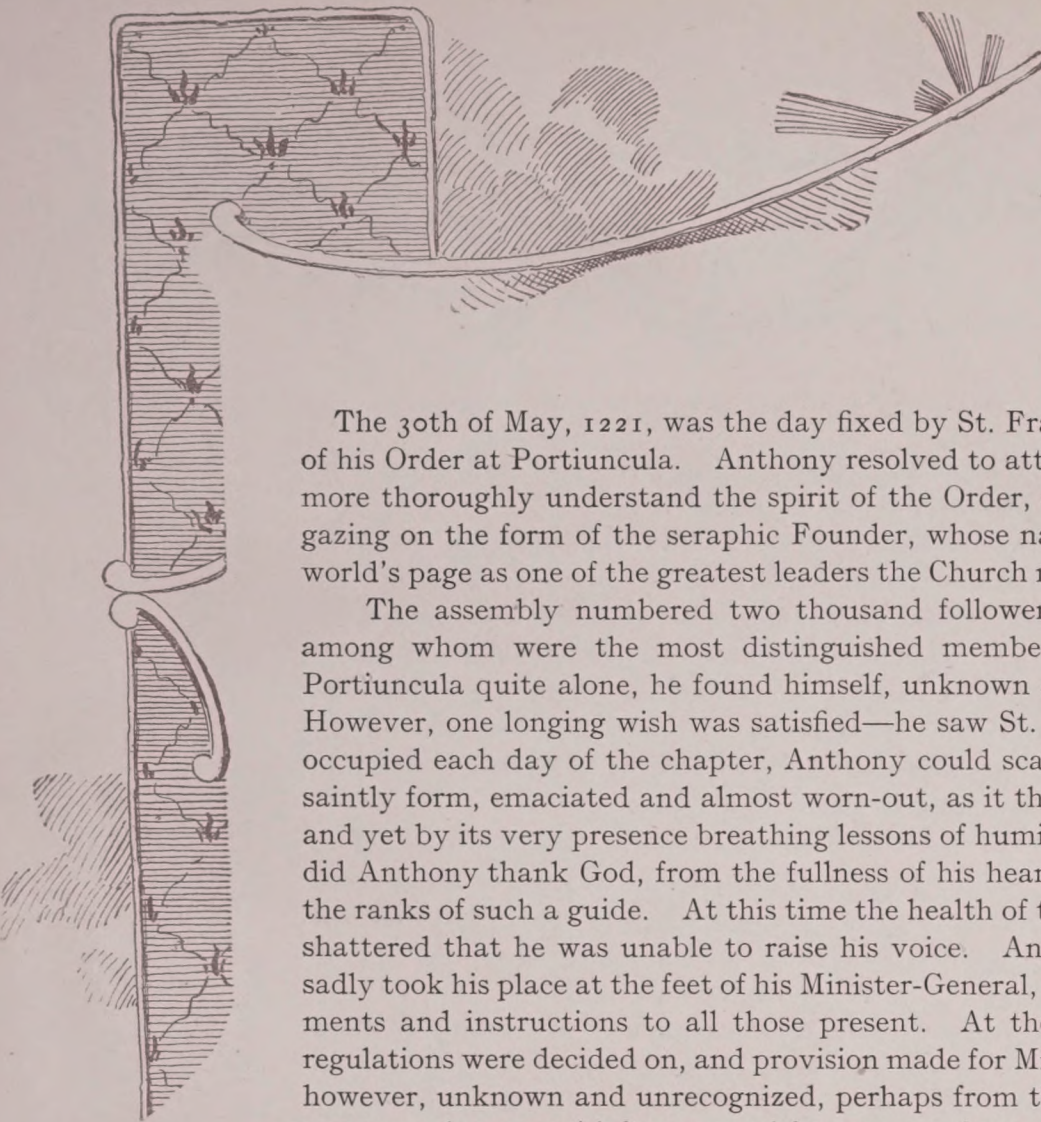
Having presented themselves at the Court of Coimbra, the missionaries proceeded to their destination. Their fate, sad, yet glorious as it was, would involve a lengthened record here. Suffice it to say, that five days after Ferdinand had bid them farewell, the sword of the Emir of Morocco dealt them the fatal blow, which conferred on one and all the crown of martyrdom. This occurred on the eve of January 16, 1220.

In the month of July, 1220, the friars of Olivarez, in company with many of their brethren, came to pay their devotions at the shrine of their martyred companions, in Coimbra. No longer able to defer the accomplishment of the Divine Will, Ferdinand made known to them his wish to join their Order. "With all the ardor of my soul," he exclaimed, "do I desire to assume the holy habit of your Order. I am ready to do so, on one condition, namely, that having adopted the garb of penance, you will send me to the Saracens, that I also may merit to participate in the crown of your holy martyrs."

The condition under which Anthony had offered himself as a candidate to the brethren of St. Francis was put into effect shortly after he entered the Order. He was already a priest, consequently his profession was not long delayed. Immediately after that solemn event, he bade farewell to the hermitage of Olivarez, and embarked for Morocco. He sailed from the coast of Portugal towards the close of the year 1220. As the vessel came in sight of the coast of Africa, Anthony's soul was filled with delight and holiest projects. Sweet, transcendent dreams, cravings of a heart overflowing with apostolic zeal, yet, they were never to be realized.

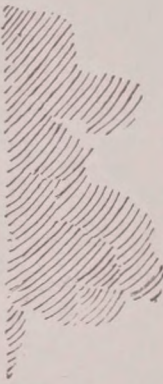
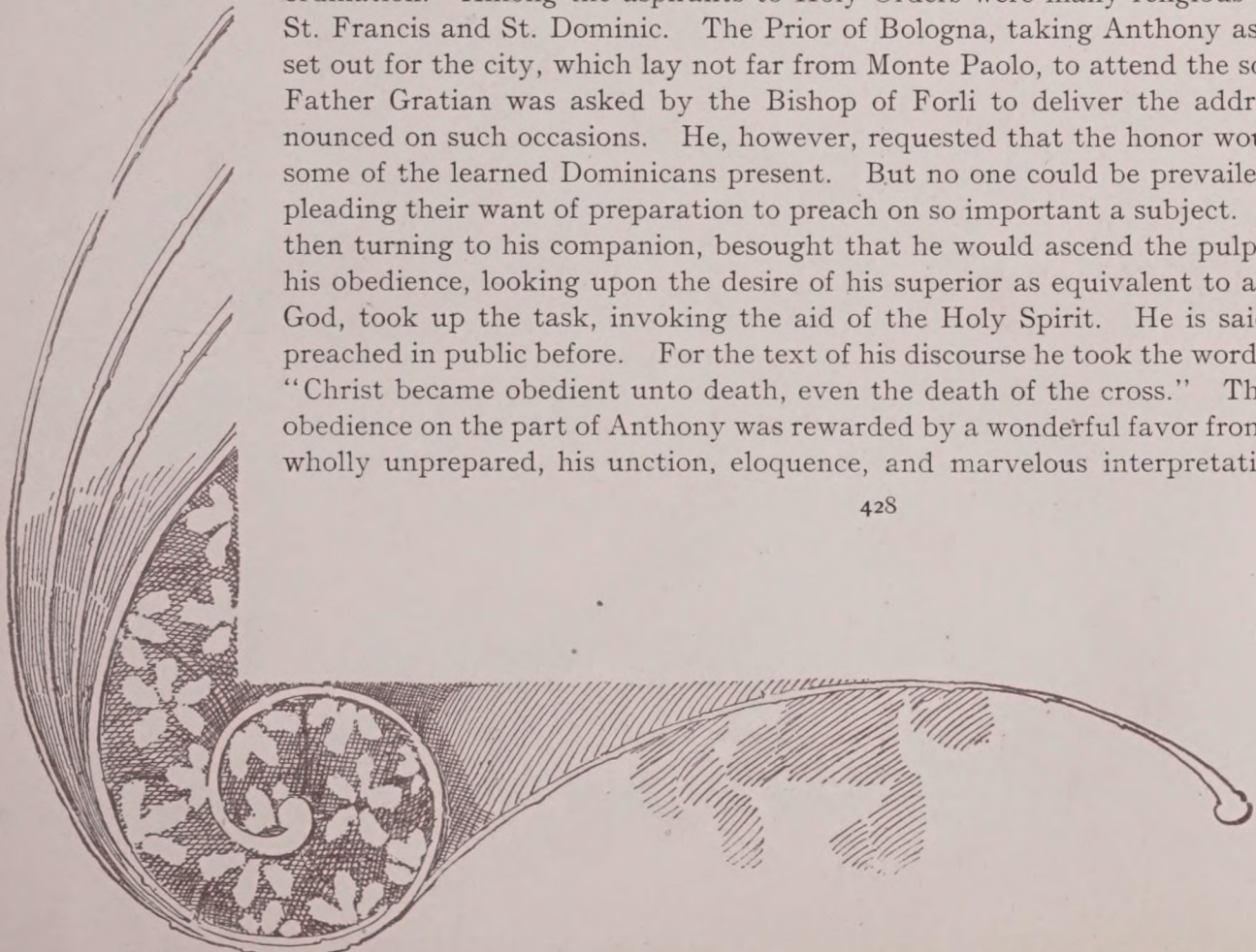
Scarcely had Anthony reached the shores of this promised land when he was seized with illness. For days, weeks, and months he lay prostrate with fever, brought on by the fatigue and anxiety of his voyage, together with the change of climate. His voice was never once heard in the streets of the Moorish capital, nor did the name of Christ Crucified ever fall from his lips on the ears of those for whose salvation he pined. When at length he grew a little better, Anthony received orders from his superiors to return to Portugal. Disappointed, but with implicit obedience, he immediately reembarked. In the return voyage, the vessel, in which our saint traveled, was borne by stress of weather out of her course, and compelled to take harborage in the Island of Sicily, near Taormina. Landing here, Anthony hastened on to Messina, where he learned the friars of his Order had a convent. Here he rested for a few months till he recovered his strength.





The 30th of May, 1221, was the day fixed by St. Francis for the fourth General Council of his Order at Portiuncula. Anthony resolved to attend the convocation, that he might more thoroughly understand the spirit of the Order, and, as well, have the happiness of gazing on the form of the seraphic Founder, whose name was already stamped upon the world's page as one of the greatest leaders the Church militant had ever seen.

The assembly numbered two thousand followers of the rule of the Friars-minor, among whom were the most distinguished members of each province. Arriving at Portiuncula quite alone, he found himself, unknown and unnoticed, in the busy throng. However, one longing wish was satisfied—he saw St. Francis. During the sessions that occupied each day of the chapter, Anthony could scarcely take away his eyes from the saintly form, emaciated and almost worn-out, as it then was, with austerities and labors and yet by its very presence breathing lessons of humility, zeal and charity. Incessantly did Anthony thank God, from the fullness of his heart, for having called him to serve in the ranks of such a guide. At this time the health of the holy Founder was so completely shattered that he was unable to raise his voice. And we are told, on this occasion, he sadly took his place at the feet of his Minister-General, who announced the saint's appointments and instructions to all those present. At the close of the chapter several new regulations were decided on, and provision made for Missions and other offices. Anthony, however, unknown and unrecognized, perhaps from the youthfulness of his appearance, was passed over and left unnamed for any province. On the day of his departure, however, attracted by the beneficent mien of Father Gratian, Provincial of Bologna, he addressed himself to him, entreating him that he would allow him to share the life and teachings of his community in the famous city of learning where they resided. Struck with the humility and earnestness of Anthony, and learning that he was ordained, Father Gratian received him, and gladly arranged to have him accompany him on his return to Bologna.



In Ember week, 1222, March 19 was fixed by the Bishop of Forli for a ceremony of ordination. Among the aspirants to Holy Orders were many religious of the Orders of St. Francis and St. Dominic. The Prior of Bologna, taking Anthony as his companion, set out for the city, which lay not far from Monte Paolo, to attend the solemn functions. Father Gratian was asked by the Bishop of Forli to deliver the address usually pronounced on such occasions. He, however, requested that the honor would be offered to some of the learned Dominicans present. But no one could be prevailed on to comply, pleading their want of preparation to preach on so important a subject. Father Gratian then turning to his companion, besought that he would ascend the pulpit. Anthony in his obedience, looking upon the desire of his superior as equivalent to a command from God, took up the task, invoking the aid of the Holy Spirit. He is said never to have preached in public before. For the text of his discourse he took the words of the Apostle: "Christ became obedient unto death, even the death of the cross." This act of perfect obedience on the part of Anthony was rewarded by a wonderful favor from God. Although wholly unprepared, his unction, eloquence, and marvelous interpretation of the Word



of God completely carried away his audience, who listened breathless and entranced by the power of language that fell from the inspired lips of the young Franciscan. On that day the keynote of the sacred eloquence that was soon to vibrate throughout Christendom was struck. The new flame was alighted which was soon to dispel the gloom of darkness and error which was lowering over the Church of Christ.

Our wonder-working saint may be said to have entered on his miraculous mission in 1224. In the Lent of that year he took up a course of Lenten sermons in the city of Vercelli, Italy. Day by day the numbers who assembled round his pulpit increased. The influence of divine grace in converting erring hearts proved marvelous in its results. The city thrilled with enthusiasm over the preaching of the young friar. One morning, when our saint was addressing the congregation, the corpse of a young man was borne into the church. The grief of the parents and mourners that followed the bier so affected Anthony, that pausing in his sermon, and looking on the open coffin, he lifted up his hands, crying out: "In the name of Christ, I say to thee, young man, arise!" At the words, the youth arose, and threw himself into the arms of his parents.

At Montpellier, that miracle took place which was the origin of the pious belief in his special power, for which the clients of St. Anthony most frequently implore him. Though many may not be acquainted with the wonders of the saint's life, the efficacy of his aid in recovering things lost is proverbial in every Catholic country over the whole world.

During the saint's stay in this city he gave much time and care to transcribing and revising his Commentary on the Psalms. The work was the result of hours of weary toil and study, and was much valued by the writer. At the time there was in the community of this convent a novice, who had grown tired of religious life and decided on leaving. Being aware of the value of the manuscript and of its beautiful enrichments, he stole it from the saint's cell on his departure. In his flight from the convent he had to cross a bridge, where he was intercepted by a dreadful monster, which threatened to cleave him asunder unless he returned the stolen treasure. Terrified, the novice returned, and on his knees acknowledged the theft, and gave back the priceless work to its author. The saint willingly forgave him, and, moreover, induced him to return to religion, wherein he persevered in repentance and holiness till his death.

Possibly it was St. Anthony's holy resignation to the loss of his treasure, as well as his charity towards the offender, that obtained for him the particular power of recovering things lost, which after ages attributed to his intercession.

From Montpellier, St. Anthony passed on to Toulouse, the capital of Languedoc. The place was a hot-bed of infidelity and anarchy. Political intrigues and disaffections among various leaders of the people fostered the influence of heresy. Here the saint spent three months. His mission found such favor with heaven, that a vision was vouchsafed him by the Mother of the Incarnate Word. Up to this period the bodily Assumption of the Blessed Virgin into heaven was accepted only as a pious tradition of the fathers of the Church. On the birthday of St. Anthony, 15th of August, our Blessed





Lady appears to him all clothed in radiance of heavenly splendor, and with a voice of ineffable sweetness addressed him thus: "My son," she said, "be assured that this body of mine which has been the living Ark of the Word Incarnate has been preserved from the corruption of the grave. Be equally assured that three days after my death it was carried on the wings of angels to the right hand of the Son of God, where I reign as Queen." This apparition was not regarded by the saint as a personal favor. He received it as the representative of the whole Church, and he did not hesitate to proclaim boldly this divine prerogative of the Mother of God.

In his thirtieth year Anthony was appointed guardian of Puy-en-Velay. This was in September, 1225. His fame as an orator and miracle-worker now rang throughout France. In this city there lived a famous notary, who, however, was a man of careless life and dissolute habits. Knowing his appearance, the saint saluted him with profound respect whenever he met him in the street. These marks of reverence enraged the evil-minded man, who one day demanded the meaning of "this nonsense."

"My brother," replied the Franciscan, "didst thou but know the favor God has in store for thee! I longed for the martyr's palm, but the Lord did not grant my desire, while He has revealed to me that thou art destined to receive this grace." The notary scoffed at the saint's reply and passed on. The prediction was afterwards verified. Some years subsequently, touched by grace, the lawyer joined a pilgrimage to Palestine, and, having fallen into the hands of the Saracens, was arrested and condemned to death. At the moment of his execution, the prophecy of Anthony flashed on his mind, and he revealed it to the Franciscan father who attended him on the scaffold.

At Bourges, a miracle of St. Anthony wrought the conversion of Guillard, the Jew. A sermon on his favorite theme—the Real Presence—provoked a challenge on the part of the unbeliever. Addressing the saint, he demanded a miracle to confirm the truth of what he preached.

"Brother Anthony," he said, "if you should give some indisputable sign of the mystery taught by you, I will abjure the creed of my fathers and embrace yours."

"Certainly," replied St. Anthony.

"I have a mule," continued Guillard, "which I will starve for three days. At the end of that time I will lead it into the public square and offer it food. At the same time, I request you will come, bringing with you a consecrated Host. If the animal refuses the proffered food, in order to prostrate itself before the monstrance, I will become a Christian."

The saint accepted the conditions of the challenge.

When the day came the square was filled with an expectant crowd. When the mule was led forth, Anthony bore the Sacred Host from the church, and with a loud voice commanded the animal to come forward and prostrate itself before its God, hidden under the appearance of Bread. Meanwhile food was offered to the famished beast, which took no notice of it, but in obedience to the voice of the saint went to where he stood, and bent down on his knees in an attitude of adoration before the hidden God of the Blessed Sacrament.



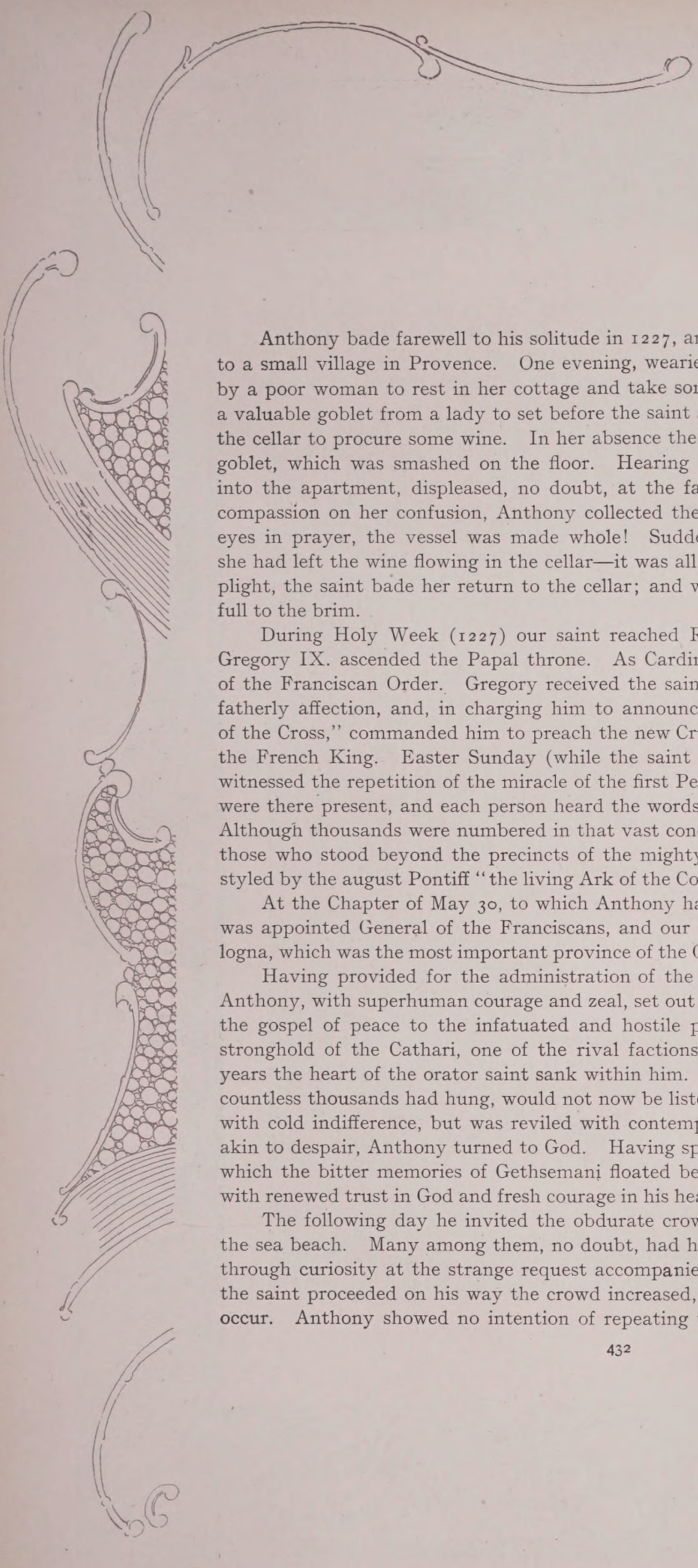
Guillard was converted. He devoted his wealth to erecting a splendid church, dedicated to St. Peter, on the spot where the wonderful event occurred. His descendants afterwards rebuilt it in more costly style. It is one of the most beautiful of the monuments of the city of Bourges, the capital of Berry, at the present day.

During a visit to Limousin, he enjoyed the hospitality of the lord of Chateau-neuf, who held in greatest veneration the saint and his Order. When Anthony retired to his apartment in the evening, he prolonged his private devotions far into the night. Suddenly he beheld the room filled with supernatural light. This was the occasion of the vision of the Divine Child, which art has made familiar to the Catholic world in its representations of the saint. By special favor of Divine Providence, the hospitable Tiso, lord of the castle, was permitted to share the vision. Attracted by the extraordinary light, he ascended to the door of the saint's apartment. Within he beheld the Divine Child, radiant with light and celestial loveliness, resting on a book in the arms of Anthony, lavishing sweetest embraces on this favored soul. Some share of the bliss that overflowed the heart of the saint was vouchsafed to his noble host, who, when he was permitted to relate the heavenly scene, after Anthony's death, could never restrain tears of joyful emotion. St. Anthony knew by inspiration that Tiso had seen the vision, but had been told never to reveal it during his lifetime. Being questioned by Tiso as to what our Infant Lord had spoken to him, Anthony informed him that his house would flourish and enjoy great prosperity as long as his descendants should remain faithful children to the Church, but would be overwhelmed with misfortune and become extinct if they fell away from the true fold. The words were verified, for when a future lord of Chateau-neuf, in the seventeenth century, embraced the teachings of Calvin, a blight fell upon his race and his line became extinct.

After this vision of St. Anthony, probably from some manifestation of our Blessed Lord, the love of solitude and retirement which marked the early years of the saint, returned to his heart. He longed once more to quit the world and be alone with God.

From Chateau-neuf he retired to Brive, where, seeking out a solitary place, he erected a little hermitage. Here he received the vows of many postulants, who sought at his hands the habit of St. Francis. In this solitude fresh wonders blessed the prayers of this privileged son of heaven. Through the charity of a lady of Brive, the wants of the saint were supplied. Her servants, who used to bring the daily food to the hermitage, often told that when, on their errand, rain and tempest prevailed around and threatened them, they were miraculously preserved. Old records of this time are filled with wonders and favors granted through the intercession of the wonder-working apostle.

The death of St. Francis was officially announced by the provisional General of the Order towards the end of 1226. A chapter was summoned for the 30th of May of the following year. None more than Anthony bewailed the death of his spiritual Father, whom he unceasingly invoked from his throne in Paradise, to bless his children and the holy substitute he bequeathed to them.



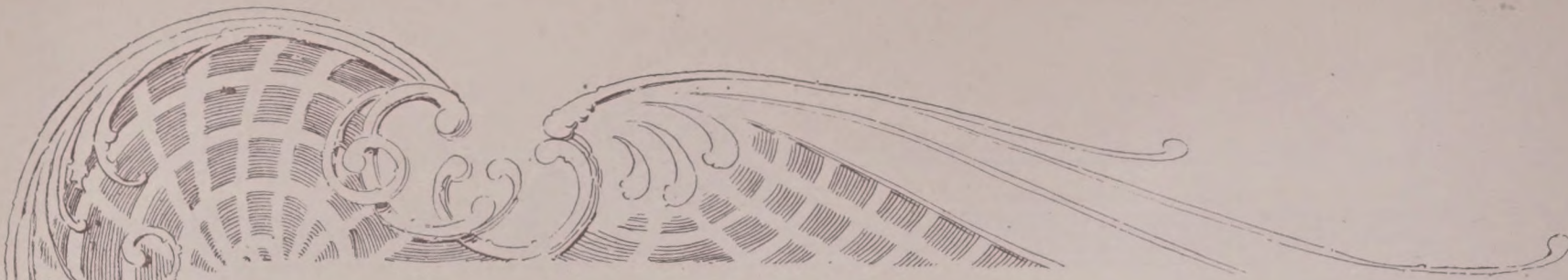
Anthony bade farewell to his solitude in 1227, and passing through Marseilles, came to a small village in Provence. One evening, wearied with his journey, he was invited by a poor woman to rest in her cottage and take some refreshment. Having borrowed a valuable goblet from a lady to set before the saint and his companion, she hastened to the cellar to procure some wine. In her absence the lay-brother, by accident, upset the goblet, which was smashed on the floor. Hearing the noise, the poor woman rushed into the apartment, displeased, no doubt, at the fate of the borrowed glass. Taking compassion on her confusion, Anthony collected the broken fragments, and, lifting his eyes in prayer, the vessel was made whole! Suddenly the anxious host remembered she had left the wine flowing in the cellar—it was all gone! On telling her guests of her plight, the saint bade her return to the cellar; and when she did so, she found the cask full to the brim.

During Holy Week (1227) our saint reached Rome. In the March of that year Gregory IX. ascended the Papal throne. As Cardinal Hugolio, he had been protector of the Franciscan Order. Gregory received the saintly Anthony with all kindness and fatherly affection, and, in charging him to announce the indulgences of the "Stations of the Cross," commanded him to preach the new Crusade which had been organized by the French King. Easter Sunday (while the saint occupied the pulpit of St. Peter's) witnessed the repetition of the miracle of the first Pentecost. People of all nationalities were there present, and each person heard the words of the preacher in his own tongue. Although thousands were numbered in that vast concourse, his voice was heard even by those who stood beyond the precincts of the mighty edifice. On this occasion he was styled by the august Pontiff "the living Ark of the Covenant."

At the Chapter of May 30, to which Anthony had come to assist, Giovanni Parenti was appointed General of the Franciscans, and our saint was elected Provincial of Bologna, which was the most important province of the Order in Italy.

Having provided for the administration of the Order in the province of Bologna, Anthony, with superhuman courage and zeal, set out for Rimini, cross in hand, to preach the gospel of peace to the infatuated and hostile parties. The city of Rimini was a stronghold of the Cathari, one of the rival factions. For the first time during many years the heart of the orator saint sank within him. He, upon whose words the ears of countless thousands had hung, would not now be listened to! He was received not only with cold indifference, but was reviled with contempt and ridicule. Filled with agony akin to despair, Anthony turned to God. Having spent a whole night in prayer, during which the bitter memories of Gethsemani floated before his troubled thoughts, he rose with renewed trust in God and fresh courage in his heart.

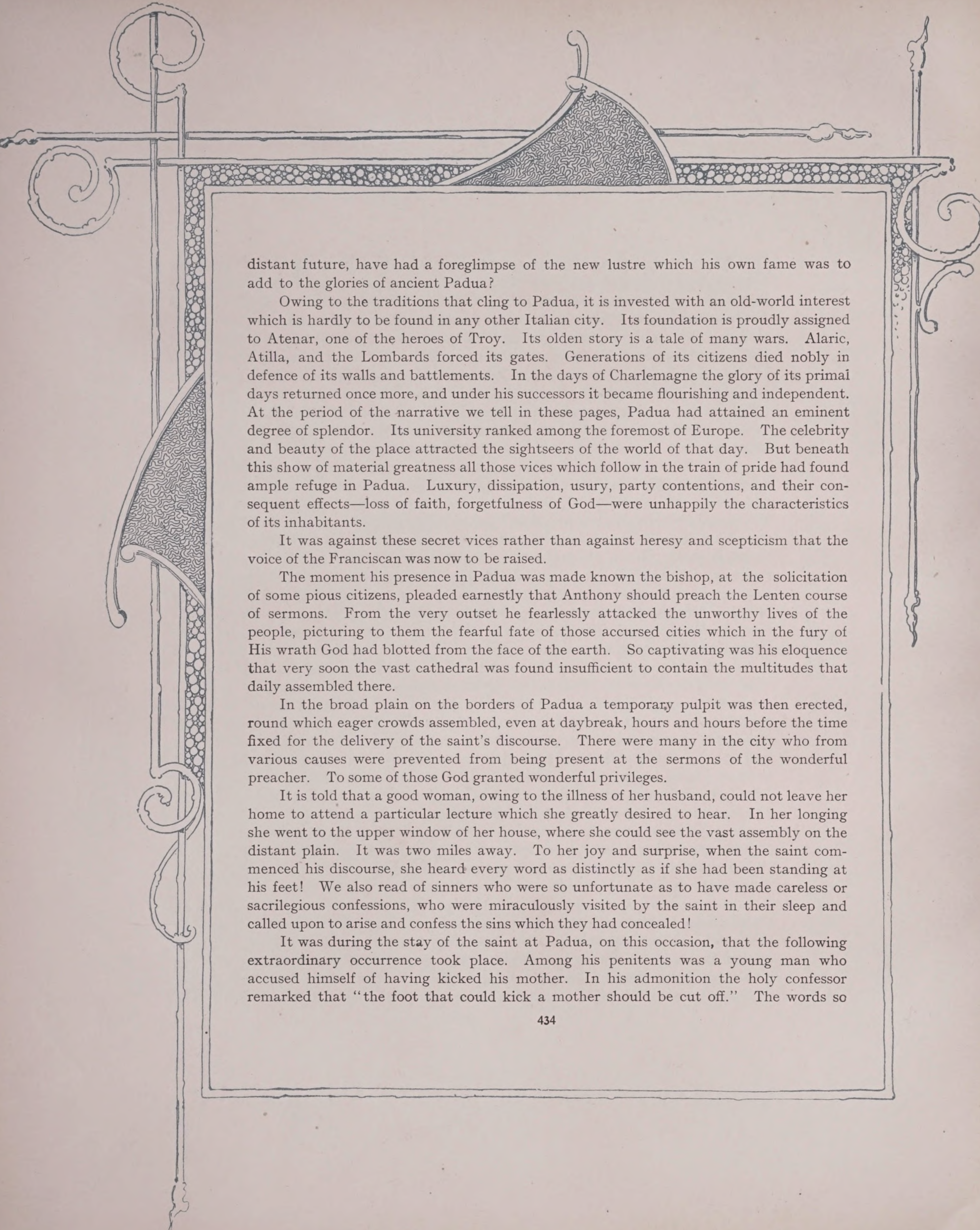
The following day he invited the obdurate crowd to follow him, if they would, to the sea beach. Many among them, no doubt, had heard of his wonderful miracles, and through curiosity at the strange request accompanied him passively to the shores. As the saint proceeded on his way the crowd increased, all eager to see what was about to occur. Anthony showed no intention of repeating the fruitless efforts of the previous



days by addressing them. Reaching the point where the River Marecalia enters the Adriatic, and casting his eyes over the blue expanse spread before him, he stood, and lifting his soul to heaven, gave himself up to prayer. The concourse of people had now swelled considerably. Was he going to preach to them once more? No! he heeded them not, but stood immovable, facing the ocean. At last, as one inspired, with a loud voice, he exclaimed: "Ye fishes of the rivers, ye fishes of the sea, listen unto me. It is to you I have come to announce the Word of God, since men have turned away from Him, and refuse to listen." In the calm of the noonday sunlight, the sea grew very agitated, and gliding through the waters myriads of shoals of silvery-scaled fish approached towards the point where the saint was standing. Then ranging themselves in order, all stood still.

"My brothers, the fishes," said Anthony, addressing them, "you owe your Creator a debt of gratitude. It is He who has assigned to you, for your abode, this noble element with its boundless expanse, where you may roam at large. It is He who has given you the shelter of the depths below against the fury of the tempest. It is God who has given strength and swiftness to glide amidst the waves, and who daily supplies you with abundant food. When He created you He blessed you, and bade you increase and multiply. When He destroyed men and living creatures on earth by the deluge, He left you unmolested. It was upon you He conferred the privilege of saving the Prophet Jonas, of furnishing tribute money for the Word Incarnate, and of yielding Him nourishment both before and after His resurrection. Bless, then, and praise the Lord, your Creator and Preserver, who has thus specially favored you amongst His creatures." As if endowed with understanding, the extraordinary audience seemingly listened to every word addressed to them. And before the saint allowed them to disperse, he turned to the crowd, saying: "Behold, and judge for yourselves, how beings devoid of reason seem far more eager to listen to the Word of God than rational creatures formed to His own image and likeness!" In presence of this miracle the vast concourse, awe-stricken by the omnipotence of God, fell upon their knees and repented of the folly that induced them to despise the teachings of His apostle. Thanking God, Anthony, turning to the fishes, who still remained attentive, raised his hand and blessed them, when all dispersed. The report of this miracle filled all the inhabitants of Padua with a holy fear of the saint's power. Little more was needed to convince his hearers that his words were the words of God. As he left the city none were louder in the exclamations of thanksgiving than the converted Cathari, who, when he came amongst them, had caused such bitter disappointment to his heart.

Anthony now turned his steps toward Padua, the city of his fame. It is said in all his wanderings he seldom followed any premeditated route. Now, resigning himself to the guidance of Divine Providence, he was beckoned onward by an unseen hand. Anthony entered Padua in the Shrovetide of 1228. What strange emotions must have filled his heart when for the first time he trod the narrow streets of that ancient city! May not he, who was so often privileged to witness and reveal events which lay concealed in the



distant future, have had a foreglimpse of the new lustre which his own fame was to add to the glories of ancient Padua?

Owing to the traditions that cling to Padua, it is invested with an old-world interest which is hardly to be found in any other Italian city. Its foundation is proudly assigned to Atenar, one of the heroes of Troy. Its olden story is a tale of many wars. Alaric, Atilla, and the Lombards forced its gates. Generations of its citizens died nobly in defence of its walls and battlements. In the days of Charlemagne the glory of its primal days returned once more, and under his successors it became flourishing and independent. At the period of the narrative we tell in these pages, Padua had attained an eminent degree of splendor. Its university ranked among the foremost of Europe. The celebrity and beauty of the place attracted the sightseers of the world of that day. But beneath this show of material greatness all those vices which follow in the train of pride had found ample refuge in Padua. Luxury, dissipation, usury, party contentions, and their consequent effects—loss of faith, forgetfulness of God—were unhappily the characteristics of its inhabitants.

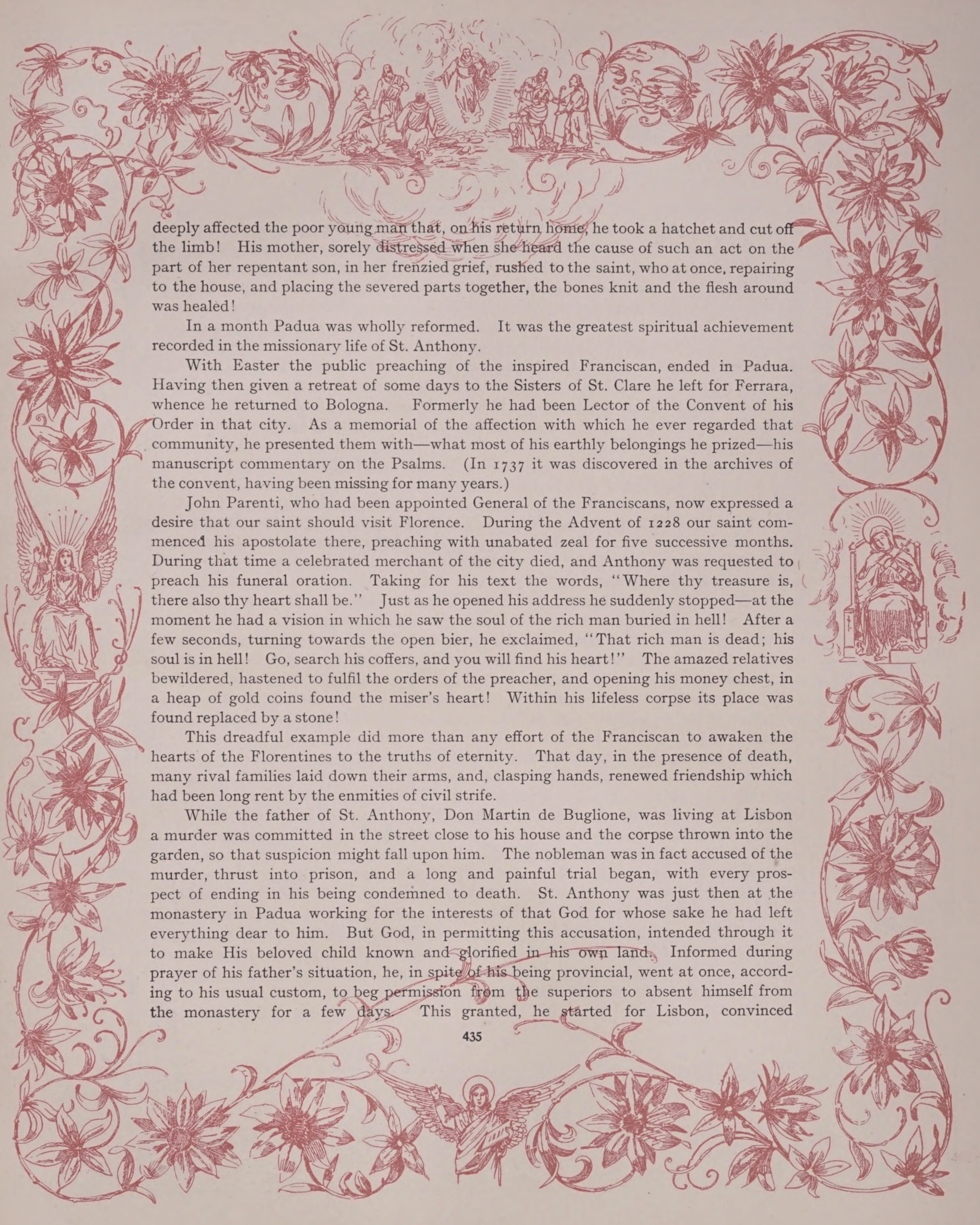
It was against these secret vices rather than against heresy and scepticism that the voice of the Franciscan was now to be raised.

The moment his presence in Padua was made known the bishop, at the solicitation of some pious citizens, pleaded earnestly that Anthony should preach the Lenten course of sermons. From the very outset he fearlessly attacked the unworthy lives of the people, picturing to them the fearful fate of those accursed cities which in the fury of His wrath God had blotted from the face of the earth. So captivating was his eloquence that very soon the vast cathedral was found insufficient to contain the multitudes that daily assembled there.

In the broad plain on the borders of Padua a temporary pulpit was then erected, round which eager crowds assembled, even at daybreak, hours and hours before the time fixed for the delivery of the saint's discourse. There were many in the city who from various causes were prevented from being present at the sermons of the wonderful preacher. To some of those God granted wonderful privileges.

It is told that a good woman, owing to the illness of her husband, could not leave her home to attend a particular lecture which she greatly desired to hear. In her longing she went to the upper window of her house, where she could see the vast assembly on the distant plain. It was two miles away. To her joy and surprise, when the saint commenced his discourse, she heard every word as distinctly as if she had been standing at his feet! We also read of sinners who were so unfortunate as to have made careless or sacrilegious confessions, who were miraculously visited by the saint in their sleep and called upon to arise and confess the sins which they had concealed!

It was during the stay of the saint at Padua, on this occasion, that the following extraordinary occurrence took place. Among his penitents was a young man who accused himself of having kicked his mother. In his admonition the holy confessor remarked that "the foot that could kick a mother should be cut off." The words so



deeply affected the poor young man that, on his return home, he took a hatchet and cut off the limb! His mother, sorely distressed when she heard the cause of such an act on the part of her repentant son, in her frenzied grief, rushed to the saint, who at once, repairing to the house, and placing the severed parts together, the bones knit and the flesh around was healed!

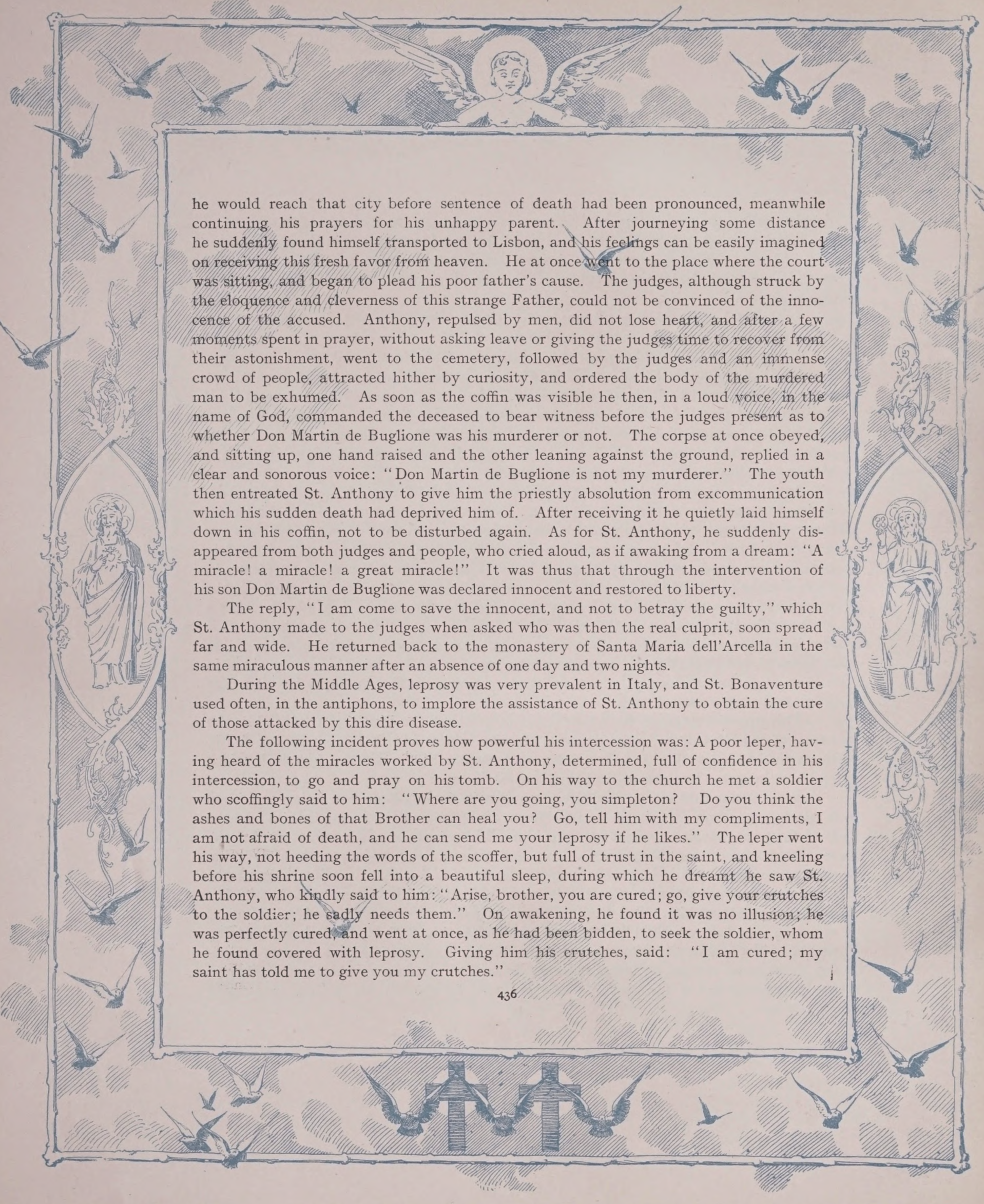
In a month Padua was wholly reformed. It was the greatest spiritual achievement recorded in the missionary life of St. Anthony.

With Easter the public preaching of the inspired Franciscan, ended in Padua. Having then given a retreat of some days to the Sisters of St. Clare he left for Ferrara, whence he returned to Bologna. Formerly he had been Lector of the Convent of his Order in that city. As a memorial of the affection with which he ever regarded that community, he presented them with—what most of his earthly belongings he prized—his manuscript commentary on the Psalms. (In 1737 it was discovered in the archives of the convent, having been missing for many years.)

John Parenti, who had been appointed General of the Franciscans, now expressed a desire that our saint should visit Florence. During the Advent of 1228 our saint commenced his apostolate there, preaching with unabated zeal for five successive months. During that time a celebrated merchant of the city died, and Anthony was requested to preach his funeral oration. Taking for his text the words, "Where thy treasure is, there also thy heart shall be." Just as he opened his address he suddenly stopped—at the moment he had a vision in which he saw the soul of the rich man buried in hell! After a few seconds, turning towards the open bier, he exclaimed, "That rich man is dead; his soul is in hell! Go, search his coffers, and you will find his heart!" The amazed relatives bewildered, hastened to fulfil the orders of the preacher, and opening his money chest, in a heap of gold coins found the miser's heart! Within his lifeless corpse its place was found replaced by a stone!

This dreadful example did more than any effort of the Franciscan to awaken the hearts of the Florentines to the truths of eternity. That day, in the presence of death, many rival families laid down their arms, and, clasping hands, renewed friendship which had been long rent by the enmities of civil strife.

While the father of St. Anthony, Don Martin de Buglione, was living at Lisbon a murder was committed in the street close to his house and the corpse thrown into the garden, so that suspicion might fall upon him. The nobleman was in fact accused of the murder, thrust into prison, and a long and painful trial began, with every prospect of ending in his being condemned to death. St. Anthony was just then at the monastery in Padua working for the interests of that God for whose sake he had left everything dear to him. But God, in permitting this accusation, intended through it to make His beloved child known and glorified in his own land. Informed during prayer of his father's situation, he, in spite of his being provincial, went at once, according to his usual custom, to beg permission from the superiors to absent himself from the monastery for a few days. This granted, he started for Lisbon, convinced

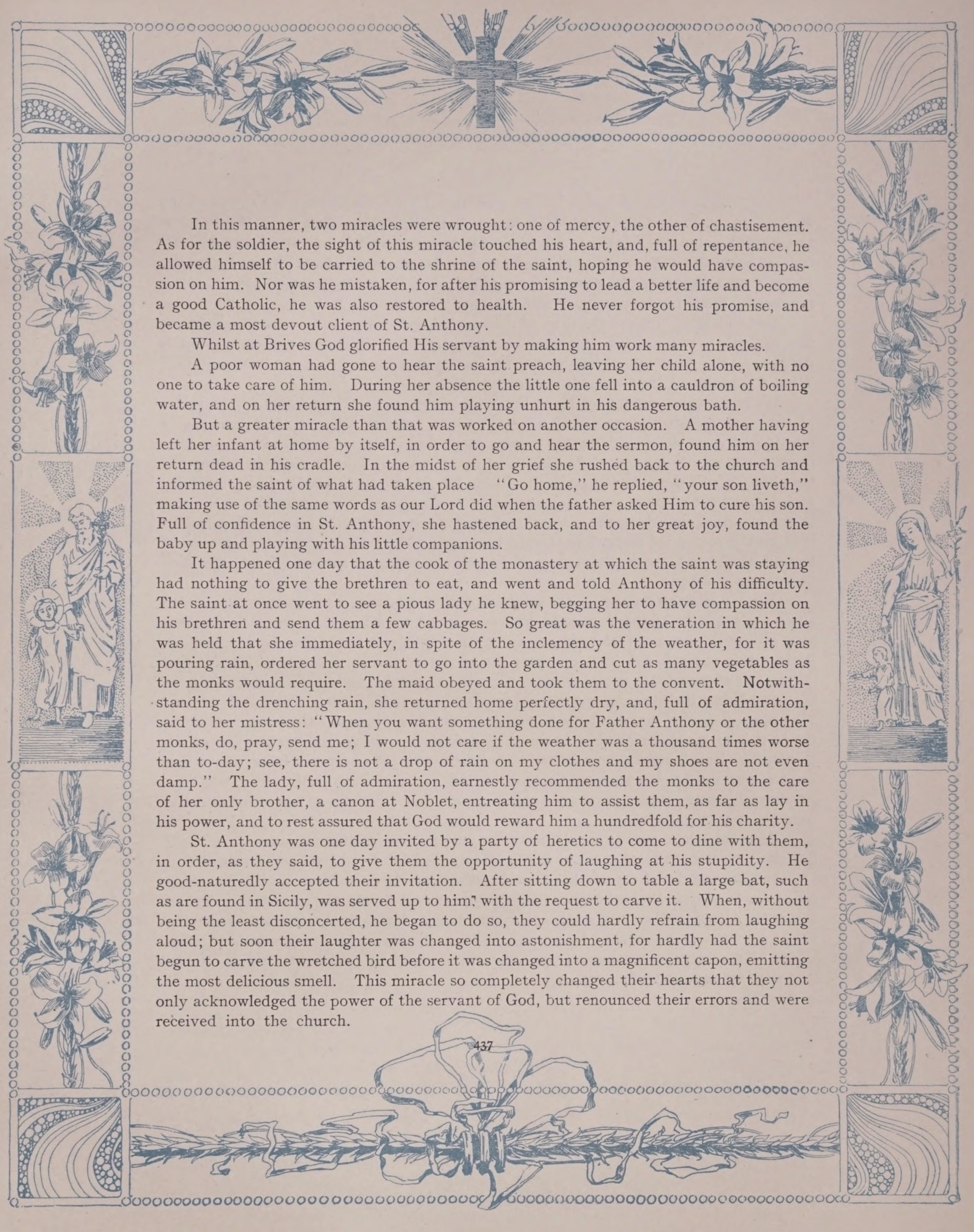


he would reach that city before sentence of death had been pronounced, meanwhile continuing his prayers for his unhappy parent. After journeying some distance he suddenly found himself transported to Lisbon, and his feelings can be easily imagined on receiving this fresh favor from heaven. He at once went to the place where the court was sitting, and began to plead his poor father's cause. The judges, although struck by the eloquence and cleverness of this strange Father, could not be convinced of the innocence of the accused. Anthony, repulsed by men, did not lose heart, and after a few moments spent in prayer, without asking leave or giving the judges time to recover from their astonishment, went to the cemetery, followed by the judges and an immense crowd of people, attracted hither by curiosity, and ordered the body of the murdered man to be exhumed. As soon as the coffin was visible he then, in a loud voice, in the name of God, commanded the deceased to bear witness before the judges present as to whether Don Martin de Buglione was his murderer or not. The corpse at once obeyed, and sitting up, one hand raised and the other leaning against the ground, replied in a clear and sonorous voice: "Don Martin de Buglione is not my murderer." The youth then entreated St. Anthony to give him the priestly absolution from excommunication which his sudden death had deprived him of. After receiving it he quietly laid himself down in his coffin, not to be disturbed again. As for St. Anthony, he suddenly disappeared from both judges and people, who cried aloud, as if awaking from a dream: "A miracle! a miracle! a great miracle!" It was thus that through the intervention of his son Don Martin de Buglione was declared innocent and restored to liberty.

The reply, "I am come to save the innocent, and not to betray the guilty," which St. Anthony made to the judges when asked who was then the real culprit, soon spread far and wide. He returned back to the monastery of Santa Maria dell'Arcella in the same miraculous manner after an absence of one day and two nights.

During the Middle Ages, leprosy was very prevalent in Italy, and St. Bonaventure used often, in the antiphons, to implore the assistance of St. Anthony to obtain the cure of those attacked by this dire disease.

The following incident proves how powerful his intercession was: A poor leper, having heard of the miracles worked by St. Anthony, determined, full of confidence in his intercession, to go and pray on his tomb. On his way to the church he met a soldier who scoffingly said to him: "Where are you going, you simpleton? Do you think the ashes and bones of that Brother can heal you? Go, tell him with my compliments, I am not afraid of death, and he can send me your leprosy if he likes." The leper went his way, not heeding the words of the scoffer, but full of trust in the saint, and kneeling before his shrine soon fell into a beautiful sleep, during which he dreamt he saw St. Anthony, who kindly said to him: "Arise, brother, you are cured; go, give your crutches to the soldier; he sadly needs them." On awakening, he found it was no illusion; he was perfectly cured, and went at once, as he had been bidden, to seek the soldier, whom he found covered with leprosy. Giving him his crutches, said: "I am cured; my saint has told me to give you my crutches."



In this manner, two miracles were wrought: one of mercy, the other of chastisement. As for the soldier, the sight of this miracle touched his heart, and, full of repentance, he allowed himself to be carried to the shrine of the saint, hoping he would have compassion on him. Nor was he mistaken, for after his promising to lead a better life and become a good Catholic, he was also restored to health. He never forgot his promise, and became a most devout client of St. Anthony.

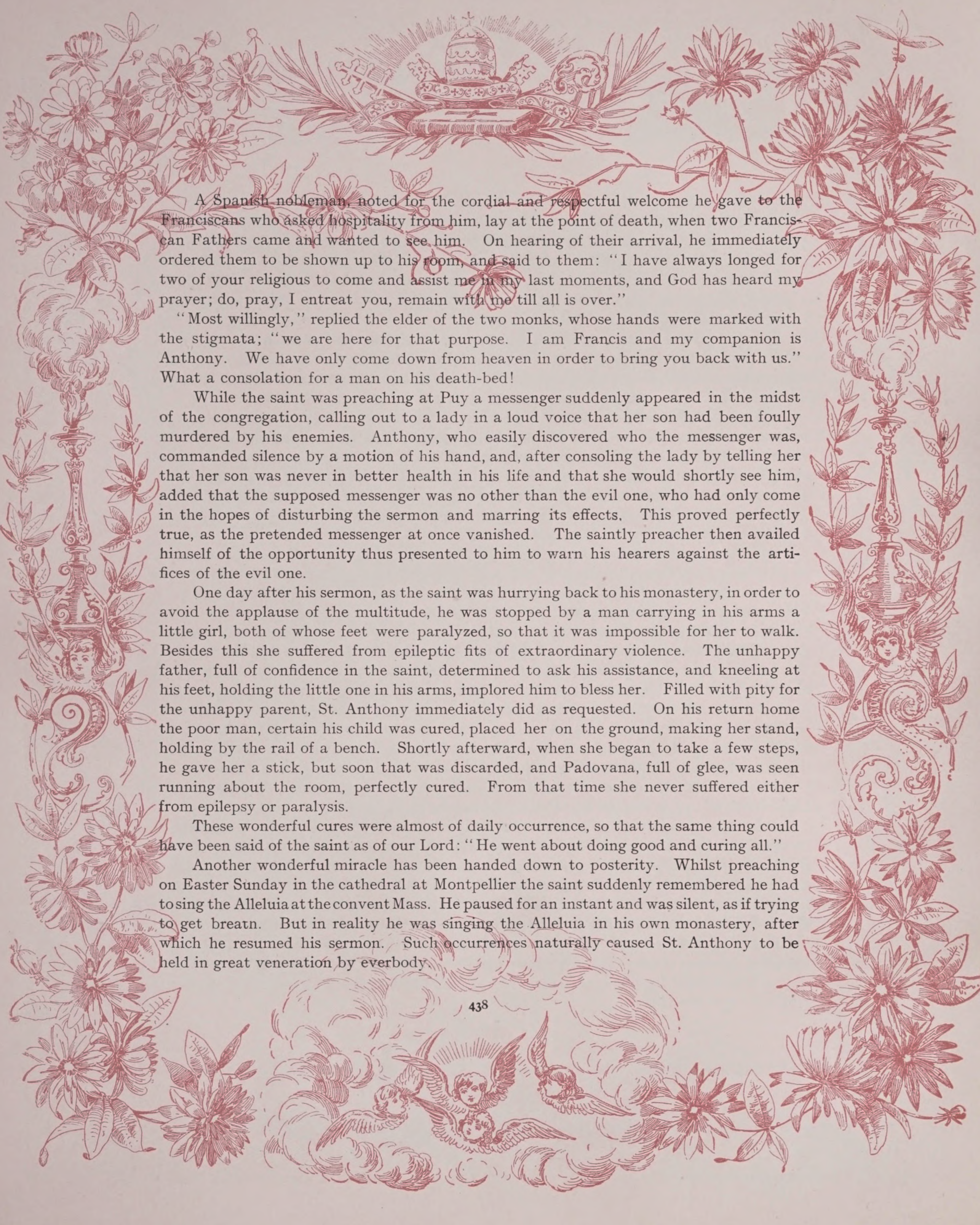
Whilst at Brives God glorified His servant by making him work many miracles.

A poor woman had gone to hear the saint preach, leaving her child alone, with no one to take care of him. During her absence the little one fell into a cauldron of boiling water, and on her return she found him playing unhurt in his dangerous bath.

But a greater miracle than that was worked on another occasion. A mother having left her infant at home by itself, in order to go and hear the sermon, found him on her return dead in his cradle. In the midst of her grief she rushed back to the church and informed the saint of what had taken place. "Go home," he replied, "your son liveth," making use of the same words as our Lord did when the father asked Him to cure his son. Full of confidence in St. Anthony, she hastened back, and to her great joy, found the baby up and playing with his little companions.

It happened one day that the cook of the monastery at which the saint was staying had nothing to give the brethren to eat, and went and told Anthony of his difficulty. The saint at once went to see a pious lady he knew, begging her to have compassion on his brethren and send them a few cabbages. So great was the veneration in which he was held that she immediately, in spite of the inclemency of the weather, for it was pouring rain, ordered her servant to go into the garden and cut as many vegetables as the monks would require. The maid obeyed and took them to the convent. Notwithstanding the drenching rain, she returned home perfectly dry, and, full of admiration, said to her mistress: "When you want something done for Father Anthony or the other monks, do, pray, send me; I would not care if the weather was a thousand times worse than to-day; see, there is not a drop of rain on my clothes and my shoes are not even damp." The lady, full of admiration, earnestly recommended the monks to the care of her only brother, a canon at Noblet, entreating him to assist them, as far as lay in his power, and to rest assured that God would reward him a hundredfold for his charity.

St. Anthony was one day invited by a party of heretics to come to dine with them, in order, as they said, to give them the opportunity of laughing at his stupidity. He good-naturedly accepted their invitation. After sitting down to table a large bat, such as are found in Sicily, was served up to him, with the request to carve it. When, without being the least disconcerted, he began to do so, they could hardly refrain from laughing aloud; but soon their laughter was changed into astonishment, for hardly had the saint begun to carve the wretched bird before it was changed into a magnificent capon, emitting the most delicious smell. This miracle so completely changed their hearts that they not only acknowledged the power of the servant of God, but renounced their errors and were received into the church.



A Spanish nobleman, noted for the cordial and respectful welcome he gave to the Franciscans who asked hospitality from him, lay at the point of death, when two Franciscan Fathers came and wanted to see him. On hearing of their arrival, he immediately ordered them to be shown up to his room, and said to them: "I have always longed for two of your religious to come and assist me in my last moments, and God has heard my prayer; do, pray, I entreat you, remain with me till all is over."

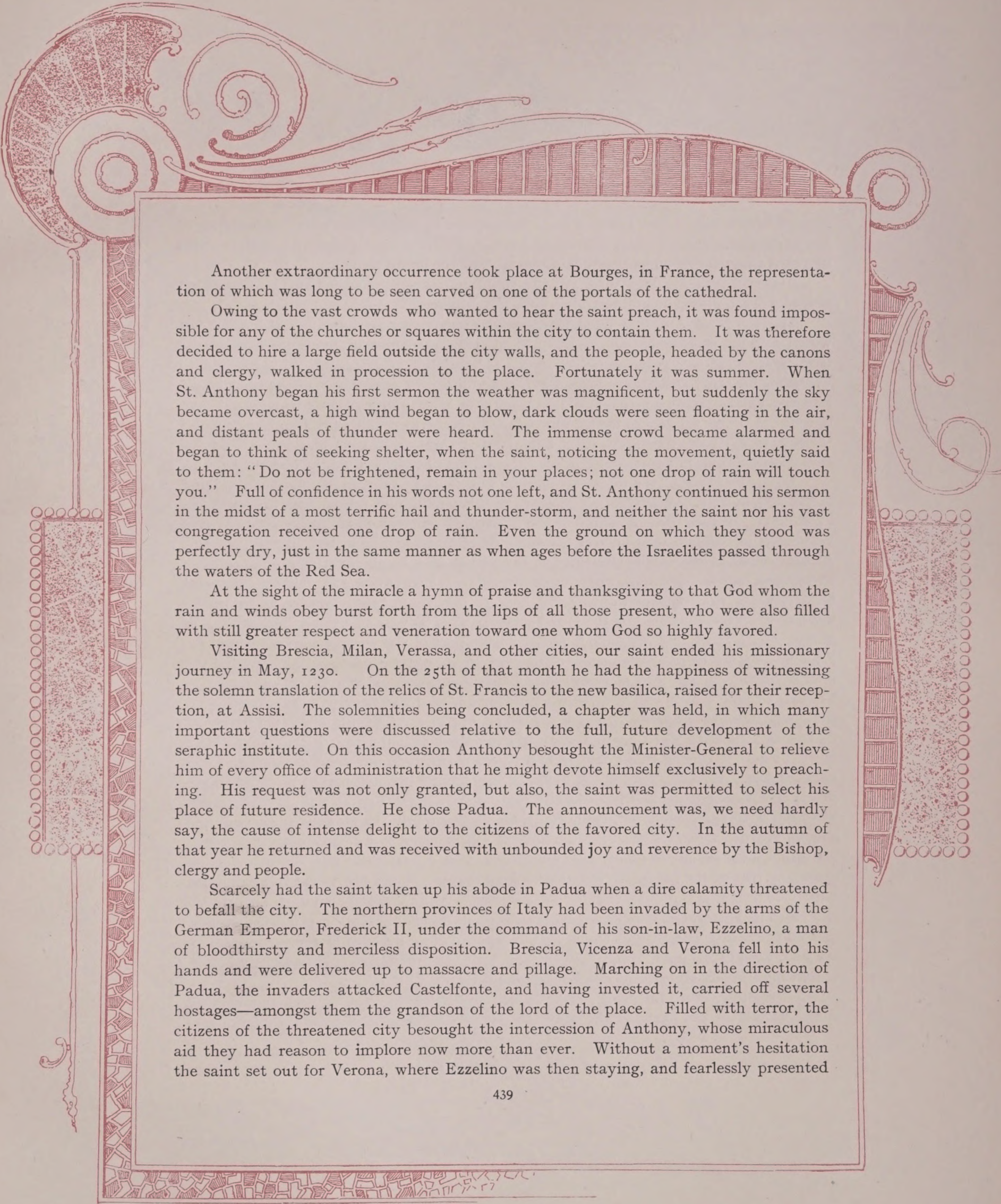
"Most willingly," replied the elder of the two monks, whose hands were marked with the stigmata; "we are here for that purpose. I am Francis and my companion is Anthony. We have only come down from heaven in order to bring you back with us." What a consolation for a man on his death-bed!

While the saint was preaching at Puy a messenger suddenly appeared in the midst of the congregation, calling out to a lady in a loud voice that her son had been foully murdered by his enemies. Anthony, who easily discovered who the messenger was, commanded silence by a motion of his hand, and, after consoling the lady by telling her that her son was never in better health in his life and that she would shortly see him, added that the supposed messenger was no other than the evil one, who had only come in the hopes of disturbing the sermon and marring its effects. This proved perfectly true, as the pretended messenger at once vanished. The saintly preacher then availed himself of the opportunity thus presented to him to warn his hearers against the artifices of the evil one.

One day after his sermon, as the saint was hurrying back to his monastery, in order to avoid the applause of the multitude, he was stopped by a man carrying in his arms a little girl, both of whose feet were paralyzed, so that it was impossible for her to walk. Besides this she suffered from epileptic fits of extraordinary violence. The unhappy father, full of confidence in the saint, determined to ask his assistance, and kneeling at his feet, holding the little one in his arms, implored him to bless her. Filled with pity for the unhappy parent, St. Anthony immediately did as requested. On his return home the poor man, certain his child was cured, placed her on the ground, making her stand, holding by the rail of a bench. Shortly afterward, when she began to take a few steps, he gave her a stick, but soon that was discarded, and Padovana, full of glee, was seen running about the room, perfectly cured. From that time she never suffered either from epilepsy or paralysis.

These wonderful cures were almost of daily occurrence, so that the same thing could have been said of the saint as of our Lord: "He went about doing good and curing all."

Another wonderful miracle has been handed down to posterity. Whilst preaching on Easter Sunday in the cathedral at Montpellier the saint suddenly remembered he had to sing the Alleluia at the convent Mass. He paused for an instant and was silent, as if trying to get breath. But in reality he was singing the Alleluia in his own monastery, after which he resumed his sermon. Such occurrences naturally caused St. Anthony to be held in great veneration by everybody.



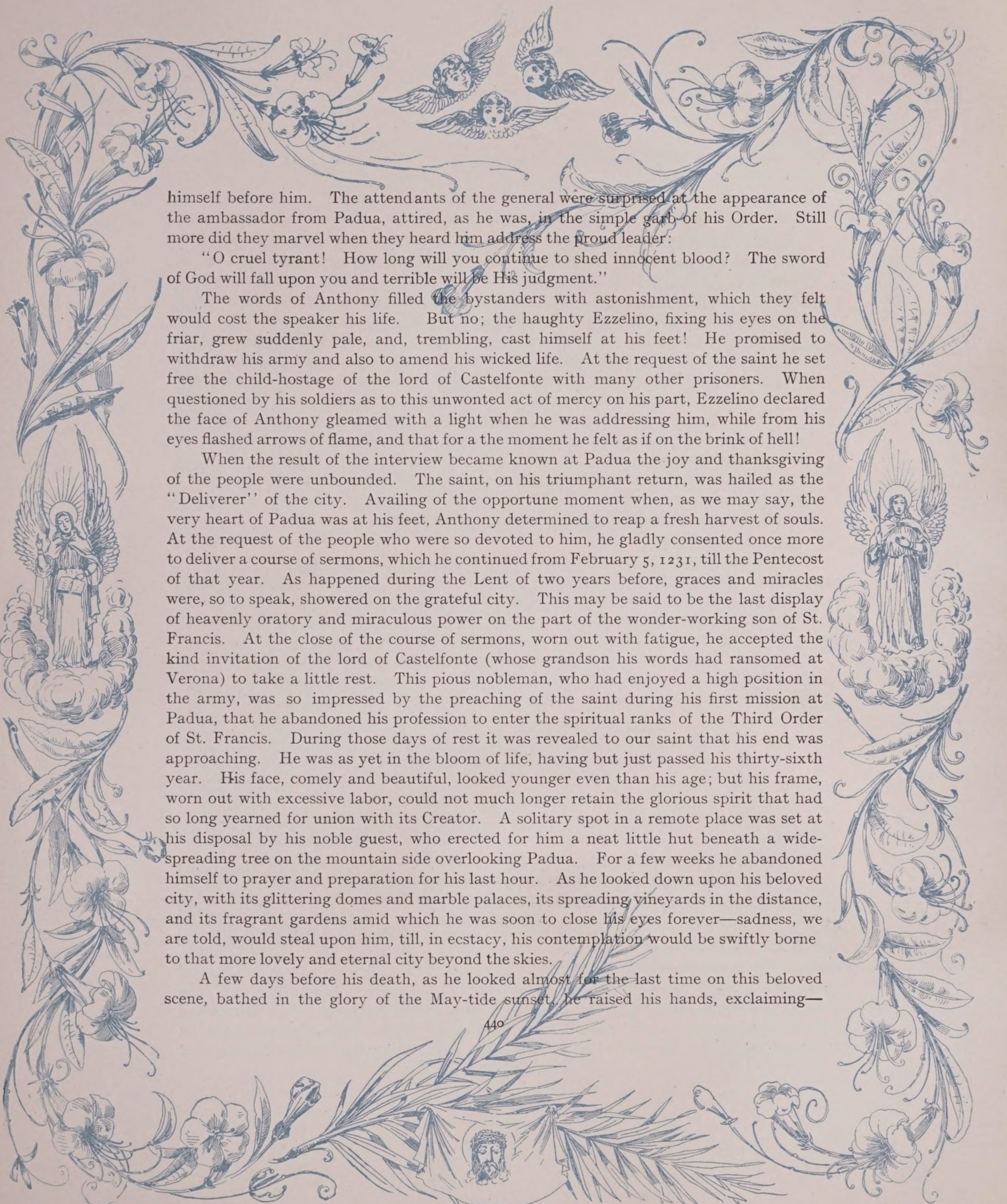
Another extraordinary occurrence took place at Bourges, in France, the representation of which was long to be seen carved on one of the portals of the cathedral.

Owing to the vast crowds who wanted to hear the saint preach, it was found impossible for any of the churches or squares within the city to contain them. It was therefore decided to hire a large field outside the city walls, and the people, headed by the canons and clergy, walked in procession to the place. Fortunately it was summer. When St. Anthony began his first sermon the weather was magnificent, but suddenly the sky became overcast, a high wind began to blow, dark clouds were seen floating in the air, and distant peals of thunder were heard. The immense crowd became alarmed and began to think of seeking shelter, when the saint, noticing the movement, quietly said to them: "Do not be frightened, remain in your places; not one drop of rain will touch you." Full of confidence in his words not one left, and St. Anthony continued his sermon in the midst of a most terrific hail and thunder-storm, and neither the saint nor his vast congregation received one drop of rain. Even the ground on which they stood was perfectly dry, just in the same manner as when ages before the Israelites passed through the waters of the Red Sea.

At the sight of the miracle a hymn of praise and thanksgiving to that God whom the rain and winds obey burst forth from the lips of all those present, who were also filled with still greater respect and veneration toward one whom God so highly favored.

Visiting Brescia, Milan, Verassa, and other cities, our saint ended his missionary journey in May, 1230. On the 25th of that month he had the happiness of witnessing the solemn translation of the relics of St. Francis to the new basilica, raised for their reception, at Assisi. The solemnities being concluded, a chapter was held, in which many important questions were discussed relative to the full, future development of the seraphic institute. On this occasion Anthony besought the Minister-General to relieve him of every office of administration that he might devote himself exclusively to preaching. His request was not only granted, but also, the saint was permitted to select his place of future residence. He chose Padua. The announcement was, we need hardly say, the cause of intense delight to the citizens of the favored city. In the autumn of that year he returned and was received with unbounded joy and reverence by the Bishop, clergy and people.

Scarcely had the saint taken up his abode in Padua when a dire calamity threatened to befall the city. The northern provinces of Italy had been invaded by the arms of the German Emperor, Frederick II, under the command of his son-in-law, Ezzelino, a man of bloodthirsty and merciless disposition. Brescia, Vicenza and Verona fell into his hands and were delivered up to massacre and pillage. Marching on in the direction of Padua, the invaders attacked Castelforte, and having invested it, carried off several hostages—amongst them the grandson of the lord of the place. Filled with terror, the citizens of the threatened city besought the intercession of Anthony, whose miraculous aid they had reason to implore now more than ever. Without a moment's hesitation the saint set out for Verona, where Ezzelino was then staying, and fearlessly presented



himself before him. The attendants of the general were surprised at the appearance of the ambassador from Padua, attired, as he was, in the simple garb of his Order. Still more did they marvel when they heard him address the proud leader:

"O cruel tyrant! How long will you continue to shed innocent blood? The sword of God will fall upon you and terrible will be His judgment."

The words of Anthony filled the bystanders with astonishment, which they felt would cost the speaker his life. But no; the haughty Ezzelino, fixing his eyes on the friar, grew suddenly pale, and, trembling, cast himself at his feet! He promised to withdraw his army and also to amend his wicked life. At the request of the saint he set free the child-hostage of the lord of Castelfonte with many other prisoners. When questioned by his soldiers as to this unwonted act of mercy on his part, Ezzelino declared the face of Anthony gleamed with a light when he was addressing him, while from his eyes flashed arrows of flame, and that for a the moment he felt as if on the brink of hell!

When the result of the interview became known at Padua the joy and thanksgiving of the people were unbounded. The saint, on his triumphant return, was hailed as the "Deliverer" of the city. Availing of the opportune moment when, as we may say, the very heart of Padua was at his feet, Anthony determined to reap a fresh harvest of souls. At the request of the people who were so devoted to him, he gladly consented once more to deliver a course of sermons, which he continued from February 5, 1231, till the Pentecost of that year. As happened during the Lent of two years before, graces and miracles were, so to speak, showered on the grateful city. This may be said to be the last display of heavenly oratory and miraculous power on the part of the wonder-working son of St. Francis. At the close of the course of sermons, worn out with fatigue, he accepted the kind invitation of the lord of Castelfonte (whose grandson his words had ransomed at Verona) to take a little rest. This pious nobleman, who had enjoyed a high position in the army, was so impressed by the preaching of the saint during his first mission at Padua, that he abandoned his profession to enter the spiritual ranks of the Third Order of St. Francis. During those days of rest it was revealed to our saint that his end was approaching. He was as yet in the bloom of life, having but just passed his thirty-sixth year. His face, comely and beautiful, looked younger even than his age; but his frame, worn out with excessive labor, could not much longer retain the glorious spirit that had so long yearned for union with its Creator. A solitary spot in a remote place was set at his disposal by his noble guest, who erected for him a neat little hut beneath a wide-spreading tree on the mountain side overlooking Padua. For a few weeks he abandoned himself to prayer and preparation for his last hour. As he looked down upon his beloved city, with its glittering domes and marble palaces, its spreading vineyards in the distance, and its fragrant gardens amid which he was soon to close his eyes forever—sadness, we are told, would steal upon him, till, in ecstasy, his contemplation would be swiftly borne to that more lovely and eternal city beyond the skies.

A few days before his death, as he looked almost for the last time on this beloved scene, bathed in the glory of the May-tide sunset, he raised his hands, exclaiming—

"Blessed be thou, O Padua! for the beauty of thy site! Blessed be thou for the wealth of thy fields! Blessed be thou for the honor with which heaven will crown thee!" Wishing to breathe his last in the convent of the city, he was borne in the arms of his companions from his cell; and as he grew weaker on the journey, he was advised to rest at the Hospice of the Poor Clares just outside the gates. For a little time his strength revived, when he besought his brethren to administer to him the last rites of the Church. Then a momentary brightness, we are told, came upon him, and in a clear voice he sang his favorite hymn, "O! Gloriosa Domina," with unfaltering accents, to the end. The flame of life soon began to flicker, and in ecstasy, fixing his eyes on heaven, the saint exclaimed, "I behold my God," and calmly expired, Friday, June 13, 1231.

On the following Tuesday after his death his coffin was borne by the burghers and members of the University of Padua, followed by the Bishops, clergy, and brethren of St. Francis, to the Church of St. Mary in the city. The procession was the occasion of many miracles. Those afflicted with infirmities of every kind were restored by touching the coffin of the saint.

His tomb almost immediately became a centre of pilgrimages from every part of Italy, and so many favors were wrought through his intercession that a petition was presented for his canonization by the Bishop of Padua. Eleven months after Anthony's death, on Whit-Sunday, May 30, 1232, the Sovereign Pontiff pronounced the decree enrolling him among the saints of the Church.

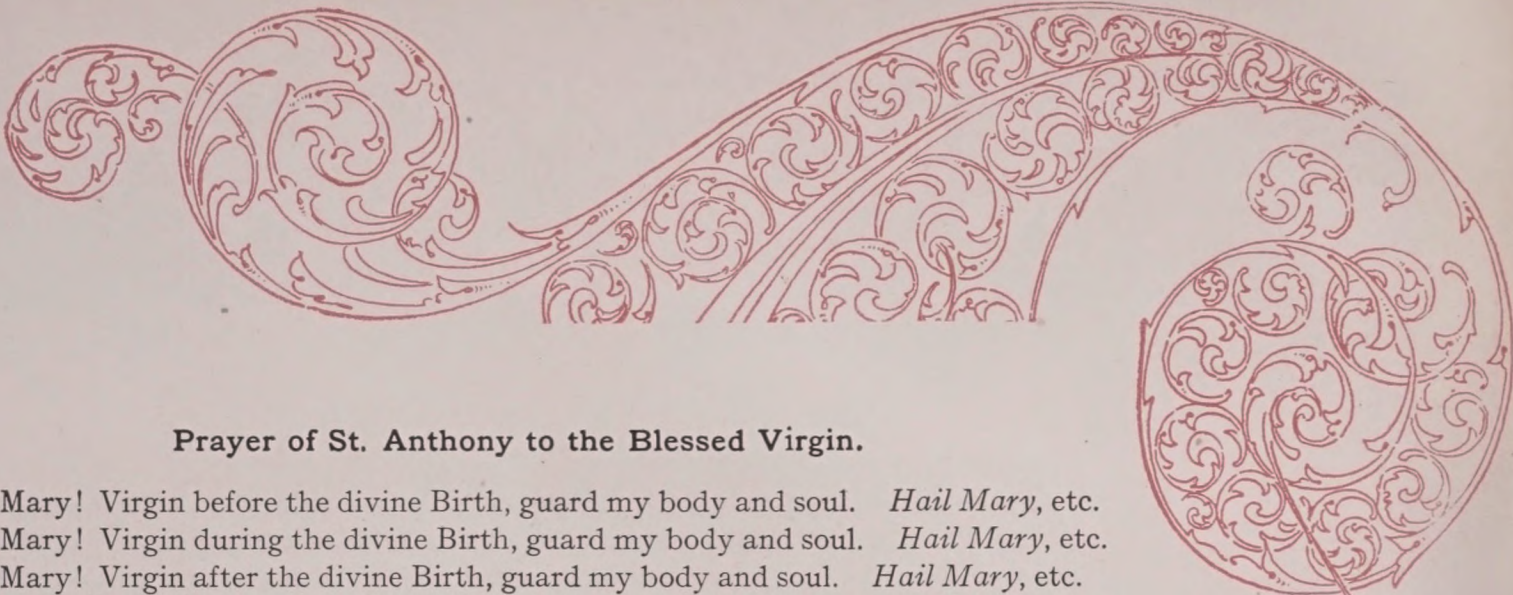
A more glorious day Padua had not seen before, nor has it witnessed since, and among the miracles with which Heaven testified its rejoicings, it is told that in Anthony's native city of Lisbon, far away, the bells of every church pealed out their gladness, unswung by human hands!

We have finished the task assigned to us by condensing in these few leaves the history of a life which, were our pen to yield to the wishes of our heart, would run into endless pages.

May those of our readers to whom the name of St. Anthony has hitherto been familiar as "the finder of lost treasures" come oftener to his shrines in quest of treasures incomparably more precious than earthly things—graces neglected, and oftentimes lost, on the devious road of life.

Prayer to the Infant Jesus in the Arms of St. Anthony.

O sweet infant Jesus! Thou best and only hope of afflicted souls, I prostrate myself at Thy Feet, and beseech Thee, through the immeasurable love and grace with which Thou didst visit Thy blessed servant, St. Anthony, when Thou didst comfort and embrace him, to come to me at his intercession, and let me taste how sweet Thy presence is in the souls that trust in Thee. Amen.



Prayer of St. Anthony to the Blessed Virgin.

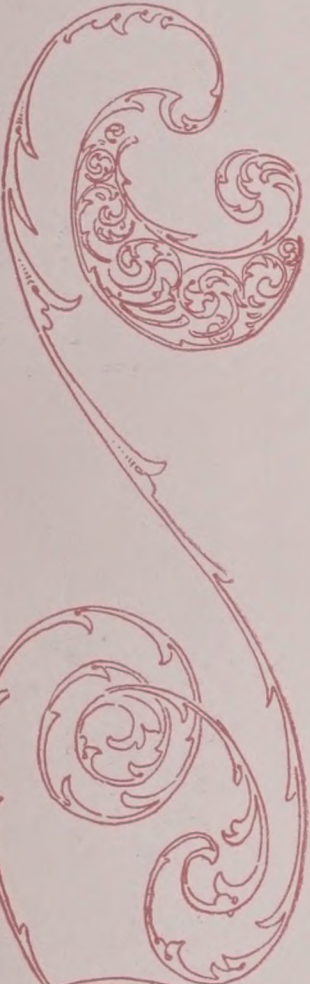
O Mary! Virgin before the divine Birth, guard my body and soul. *Hail Mary, etc.*

O Mary! Virgin during the divine Birth, guard my body and soul. *Hail Mary, etc.*

O Mary! Virgin after the divine Birth, guard my body and soul. *Hail Mary, etc.*

(Indulgence: One hundred days. Sacred Congregation, 1895.)

Novena to St. Anthony.



We salute thee, St. Anthony, lily of purity, ornament and glory of Christianity. We salute thee, great Saint, cherub in wisdom, and seraph of divine love. We rejoice at the favors God has so liberally bestowed on thee. In humility and confidence we entreat thee to help us, for we know that God has given thee charity and piety as well as power. Then, behold our distress, our anxiety, our fears concerning We ask it of thee by the love thou didst feel for the divine Child, when He loaded thee with caresses. Tell Him of our wants. Remember thy rapture when thou didst clasp Him to thy heart, when thou didst press thy cheek to His, and didst listen to His divine whispers. One sigh from thee whom He honors will crown our success, and fill us with joy. Think of this and hear our prayer. Obtain for us all that we desire, and we will publish thy greatness, thereby to glorify Him, by whom thou wert so highly favored. Amen.

St. Anthony, loved and honored by the divine Child, Jesus, obtain what we ask of thee.

St. Anthony, powerful in word and work, obtain what we ask of thee.

St. Anthony, attentive to those who invoke thee, obtain what we ask of thee.

Prayer to St. Anthony for the Recovery of Lost Graces.

O great and faithful friend of the Lord! who, by the great purity of thy heart, didst merit to see and converse with Him even in this life, thou to whom He has granted, according to the firm belief of the faithful, the gift of recovering for those who invoke thee the precious gifts which they had lost, obtain for us (or for N.) by thy prayers and merits, all the holy friendship and union with God which we should have if we had always been faithful to Him. Amen.

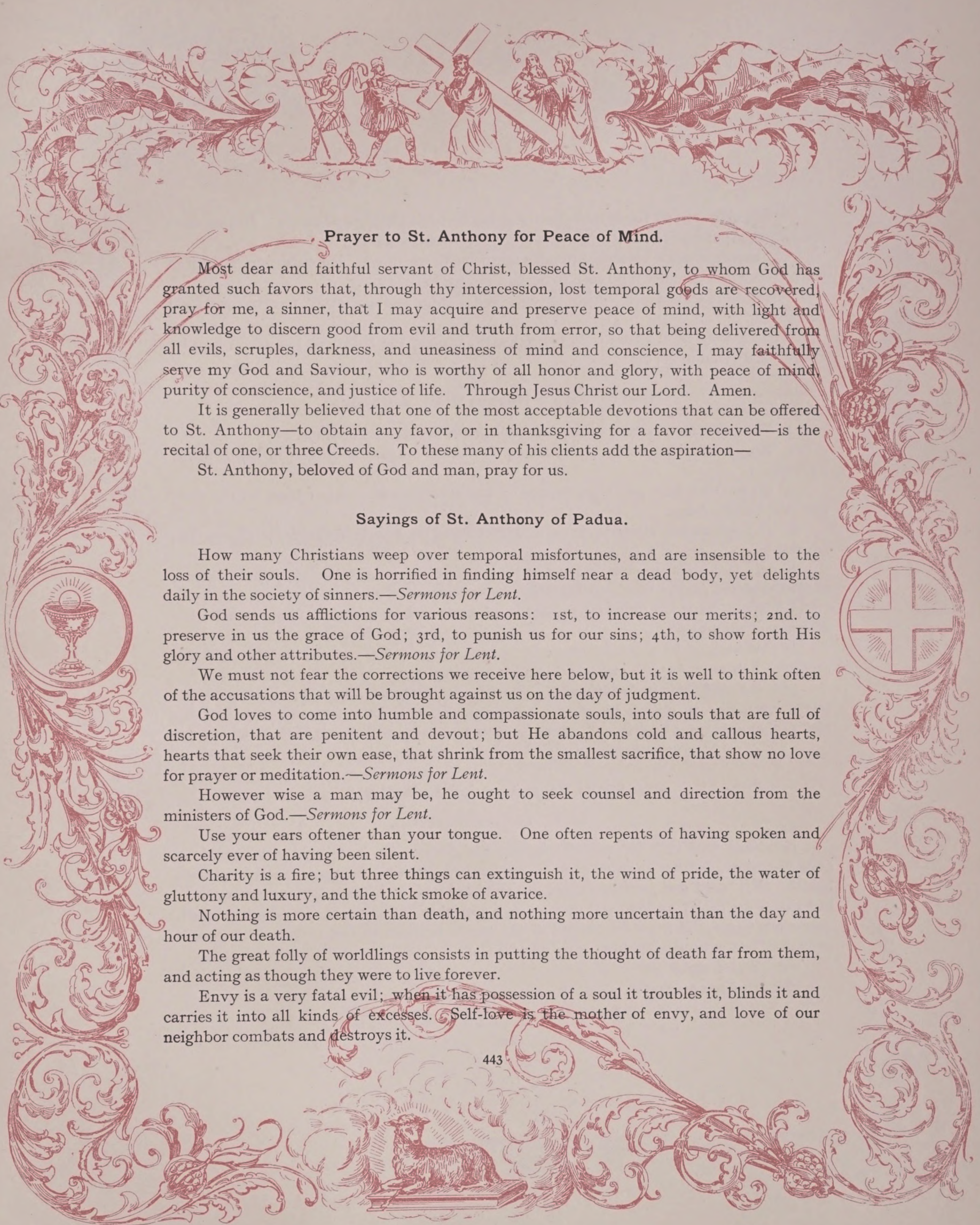
ASPIRATION.

St. Anthony, obtain for N. N. the virtue of which (he or she) has lost, and the grace of true repentance.

St. Anthony's Blessing.

"Behold the Cross of the Lord! Fly, ye powers of darkness, the Lion of the tribe of Juda, the Root of David, has conquered. Alleluia!"

One hundred days' indulgence once a day. Leo XIII. 21st May, 1892.



Prayer to St. Anthony for Peace of Mind.

Most dear and faithful servant of Christ, blessed St. Anthony, to whom God has granted such favors that, through thy intercession, lost temporal goods are recovered, pray for me, a sinner, that I may acquire and preserve peace of mind, with light and knowledge to discern good from evil and truth from error, so that being delivered from all evils, scruples, darkness, and uneasiness of mind and conscience, I may faithfully serve my God and Saviour, who is worthy of all honor and glory, with peace of mind, purity of conscience, and justice of life. Through Jesus Christ our Lord. Amen.

It is generally believed that one of the most acceptable devotions that can be offered to St. Anthony—to obtain any favor, or in thanksgiving for a favor received—is the recital of one, or three Creeds. To these many of his clients add the aspiration—

St. Anthony, beloved of God and man, pray for us.

Sayings of St. Anthony of Padua.

How many Christians weep over temporal misfortunes, and are insensible to the loss of their souls. One is horrified in finding himself near a dead body, yet delights daily in the society of sinners.—*Sermons for Lent.*

God sends us afflictions for various reasons: 1st, to increase our merits; 2nd, to preserve in us the grace of God; 3rd, to punish us for our sins; 4th, to show forth His glory and other attributes.—*Sermons for Lent.*

We must not fear the corrections we receive here below, but it is well to think often of the accusations that will be brought against us on the day of judgment.

God loves to come into humble and compassionate souls, into souls that are full of discretion, that are penitent and devout; but He abandons cold and callous hearts, hearts that seek their own ease, that shrink from the smallest sacrifice, that show no love for prayer or meditation.—*Sermons for Lent.*

However wise a man may be, he ought to seek counsel and direction from the ministers of God.—*Sermons for Lent.*

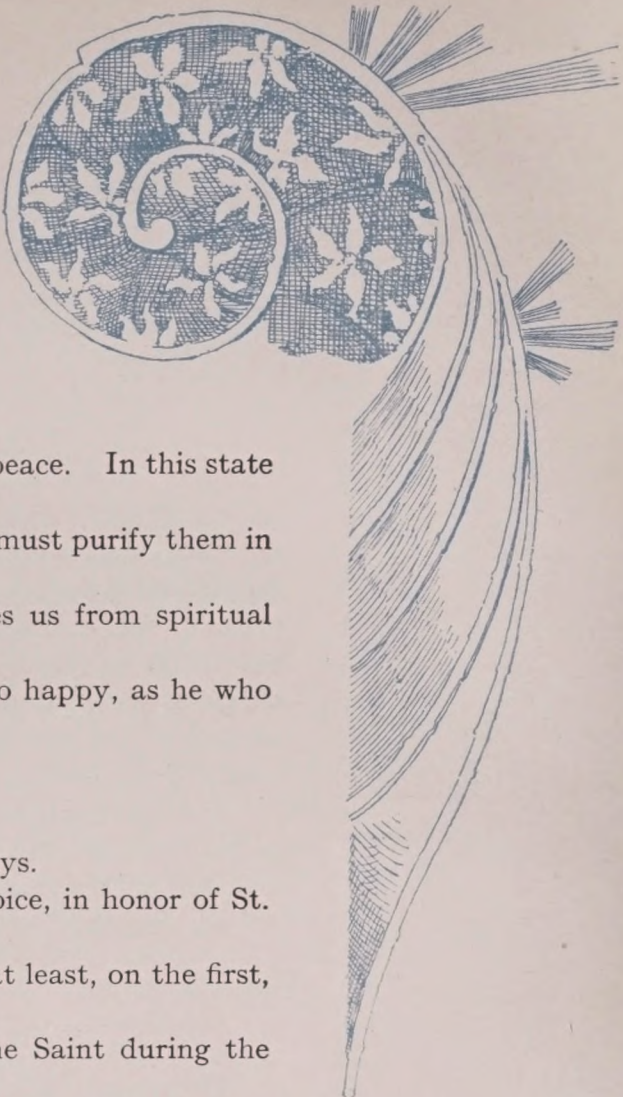
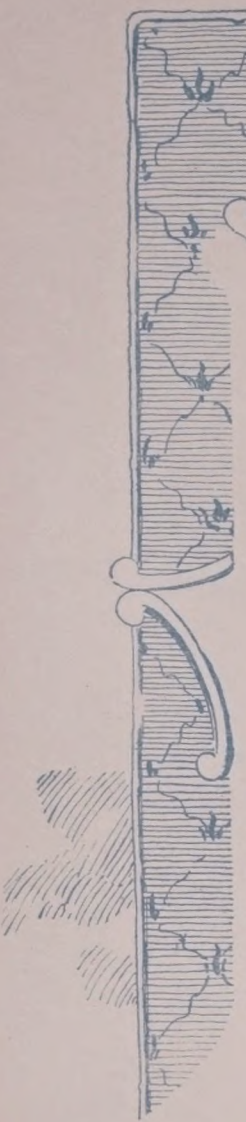
Use your ears oftener than your tongue. One often repents of having spoken and scarcely ever of having been silent.

Charity is a fire; but three things can extinguish it, the wind of pride, the water of gluttony and luxury, and the thick smoke of avarice.

Nothing is more certain than death, and nothing more uncertain than the day and hour of our death.

The great folly of worldlings consists in putting the thought of death far from them, and acting as though they were to live forever.

Envy is a very fatal evil; when it has possession of a soul it troubles it, blinds it and carries it into all kinds of excesses. Self-love is the mother of envy, and love of our neighbor combats and destroys it.



When man follows the inspirations of grace he finds liberty and peace. In this state we may say that fear renders him free and that love enslaves him.

The sinner uses all his senses to offer sacrifices to the devil. He must purify them in the bitterness of penance if he wish to be restored to God's favor.

Penance is the myrrh which uproots bad habits and preserves us from spiritual corruption.

None among the blessed is so blessed, none among the happy so happy, as he who always bears God in his heart.

How to make a Novena to St. Anthony.

1. Visit an altar or shrine of the Saint on nine consecutive Tuesdays.
2. Recite the Miraculous "Responsory" or other prayers at choice, in honor of St. Anthony.
3. Go to Confession and Communion on the nine Tuesdays, or, at least, on the first, fifth and last Tuesday.
4. If your means allow it, have a Mass offered in honor of the Saint during the Novena.

Should you prefer to make a Novena of nine continuous days, like any other Novena, recite the above prayer, receiving the Sacraments on the first and last days.

When you have lost anything recite the miraculous Responsory, or the prayer for the recovery of things lost.

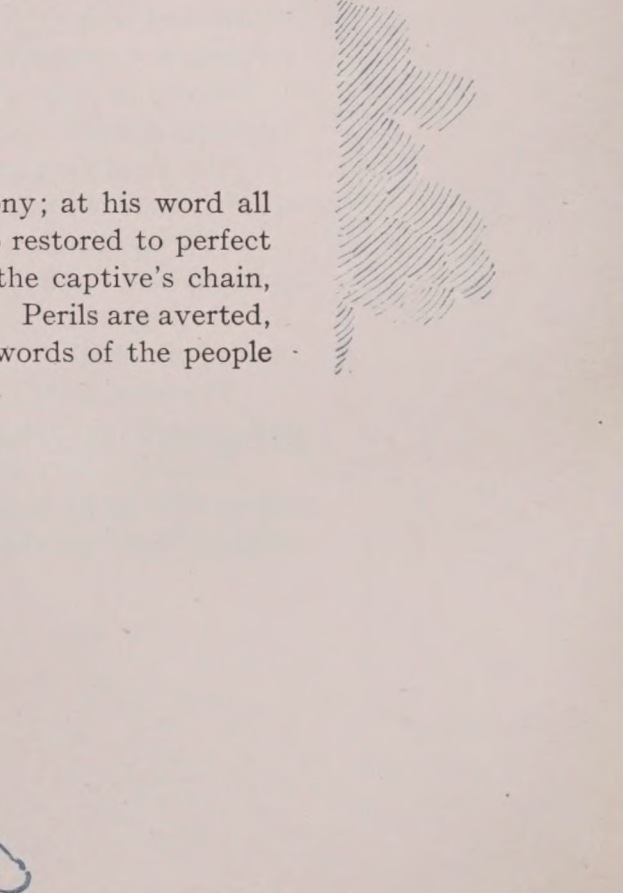
If you wish to be a special client of St. Anthony, observe every Tuesday and the month of February, in his honor; and join his Association.

It is generally believed that one of the most acceptable devotions that can be offered to St. Anthony—to obtain any favor, or in thanksgiving for a favor received—is the recital of one, or three Creeds. To these many of his clients add the aspiration—

St. Anthony, beloved of God and man, pray for us.

Miraculous Responsory of St. Anthony.

BY ST. BONAVENTURE,



Let those who seek for miracles invoke the glorious St. Anthony; at his word all evils disappear, death and error, demons and leprosy; the sick rise up restored to perfect health. His word and presence calm the troubled sea, and break the captive's chain, lost things are found, and old and young never appeal to him in vain. Perils are averted, necessities cease. If proof be needed of the truth, hearken to the words of the people of Padua, eye-witnesses of these wondrous deeds.

100 days Indulgence.

Plenary once a month.

Lead, Kindly Light

Faith and Private Judgment

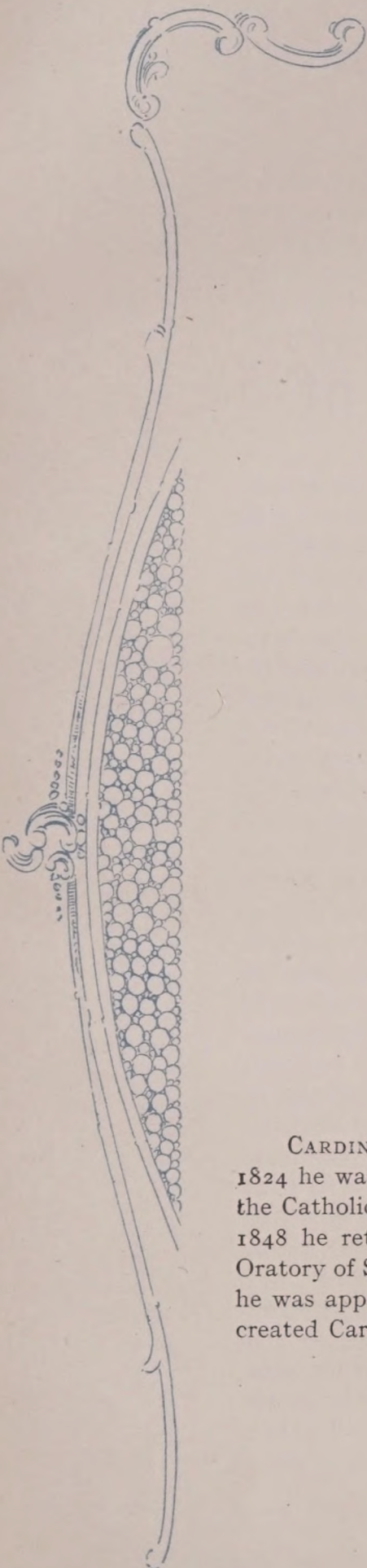
Faith and Doubt

God's Will the End of Life

BY

CARDINAL JOHN HENRY NEWMAN

445



Lead, Kindly Light.

(Written by Cardinal Newman before he became a Catholic.)

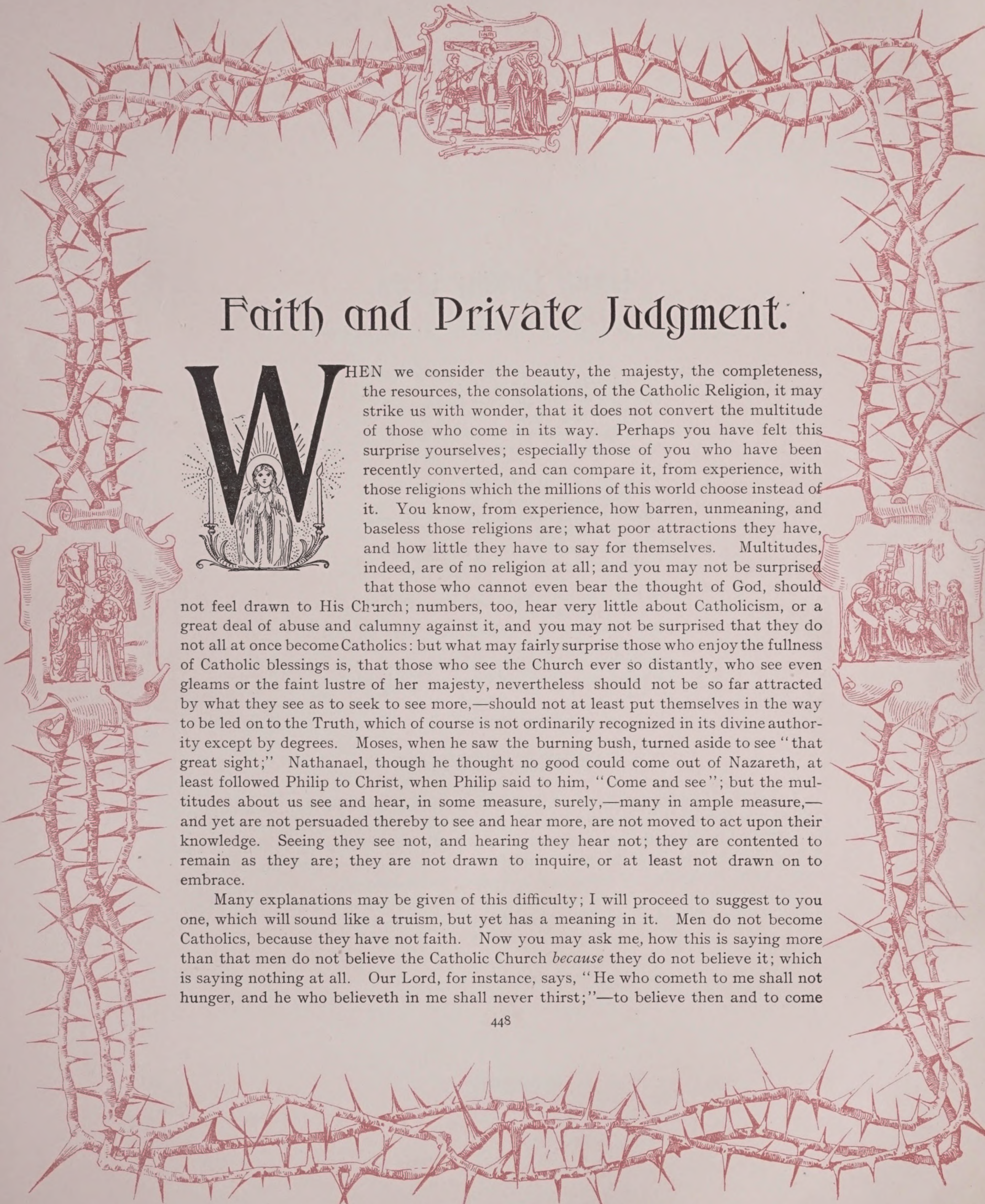
LEAD, kindly Light, amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see the path; but now
Lead Thou me on.
I loved the garish day; and, spite of fears,
Pride ruled my will; remember not passed years.

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

CARDINAL NEWMAN.

CARDINAL JOHN HENRY NEWMAN, D. D., was born in London, in 1801. In the year 1824 he was ordained clergyman of the English Church. In 1845 he was admitted to the Catholic Church, and shortly afterwards ordained to the priesthood, in Rome. In 1848 he returned to England, and established a branch of the Congregation of the Oratory of St. Philip Neri, of which he subsequently became Superior. In the year 1852 he was appointed rector of the Catholic University established in Dublin, and in 1879 created Cardinal by Pope Leo XIII. His Eminence died in 1890.

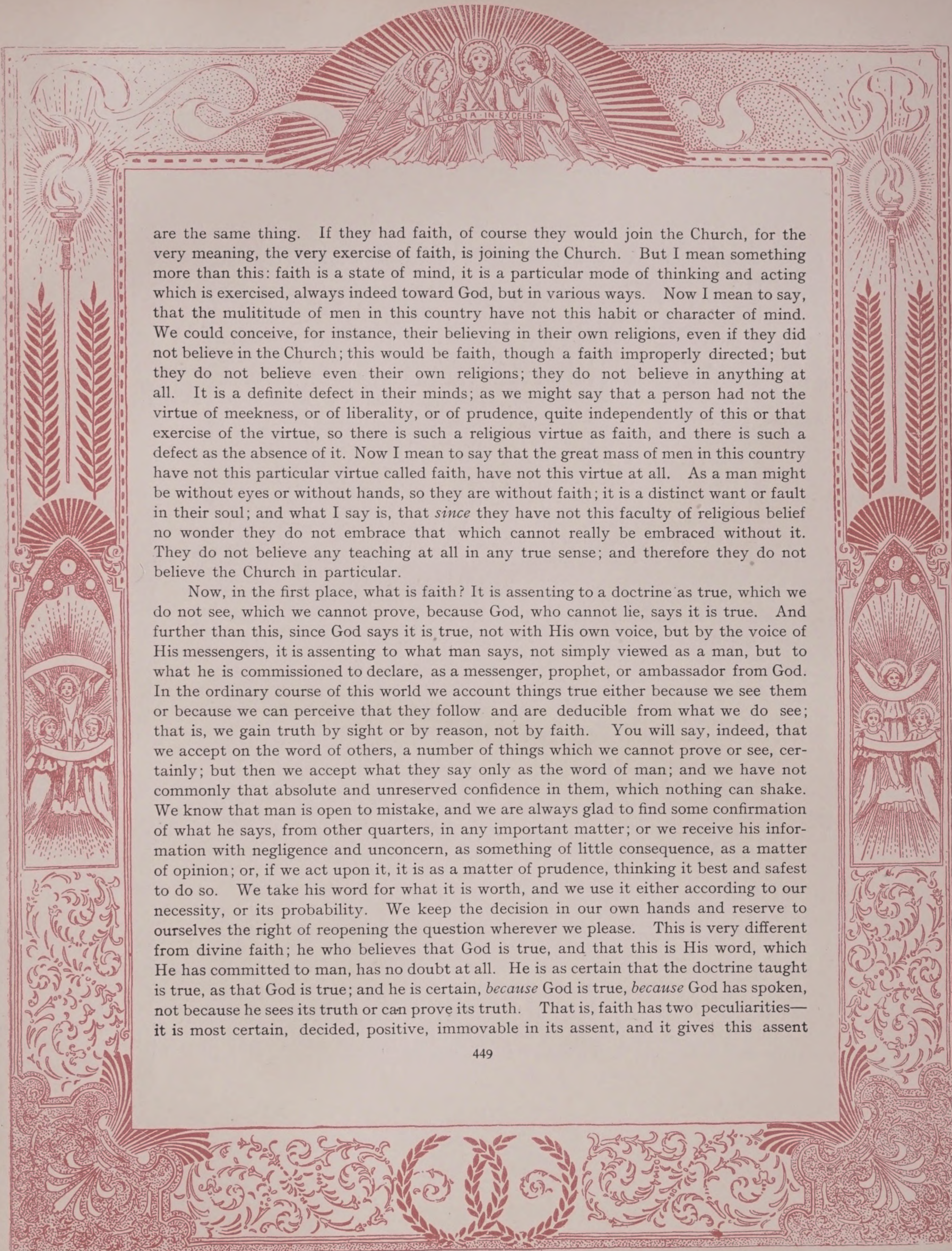


Faith and Private Judgment.



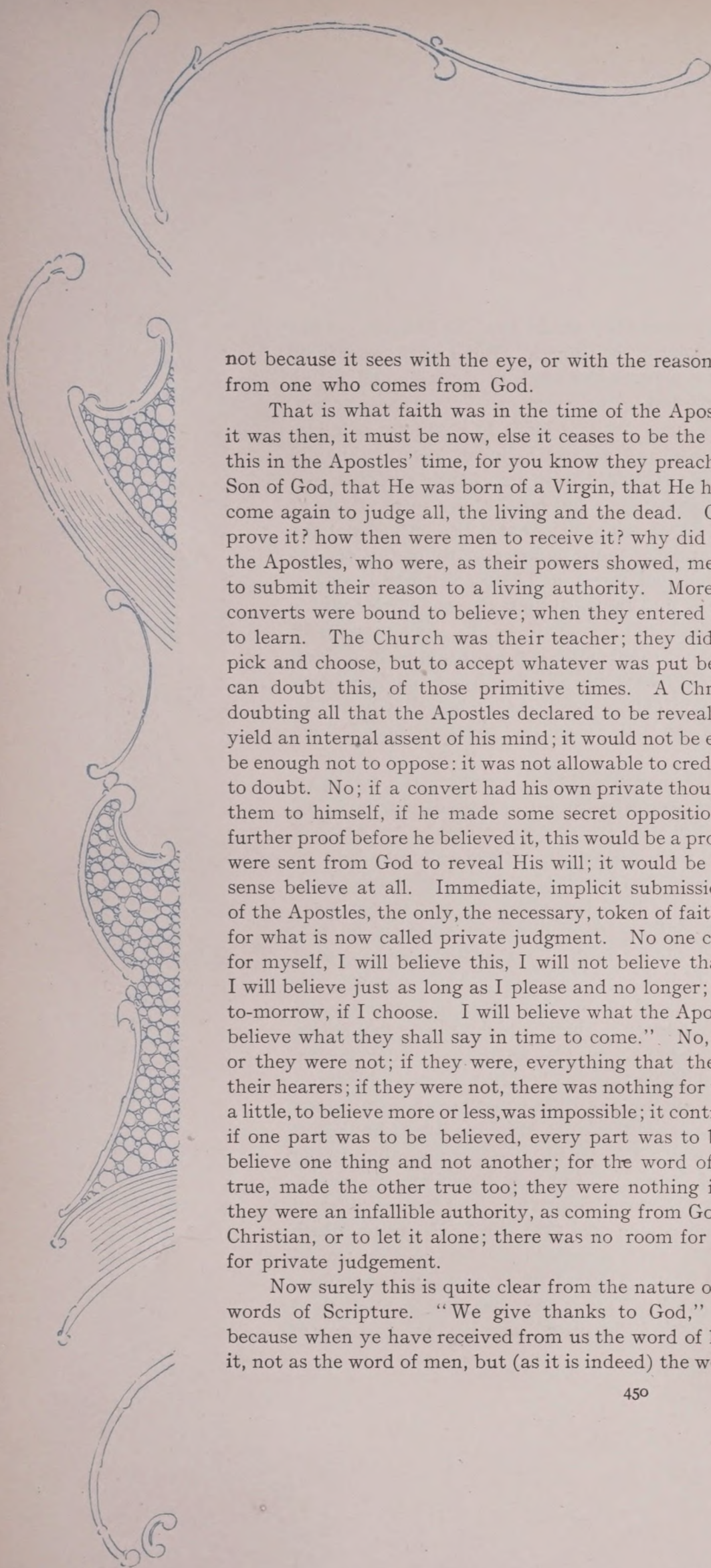
WHEN we consider the beauty, the majesty, the completeness, the resources, the consolations, of the Catholic Religion, it may strike us with wonder, that it does not convert the multitude of those who come in its way. Perhaps you have felt this surprise yourselves; especially those of you who have been recently converted, and can compare it, from experience, with those religions which the millions of this world choose instead of it. You know, from experience, how barren, unmeaning, and baseless those religions are; what poor attractions they have, and how little they have to say for themselves. Multitudes, indeed, are of no religion at all; and you may not be surprised that those who cannot even bear the thought of God, should not feel drawn to His Church; numbers, too, hear very little about Catholicism, or a great deal of abuse and calumny against it, and you may not be surprised that they do not all at once become Catholics: but what may fairly surprise those who enjoy the fullness of Catholic blessings is, that those who see the Church ever so distantly, who see even gleams or the faint lustre of her majesty, nevertheless should not be so far attracted by what they see as to seek to see more,—should not at least put themselves in the way to be led on to the Truth, which of course is not ordinarily recognized in its divine authority except by degrees. Moses, when he saw the burning bush, turned aside to see “that great sight;” Nathanael, though he thought no good could come out of Nazareth, at least followed Philip to Christ, when Philip said to him, “Come and see”; but the multitudes about us see and hear, in some measure, surely,—many in ample measure,—and yet are not persuaded thereby to see and hear more, are not moved to act upon their knowledge. Seeing they see not, and hearing they hear not; they are contented to remain as they are; they are not drawn to inquire, or at least not drawn on to embrace.

Many explanations may be given of this difficulty; I will proceed to suggest to you one, which will sound like a truism, but yet has a meaning in it. Men do not become Catholics, because they have not faith. Now you may ask me, how this is saying more than that men do not believe the Catholic Church *because* they do not believe it; which is saying nothing at all. Our Lord, for instance, says, “He who cometh to me shall not hunger, and he who believeth in me shall never thirst;”—to believe then and to come



are the same thing. If they had faith, of course they would join the Church, for the very meaning, the very exercise of faith, is joining the Church. But I mean something more than this: faith is a state of mind, it is a particular mode of thinking and acting which is exercised, always indeed toward God, but in various ways. Now I mean to say, that the multitude of men in this country have not this habit or character of mind. We could conceive, for instance, their believing in their own religions, even if they did not believe in the Church; this would be faith, though a faith improperly directed; but they do not believe even their own religions; they do not believe in anything at all. It is a definite defect in their minds; as we might say that a person had not the virtue of meekness, or of liberality, or of prudence, quite independently of this or that exercise of the virtue, so there is such a religious virtue as faith, and there is such a defect as the absence of it. Now I mean to say that the great mass of men in this country have not this particular virtue called faith, have not this virtue at all. As a man might be without eyes or without hands, so they are without faith; it is a distinct want or fault in their soul; and what I say is, that *since* they have not this faculty of religious belief no wonder they do not embrace that which cannot really be embraced without it. They do not believe any teaching at all in any true sense; and therefore they do not believe the Church in particular.

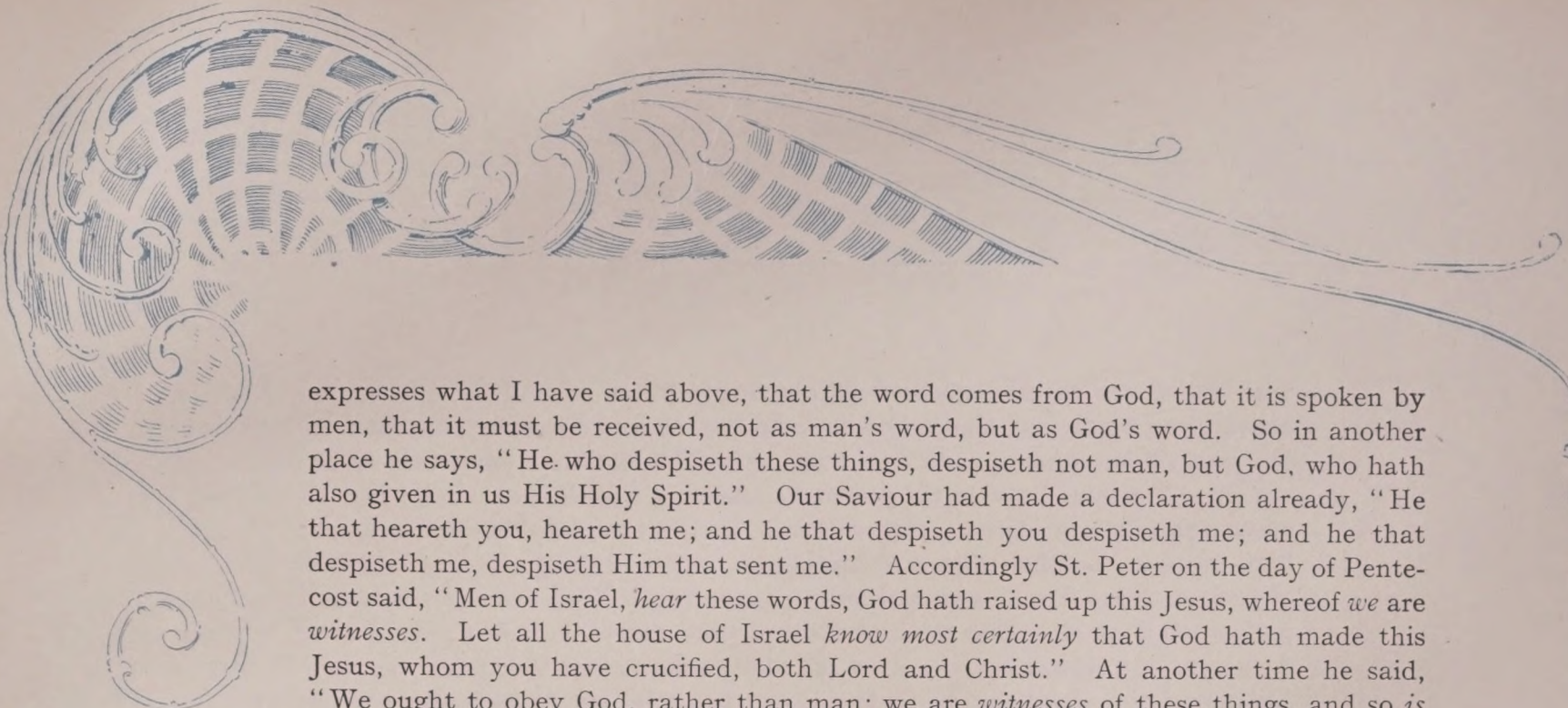
Now, in the first place, what is faith? It is assenting to a doctrine as true, which we do not see, which we cannot prove, because God, who cannot lie, says it is true. And further than this, since God says it is true, not with His own voice, but by the voice of His messengers, it is assenting to what man says, not simply viewed as a man, but to what he is commissioned to declare, as a messenger, prophet, or ambassador from God. In the ordinary course of this world we account things true either because we see them or because we can perceive that they follow and are deducible from what we do see; that is, we gain truth by sight or by reason, not by faith. You will say, indeed, that we accept on the word of others, a number of things which we cannot prove or see, certainly; but then we accept what they say only as the word of man; and we have not commonly that absolute and unreserved confidence in them, which nothing can shake. We know that man is open to mistake, and we are always glad to find some confirmation of what he says, from other quarters, in any important matter; or we receive his information with negligence and unconcern, as something of little consequence, as a matter of opinion; or, if we act upon it, it is as a matter of prudence, thinking it best and safest to do so. We take his word for what it is worth, and we use it either according to our necessity, or its probability. We keep the decision in our own hands and reserve to ourselves the right of reopening the question wherever we please. This is very different from divine faith; he who believes that God is true, and that this is His word, which He has committed to man, has no doubt at all. He is as certain that the doctrine taught is true, as that God is true; and he is certain, *because* God is true, *because* God has spoken, not because he sees its truth or can prove its truth. That is, faith has two peculiarities—it is most certain, decided, positive, immovable in its assent, and it gives this assent



not because it sees with the eye, or with the reason, but because it receives the tidings from one who comes from God.

That is what faith was in the time of the Apostles, as no one can deny; and what it was then, it must be now, else it ceases to be the same thing. I say, it certainly was this in the Apostles' time, for you know they preached to the world that Christ was the Son of God, that He was born of a Virgin, that He had ascended on high, that He would come again to judge all, the living and the dead. Could the world see all this? could it prove it? how then were men to receive it? why did so many embrace it? on the word of the Apostles, who were, as their powers showed, messengers from God. Men were told to submit their reason to a living authority. Moreover, whatever an Apostle said, his converts were bound to believe; when they entered the Church, they entered it in order to learn. The Church was their teacher; they did not come to argue, to examine, to pick and choose, but to accept whatever was put before them. No one doubts no one can doubt this, of those primitive times. A Christian was bound to take without doubting all that the Apostles declared to be revealed; if the Apostles spoke, he had to yield an internal assent of his mind; it would not be enough to keep silence, it would not be enough not to oppose: it was not allowable to credit in a measure, it was not allowable to doubt. No; if a convert had his own private thoughts of what was said, and only kept them to himself, if he made some secret opposition to the teaching, if he waited for further proof before he believed it, this would be a proof that he did not think the Apostles were sent from God to reveal His will; it would be a proof that he did not in any true sense believe at all. Immediate, implicit submission of the mind was, in the lifetime of the Apostles, the only, the necessary, token of faith; then there was no room whatever for what is now called private judgment. No one could say, "I will choose my religion for myself, I will believe this, I will not believe that; I will pledge myself to nothing; I will believe just as long as I please and no longer; what I believe to-day I will reject to-morrow, if I choose. I will believe what the Apostles have as yet said, but I will not believe what they shall say in time to come." No, either the Apostles were from God, or they were not; if they were, everything that they preached was to be believed by their hearers; if they were not, there was nothing for their hearers to believe. To believe a little, to believe more or less, was impossible; it contradicted the very notion of believing; if one part was to be believed, every part was to be believed; it was an absurdity to believe one thing and not another; for the word of the Apostles, which made the one true, made the other true too; they were nothing in themselves, they were all things, they were an infallible authority, as coming from God. The world had either to become Christian, or to let it alone; there was no room for private tastes and fancies, no room for private judgement.

Now surely this is quite clear from the nature of the case; but is also clear from the words of Scripture. "We give thanks to God," says St. Paul, "without ceasing, because when ye have received from us the word of hearing, which is of God, ye received it, not as the word of men, but (as it is indeed) the word of God." Here you see St. Paul



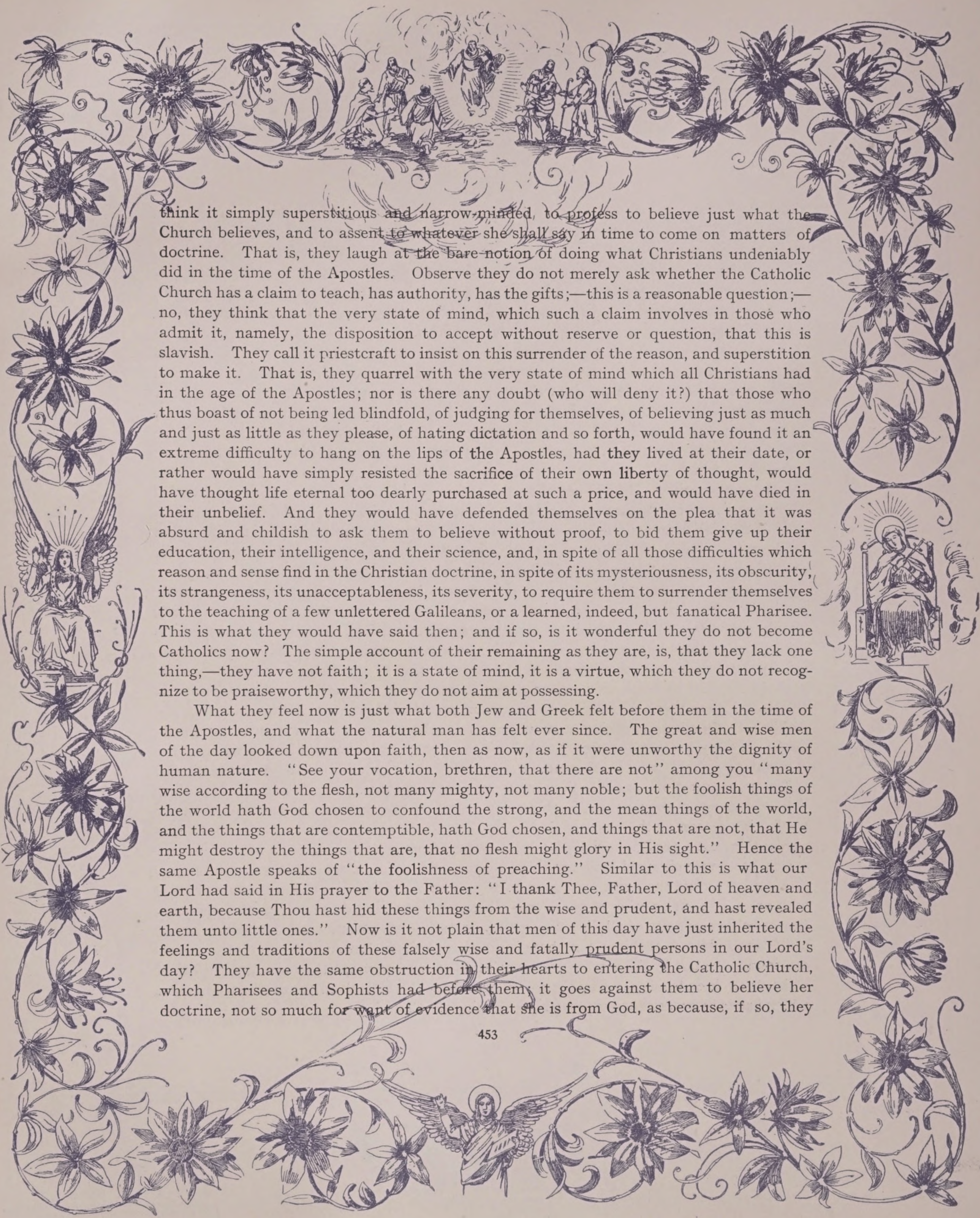
expresses what I have said above, that the word comes from God, that it is spoken by men, that it must be received, not as man's word, but as God's word. So in another place he says, "He who despiseth these things, despiseth not man, but God, who hath also given in us His Holy Spirit." Our Saviour had made a declaration already, "He that heareth you, heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth Him that sent me." Accordingly St. Peter on the day of Pentecost said, "Men of Israel, *hear* these words, God hath raised up this Jesus, whereof *we* are *witnesses*. Let all the house of Israel *know most certainly* that God hath made this Jesus, whom you have crucified, both Lord and Christ." At another time he said, "We ought to obey God, rather than man; we are *witnesses* of these things, and so is *the Holy Ghost*, whom God has given to all who obey Him." And again, "He commanded us to preach to the people, and to testify that it is He (Jesus) who hath been appointed by God to be the Judge of the living and the dead." And you know that the persistent declaration of the first preachers was, "Believe and thou shalt be saved" they do not say, "Prove our doctrine by your own reason," nor "wait till you see before you believe;" but, "believe without seeing and without proving, because our word is not our own, but God's word." Men might indeed use their reason in inquiring into the pretensions of the Apostles; they might inquire whether or not they did miracles; they might inquire whether they were predicted in the Old Testament as coming from God; but when they had ascertained this fairly in whatever way, they were to take all the Apostles said for granted without proof, they were to exercise their faith, they were to be saved by hearing. Hence, as you perhaps observed, St. Paul significantly calls the revealed doctrine "the word of hearing," in the passage I quoted; men came to hear, to accept, to obey, not to criticise what was said; and in accordance with this he asks elsewhere, "How shall they believe Him, whom they have not heard? and how shall they hear without a preacher? Faith cometh by hearing, and hearing by the word of Christ."

Now, consider, are not these two states or acts of mind quite distinct from each other;—to believe simply what a living authority tells you, and to take a book, such as Scripture, and to use it as you please, to master it, that is, to make yourself the master of it, to interpret it for yourself, and to admit just what you choose to see in it, and nothing more? Are not these two procedures distinct in this, that in the former you submit, in the latter you judge? At this moment I am not asking you which is the better, I am not asking whether this or that is practicable now, but are they not two ways of taking up a doctrine, and not one? is not submission quite contrary to judging? Now, is it not certain that faith in the time of the Apostles consisted in submitting? and is it not certain that it did not consist in judging for one's self? It is in vain to say that the man who judges from the Apostles' writings, does submit to those writings in the first instance, and therefore has faith in them; else why should he refer to them at all? There is, I repeat, an essential difference between the act of submitting to a living oracle, and to his written words; in the former case there is no appeal from the speaker, in the latter the final decision remains with the reader. Consider how different is the confidence

with which you report another's words in his presence and in his absence. If he be absent, you boldly say that he holds so and so, or said so and so; but let him come into the room in the midst of the conversation, and your tone is immediately changed. It is then, "I *think* I have heard you say something *like* this, or what I *took* to be this;" or you modify considerably the statement or the fact to which you originally pledged him, dropping one-half of it for safety-sake, or retrenching the most startling portions of it; and then after all you wait with some anxiety to see whether he will accept any portion of it at all. The same sort of process takes place in the case of the written document of a person now dead. I can fancy a man magisterially expounding St. Paul's Epistle to the Galatians or to the Ephesians, who would be better content with the writer's absence than his sudden appearance among us; lest the Apostle should take his own meaning out of his commentator's hands and explain it for himself. In a word, though he says he has faith in St. Paul's writings, he confessedly has no faith in St. Paul; and though he may speak much about truth as found in Scripture, he has no wish at all to be like one of these Christians whose names and deeds occur in it.

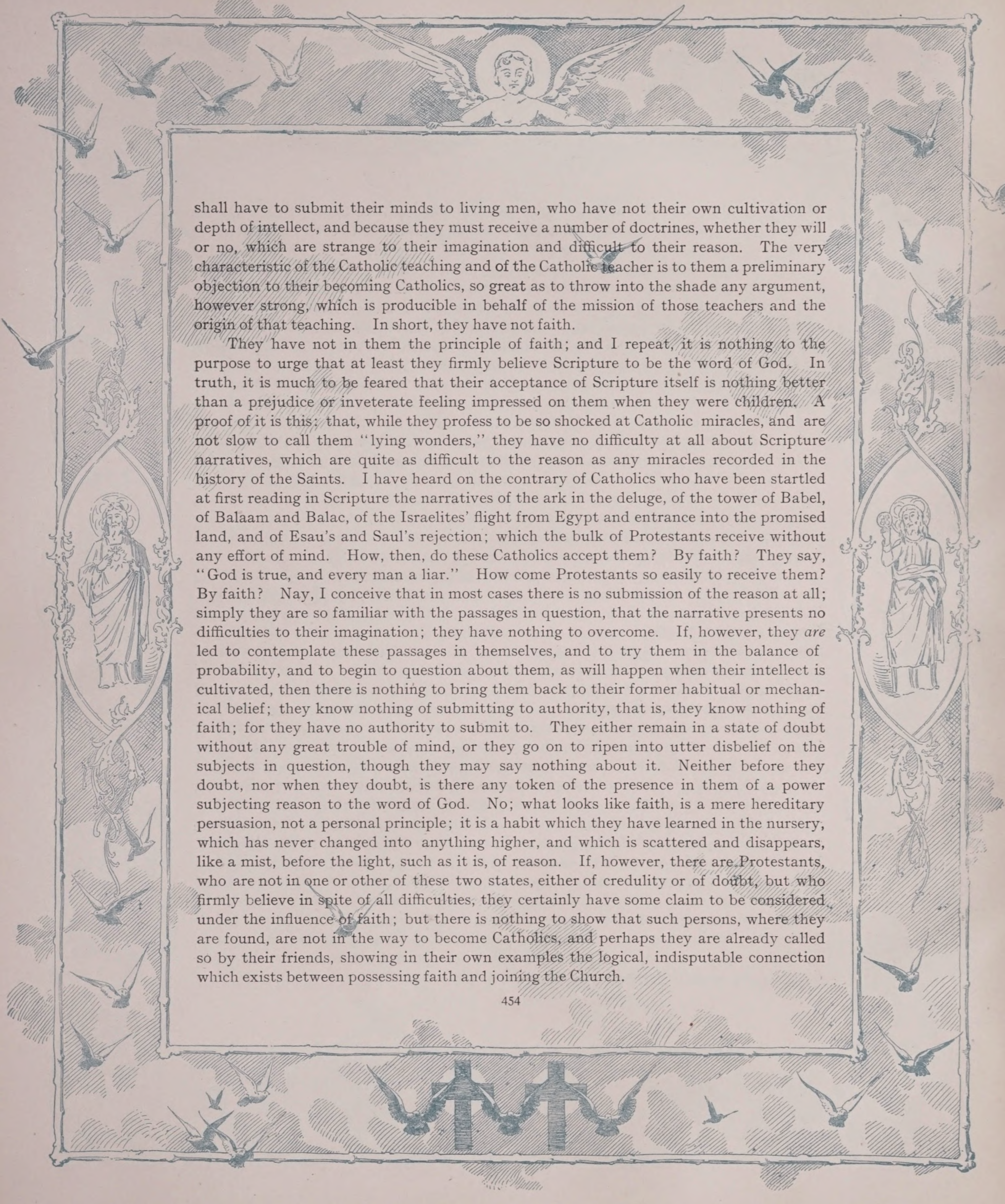
I think I may assume that this virtue, which was exercised by the first Christians, is not known at all among Protestants now; or at least if there are instances of it, it is exercised toward those, I mean their own teachers and divines, who expressly disclaim that they are fit objects of it, and who exhort their people to judge for themselves. Protestants, generally speaking, have not faith in the primitive meaning of that word; this is clear from what I have been saying, and here is a confirmation of it. If men believed now as they did in the times of the Apostles, they could not doubt nor change. No one can doubt whether a word spoken by God is to be believed, of course it is; whereas any one who is modest and humble, may easily be brought to doubt of his own inferences and deductions. Since men nowadays deduce from Scripture instead of believing a teacher, you may expect to see them waver about; they will feel the force of their own deductions more strongly at one time than at another, they will change their minds about them, or perhaps deny them altogether; whereas this cannot be, while a man has faith, that is, belief that what a preacher says to him comes from God. This is what St. Paul especially insists on, telling us that Apostles, prophets, evangelists, pastors, and teachers, are given us that "we may all attain to unity of faith," and, on the contrary, in order "that we be *not* as children tossed to and fro, and carried about by every gale of doctrine." Now, in matter of fact, do not men in this day change about in their religious opinions without any limit? Is not this, then, a proof that they have not that faith which the Apostles demanded of their converts? If they had faith, they would not change. Once believe that God has spoken, and you are sure He cannot unsay what He has already said; He cannot deceive; He cannot change; you have received it once for all; you will believe it ever.

Such is the only rational, consistent account of faith; but so far are Protestants from professing it, that they laugh at the very notion of it. They laugh at the notion itself of men pinning their faith (as they express themselves) upon Pope or Council; they



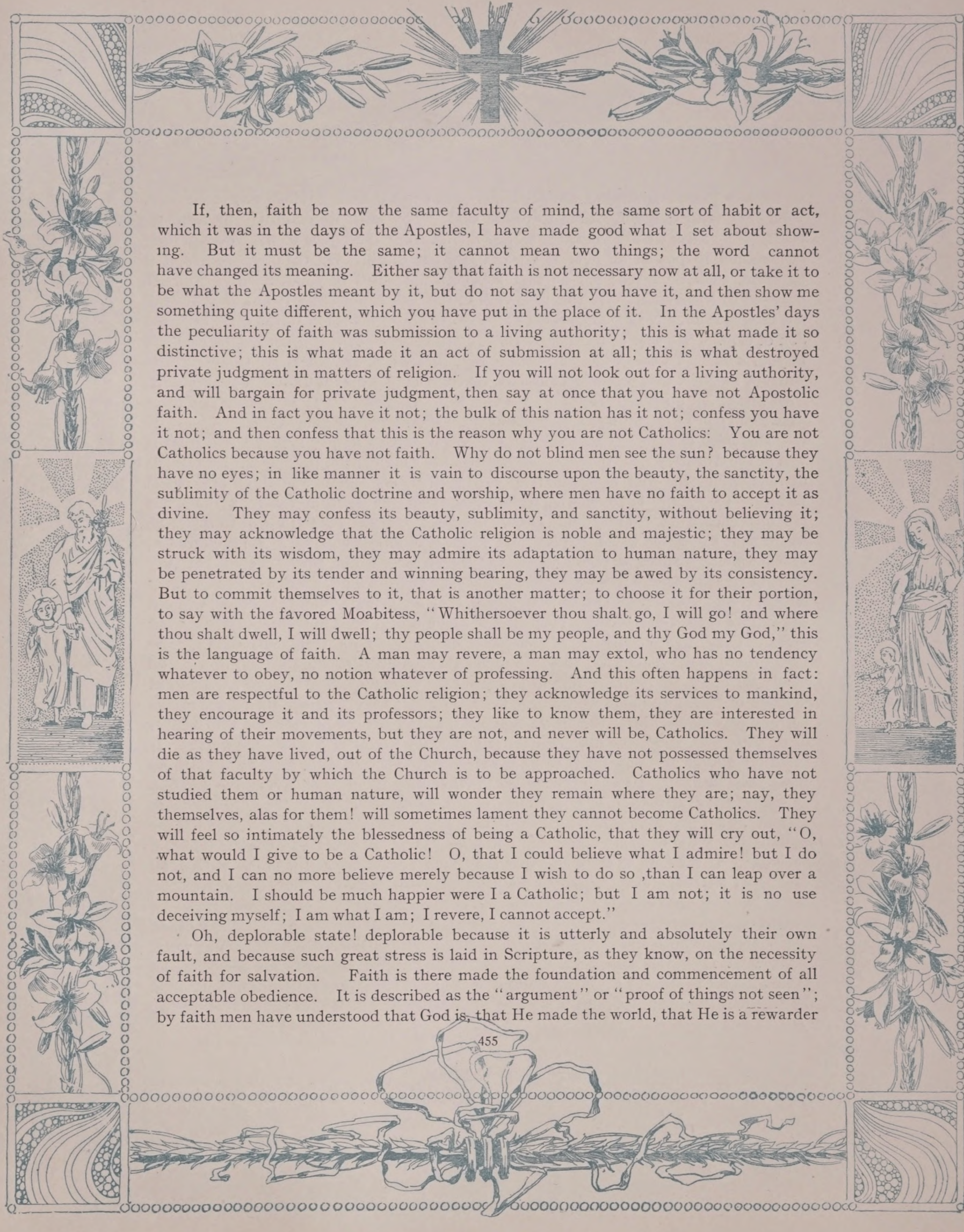
think it simply superstitious and narrow-minded, to profess to believe just what the Church believes, and to assent to whatever she shall say in time to come on matters of doctrine. That is, they laugh at the bare notion of doing what Christians undeniably did in the time of the Apostles. Observe they do not merely ask whether the Catholic Church has a claim to teach, has authority, has the gifts;—this is a reasonable question;—no, they think that the very state of mind, which such a claim involves in those who admit it, namely, the disposition to accept without reserve or question, that this is slavish. They call it priestcraft to insist on this surrender of the reason, and superstition to make it. That is, they quarrel with the very state of mind which all Christians had in the age of the Apostles; nor is there any doubt (who will deny it?) that those who thus boast of not being led blindfold, of judging for themselves, of believing just as much and just as little as they please, of hating dictation and so forth, would have found it an extreme difficulty to hang on the lips of the Apostles, had they lived at their date, or rather would have simply resisted the sacrifice of their own liberty of thought, would have thought life eternal too dearly purchased at such a price, and would have died in their unbelief. And they would have defended themselves on the plea that it was absurd and childish to ask them to believe without proof, to bid them give up their education, their intelligence, and their science, and, in spite of all those difficulties which reason and sense find in the Christian doctrine, in spite of its mysteriousness, its obscurity, its strangeness, its unacceptableness, its severity, to require them to surrender themselves to the teaching of a few unlettered Galileans, or a learned, indeed, but fanatical Pharisee. This is what they would have said then; and if so, is it wonderful they do not become Catholics now? The simple account of their remaining as they are, is, that they lack one thing,—they have not faith; it is a state of mind, it is a virtue, which they do not recognize to be praiseworthy, which they do not aim at possessing.

What they feel now is just what both Jew and Greek felt before them in the time of the Apostles, and what the natural man has felt ever since. The great and wise men of the day looked down upon faith, then as now, as if it were unworthy the dignity of human nature. "See your vocation, brethren, that there are not" among you "many wise according to the flesh, not many mighty, not many noble; but the foolish things of the world hath God chosen to confound the strong, and the mean things of the world, and the things that are contemptible, hath God chosen, and things that are not, that He might destroy the things that are, that no flesh might glory in His sight." Hence the same Apostle speaks of "the foolishness of preaching." Similar to this is what our Lord had said in His prayer to the Father: "I thank Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto little ones." Now is it not plain that men of this day have just inherited the feelings and traditions of these falsely wise and fatally prudent persons in our Lord's day? They have the same obstruction in their hearts to entering the Catholic Church, which Pharisees and Sophists had before them; it goes against them to believe her doctrine, not so much for want of evidence that she is from God, as because, if so, they



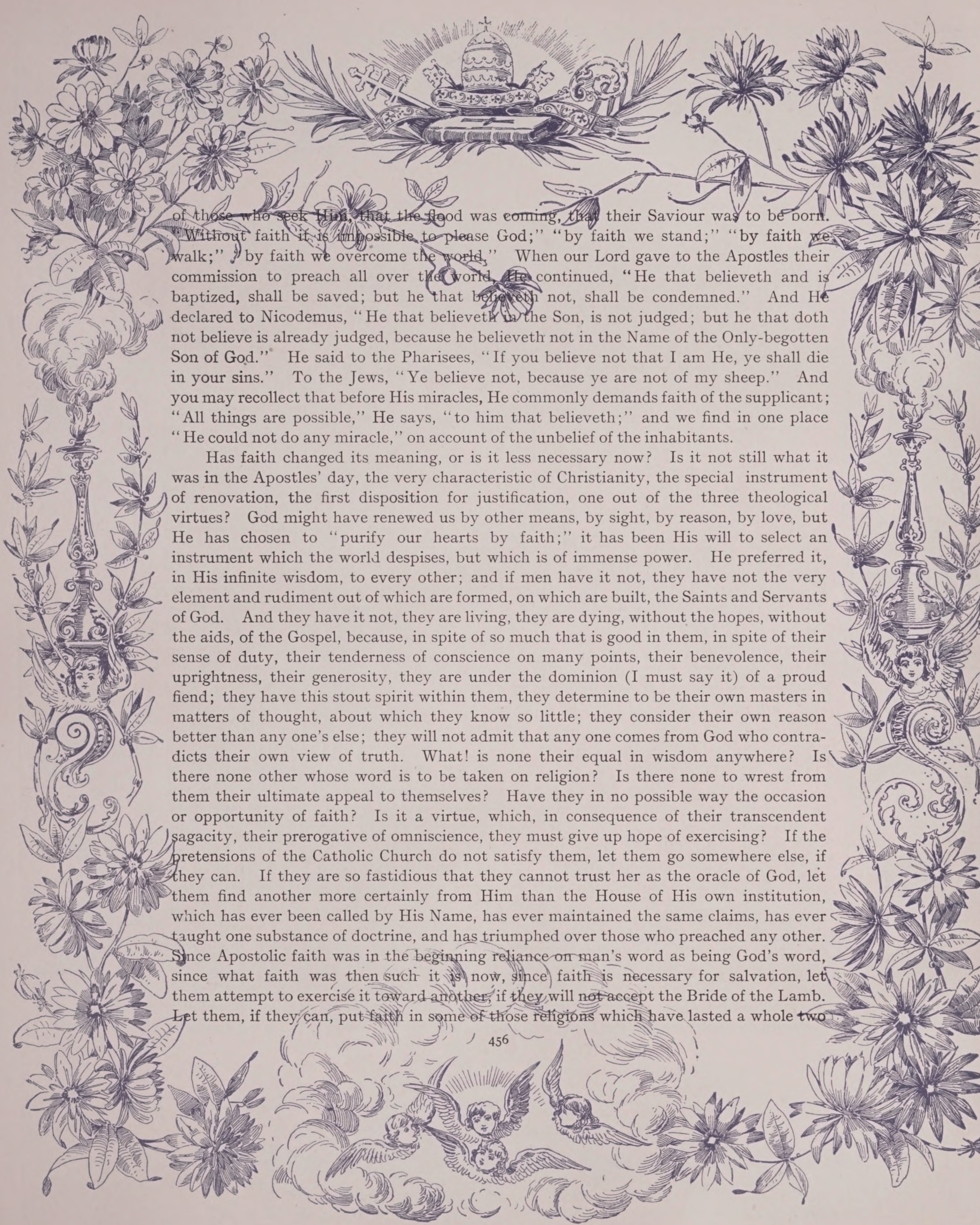
shall have to submit their minds to living men, who have not their own cultivation or depth of intellect, and because they must receive a number of doctrines, whether they will or no, which are strange to their imagination and difficult to their reason. The very characteristic of the Catholic teaching and of the Catholic teacher is to them a preliminary objection to their becoming Catholics, so great as to throw into the shade any argument, however strong, which is producible in behalf of the mission of those teachers and the origin of that teaching. In short, they have not faith.

They have not in them the principle of faith; and I repeat, it is nothing to the purpose to urge that at least they firmly believe Scripture to be the word of God. In truth, it is much to be feared that their acceptance of Scripture itself is nothing better than a prejudice or inveterate feeling impressed on them when they were children. A proof of it is this: that, while they profess to be so shocked at Catholic miracles, and are not slow to call them "lying wonders," they have no difficulty at all about Scripture narratives, which are quite as difficult to the reason as any miracles recorded in the history of the Saints. I have heard on the contrary of Catholics who have been startled at first reading in Scripture the narratives of the ark in the deluge, of the tower of Babel, of Balaam and Balac, of the Israelites' flight from Egypt and entrance into the promised land, and of Esau's and Saul's rejection; which the bulk of Protestants receive without any effort of mind. How, then, do these Catholics accept them? By faith? They say, "God is true, and every man a liar." How come Protestants so easily to receive them? By faith? Nay, I conceive that in most cases there is no submission of the reason at all; simply they are so familiar with the passages in question, that the narrative presents no difficulties to their imagination; they have nothing to overcome. If, however, they are led to contemplate these passages in themselves, and to try them in the balance of probability, and to begin to question about them, as will happen when their intellect is cultivated, then there is nothing to bring them back to their former habitual or mechanical belief; they know nothing of submitting to authority, that is, they know nothing of faith; for they have no authority to submit to. They either remain in a state of doubt without any great trouble of mind, or they go on to ripen into utter disbelief on the subjects in question, though they may say nothing about it. Neither before they doubt, nor when they doubt, is there any token of the presence in them of a power subjecting reason to the word of God. No; what looks like faith, is a mere hereditary persuasion, not a personal principle; it is a habit which they have learned in the nursery, which has never changed into anything higher, and which is scattered and disappears, like a mist, before the light, such as it is, of reason. If, however, there are Protestants, who are not in one or other of these two states, either of credulity or of doubt, but who firmly believe in spite of all difficulties, they certainly have some claim to be considered under the influence of faith; but there is nothing to show that such persons, where they are found, are not in the way to become Catholics, and perhaps they are already called so by their friends, showing in their own examples the logical, indisputable connection which exists between possessing faith and joining the Church.



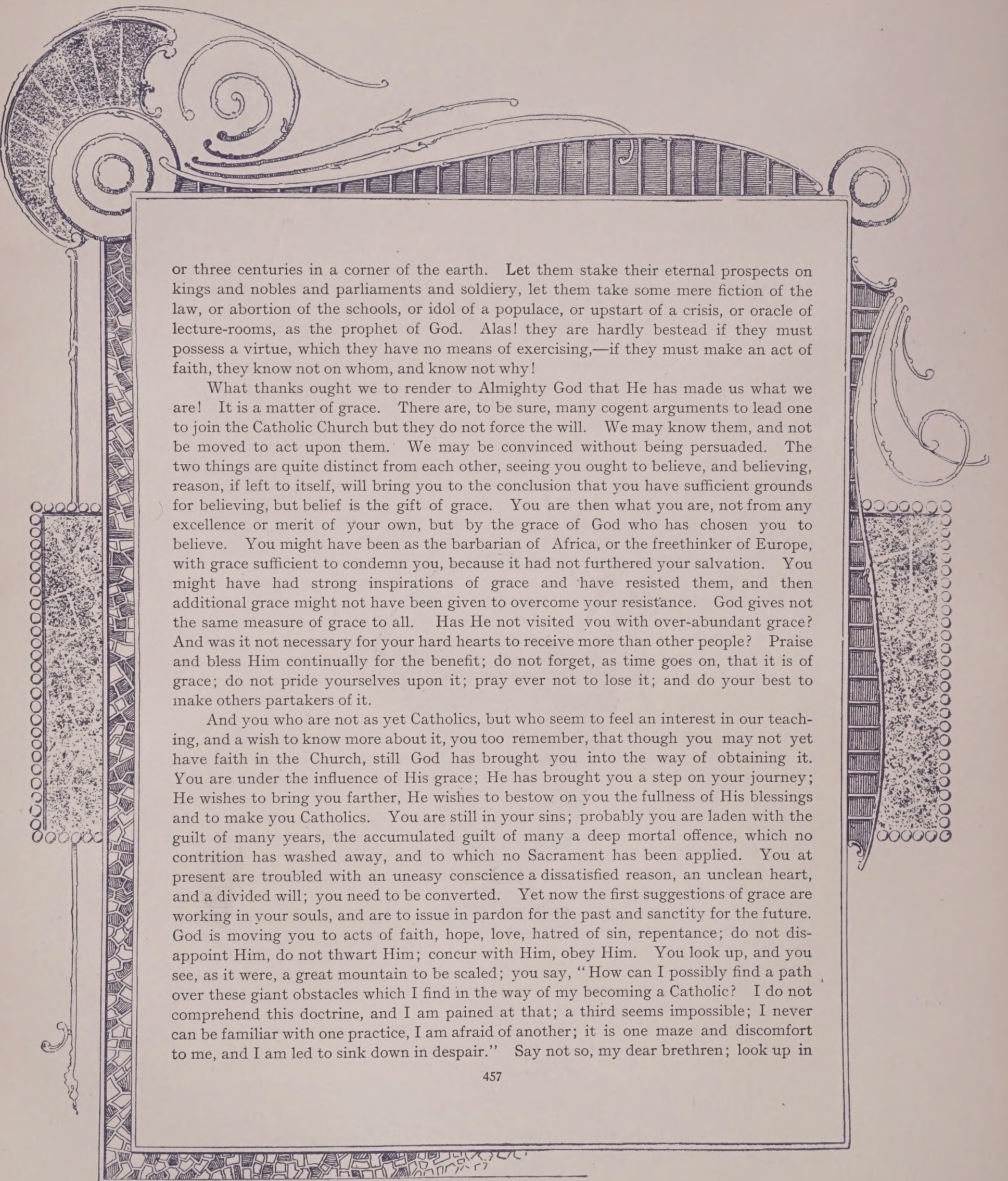
If, then, faith be now the same faculty of mind, the same sort of habit or act, which it was in the days of the Apostles, I have made good what I set about showing. But it must be the same; it cannot mean two things; the word cannot have changed its meaning. Either say that faith is not necessary now at all, or take it to be what the Apostles meant by it, but do not say that you have it, and then show me something quite different, which you have put in the place of it. In the Apostles' days the peculiarity of faith was submission to a living authority; this is what made it so distinctive; this is what made it an act of submission at all; this is what destroyed private judgment in matters of religion. If you will not look out for a living authority, and will bargain for private judgment, then say at once that you have not Apostolic faith. And in fact you have it not; the bulk of this nation has it not; confess you have it not; and then confess that this is the reason why you are not Catholics: You are not Catholics because you have not faith. Why do not blind men see the sun? because they have no eyes; in like manner it is vain to discourse upon the beauty, the sanctity, the sublimity of the Catholic doctrine and worship, where men have no faith to accept it as divine. They may confess its beauty, sublimity, and sanctity, without believing it; they may acknowledge that the Catholic religion is noble and majestic; they may be struck with its wisdom, they may admire its adaptation to human nature, they may be penetrated by its tender and winning bearing, they may be awed by its consistency. But to commit themselves to it, that is another matter; to choose it for their portion, to say with the favored Moabites, "Whithersoever thou shalt go, I will go! and where thou shalt dwell, I will dwell; thy people shall be my people, and thy God my God," this is the language of faith. A man may revere, a man may extol, who has no tendency whatever to obey, no notion whatever of professing. And this often happens in fact: men are respectful to the Catholic religion; they acknowledge its services to mankind, they encourage it and its professors; they like to know them, they are interested in hearing of their movements, but they are not, and never will be, Catholics. They will die as they have lived, out of the Church, because they have not possessed themselves of that faculty by which the Church is to be approached. Catholics who have not studied them or human nature, will wonder they remain where they are; nay, they themselves, alas for them! will sometimes lament they cannot become Catholics. They will feel so intimately the blessedness of being a Catholic, that they will cry out, "O, what would I give to be a Catholic! O, that I could believe what I admire! but I do not, and I can no more believe merely because I wish to do so, than I can leap over a mountain. I should be much happier were I a Catholic; but I am not; it is no use deceiving myself; I am what I am; I revere, I cannot accept."

Oh, deplorable state! deplorable because it is utterly and absolutely their own fault, and because such great stress is laid in Scripture, as they know, on the necessity of faith for salvation. Faith is there made the foundation and commencement of all acceptable obedience. It is described as the "argument" or "proof of things not seen"; by faith men have understood that God is, that He made the world, that He is a rewarder



of those who seek Him, that the flood was coming, that their Saviour was to be born. "Without faith it is impossible to please God;" "by faith we stand;" "by faith we walk;" "by faith we overcome the world." When our Lord gave to the Apostles their commission to preach all over the world, He continued, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned." And He declared to Nicodemus, "He that believeth in the Son, is not judged; but he that doth not believe is already judged, because he believeth not in the Name of the Only-begotten Son of God." He said to the Pharisees, "If you believe not that I am He, ye shall die in your sins." To the Jews, "Ye believe not, because ye are not of my sheep." And you may recollect that before His miracles, He commonly demands faith of the supplicant; "All things are possible," He says, "to him that believeth;" and we find in one place "He could not do any miracle," on account of the unbelief of the inhabitants.

Has faith changed its meaning, or is it less necessary now? Is it not still what it was in the Apostles' day, the very characteristic of Christianity, the special instrument of renovation, the first disposition for justification, one out of the three theological virtues? God might have renewed us by other means, by sight, by reason, by love, but He has chosen to "purify our hearts by faith;" it has been His will to select an instrument which the world despises, but which is of immense power. He preferred it, in His infinite wisdom, to every other; and if men have it not, they have not the very element and rudiment out of which are formed, on which are built, the Saints and Servants of God. And they have it not, they are living, they are dying, without the hopes, without the aids, of the Gospel, because, in spite of so much that is good in them, in spite of their sense of duty, their tenderness of conscience on many points, their benevolence, their uprightness, their generosity, they are under the dominion (I must say it) of a proud fiend; they have this stout spirit within them, they determine to be their own masters in matters of thought, about which they know so little; they consider their own reason better than any one's else; they will not admit that any one comes from God who contradicts their own view of truth. What! is none their equal in wisdom anywhere? Is there none other whose word is to be taken on religion? Is there none to wrest from them their ultimate appeal to themselves? Have they in no possible way the occasion or opportunity of faith? Is it a virtue, which, in consequence of their transcendent sagacity, their prerogative of omniscience, they must give up hope of exercising? If the pretensions of the Catholic Church do not satisfy them, let them go somewhere else, if they can. If they are so fastidious that they cannot trust her as the oracle of God, let them find another more certainly from Him than the House of His own institution, which has ever been called by His Name, has ever maintained the same claims, has ever taught one substance of doctrine, and has triumphed over those who preached any other. Since Apostolic faith was in the beginning reliance on man's word as being God's word, since what faith was then such it is now, since faith is necessary for salvation, let them attempt to exercise it toward another, if they will not accept the Bride of the Lamb. Let them, if they can, put faith in some of those religions which have lasted a whole two



or three centuries in a corner of the earth. Let them stake their eternal prospects on kings and nobles and parliaments and soldiery, let them take some mere fiction of the law, or abortion of the schools, or idol of a populace, or upstart of a crisis, or oracle of lecture-rooms, as the prophet of God. Alas! they are hardly bestead if they must possess a virtue, which they have no means of exercising,—if they must make an act of faith, they know not on whom, and know not why!

What thanks ought we to render to Almighty God that He has made us what we are! It is a matter of grace. There are, to be sure, many cogent arguments to lead one to join the Catholic Church but they do not force the will. We may know them, and not be moved to act upon them. We may be convinced without being persuaded. The two things are quite distinct from each other, seeing you ought to believe, and believing, reason, if left to itself, will bring you to the conclusion that you have sufficient grounds for believing, but belief is the gift of grace. You are then what you are, not from any excellence or merit of your own, but by the grace of God who has chosen you to believe. You might have been as the barbarian of Africa, or the freethinker of Europe, with grace sufficient to condemn you, because it had not furthered your salvation. You might have had strong inspirations of grace and have resisted them, and then additional grace might not have been given to overcome your resistance. God gives not the same measure of grace to all. Has He not visited you with over-abundant grace? And was it not necessary for your hard hearts to receive more than other people? Praise and bless Him continually for the benefit; do not forget, as time goes on, that it is of grace; do not pride yourselves upon it; pray ever not to lose it; and do your best to make others partakers of it.

And you who are not as yet Catholics, but who seem to feel an interest in our teaching, and a wish to know more about it, you too remember, that though you may not yet have faith in the Church, still God has brought you into the way of obtaining it. You are under the influence of His grace; He has brought you a step on your journey; He wishes to bring you farther, He wishes to bestow on you the fullness of His blessings and to make you Catholics. You are still in your sins; probably you are laden with the guilt of many years, the accumulated guilt of many a deep mortal offence, which no contrition has washed away, and to which no Sacrament has been applied. You at present are troubled with an uneasy conscience a dissatisfied reason, an unclean heart, and a divided will; you need to be converted. Yet now the first suggestions of grace are working in your souls, and are to issue in pardon for the past and sanctity for the future. God is moving you to acts of faith, hope, love, hatred of sin, repentance; do not disappoint Him, do not thwart Him; concur with Him, obey Him. You look up, and you see, as it were, a great mountain to be scaled; you say, "How can I possibly find a path over these giant obstacles which I find in the way of my becoming a Catholic? I do not comprehend this doctrine, and I am pained at that; a third seems impossible; I never can be familiar with one practice, I am afraid of another; it is one maze and discomfort to me, and I am led to sink down in despair." Say not so, my dear brethren; look up in

hope, trust in Him who calls you forward. "Who art thou, O great mountain, Zorobabel? but a plain." He will lead you forward step by step as He has led forward many a one before you. He will make the crooked straight and the rough plain. He will turn the streams and dry up the rivers, which lie in your path. "He shall strengthen your feet like harts' feet, and set you up on high places. He shall widen your steps under you, and your tread shall not be weakened." There is no God like the God of the righteous; He that mounts the heaven is thy Helper; by His mighty working the clouds disperse. His dwelling is above, and underneath are the everlasting arms; He shall cast out the enemy from before thee, and shall say, Crumble away." "The young shall faint, and youths shall fall; but they that hope in the Lord shall be new-fledged in strength, they shall take feathers like eagles, they shall run and not labor, they shall walk and not faint."



Faith and Doubt.

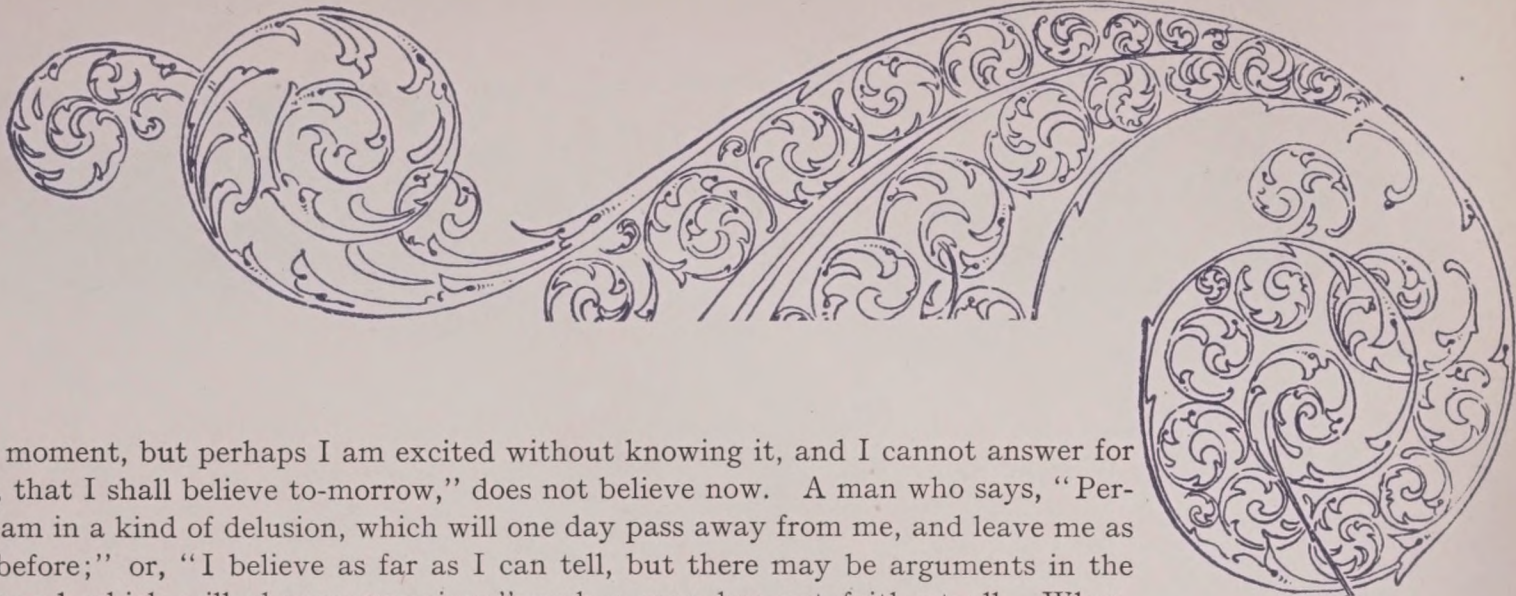


THOSE who are drawn by curiosity or a better motive to inquire into the Catholic religion, sometimes put to us a strange question,—whether, if they took up the profession of it, they would be at liberty, when they felt inclined, to reconsider the question of its divine authority; meaning by “reconsideration” an inquiry springing from doubt of it, and possibly ending in denial. The same question, in the form of an objection, is often asked by those who have no thoughts at all of becoming Catholics, and who enlarge upon it, as something terrible, that whoever once enters the pale of the Church, on him the door of egress is shut forever; that once a Catholic, he never can doubt again; that whatever his misgivings may

be, he must stifle them, nay must start from them as the suggestion of the evil spirit; in short, that he must give up altogether the search after truth and do a violence to his mind, which is nothing short of immoral. This is what is said, my brethren, by certain objectors, and their own view is, or ought to be, if they are consistent, this,—that it is a fault ever to make up our mind once for all on any religious subject whatever; and that, however sacred a doctrine may be, and however evident to us,—let us say, for instance, the divinity of our Lord, or the existence of God,—we ought always to reserve to ourselves the liberty of doubting about it. I cannot help thinking that so extravagant a position, as this is, confutes itself; however, I will consider the contrary (that is, the Catholic) view of the subject, on its own merits, though without admitting the language in which it was just now stated by its opponents.

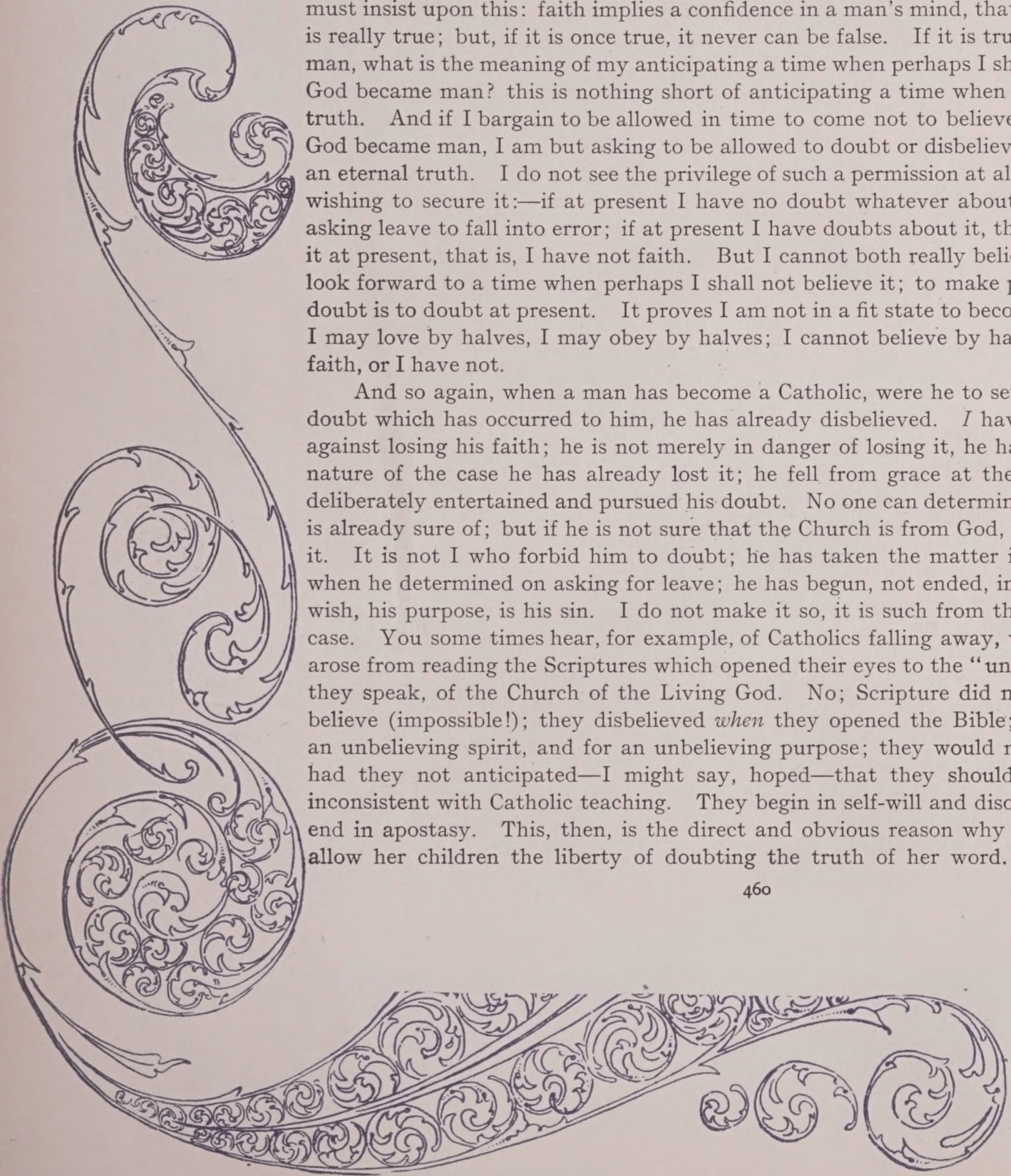
It is, then, perfectly true that the Church does not allow her children to entertain any doubt of her teaching; and that first of all, simply for this reason, because they are Catholics only while they have faith and faith is incompatible with doubt. No one can be a Catholic without a simple faith, that what the Church declares in God's name, is God's word, and therefore true. A man must simply believe that the Church is the oracle of God; he must be as certain of her mission as he is of the mission of the Apostles. Now, would any one ever call himself certain that the Apostles came from God, if, after professing his certainty, he added, that perhaps he might have reason to doubt one day about their mission? Such an anticipation would be a real, though latent, doubt, betraying that he was not certain of it at present. A person who says, “I believe just





at this moment, but perhaps I am excited without knowing it, and I cannot answer for myself, that I shall believe to-morrow," does not believe now. A man who says, "Perhaps I am in a kind of delusion, which will one day pass away from me, and leave me as I was before;" or, "I believe as far as I can tell, but there may be arguments in the background which will change my view;" such a man has not faith at all. When, then, Protestants quarrel with us for saying that those who join us must give up all ideas of ever doubting the Church in time to come, they do nothing else but quarrel with us for insisting on the necessity of faith in her. Let them speak plainly; our offence is that of demanding faith in the Holy Catholic Church; it is this, and nothing else. I must insist upon this: faith implies a confidence in a man's mind, that the thing believed is really true; but, if it is once true, it never can be false. If it is true that God became man, what is the meaning of my anticipating a time when perhaps I shall not believe that God became man? this is nothing short of anticipating a time when I shall disbelieve a truth. And if I bargain to be allowed in time to come not to believe, or to doubt, that God became man, I am but asking to be allowed to doubt or disbelieve what I hold to be an eternal truth. I do not see the privilege of such a permission at all, or the meaning of wishing to secure it:—if at present I have no doubt whatever about it, then I am but asking leave to fall into error; if at present I have doubts about it, then I do not believe it at present, that is, I have not faith. But I cannot both really believe it now, and yet look forward to a time when perhaps I shall not believe it; to make provision for future doubt is to doubt at present. It proves I am not in a fit state to become a Catholic now. I may love by halves, I may obey by halves; I cannot believe by halves: either I have faith, or I have not.

And so again, when a man has become a Catholic, were he to set about following a doubt which has occurred to him, he has already disbelieved. I have not to warn him against losing his faith; he is not merely in danger of losing it, he has lost it; from the nature of the case he has already lost it; he fell from grace at the moment when he deliberately entertained and pursued his doubt. No one can determine to doubt what he is already sure of; but if he is not sure that the Church is from God, he does not believe it. It is not I who forbid him to doubt; he has taken the matter into his own hands when he determined on asking for leave; he has begun, not ended, in unbelief; his very wish, his purpose, is his sin. I do not make it so, it is such from the very state of the case. You some times hear, for example, of Catholics falling away, who will tell you it arose from reading the Scriptures which opened their eyes to the "unscripturalness," so they speak, of the Church of the Living God. No; Scripture did not make them disbelieve (impossible!); they disbelieved *when* they opened the Bible; they opened it in an unbelieving spirit, and for an unbelieving purpose; they would not have opened it, had they not anticipated—I might say, hoped—that they should find things there inconsistent with Catholic teaching. They begin in self-will and disobedience, and they end in apostasy. This, then, is the direct and obvious reason why the Church cannot allow her children the liberty of doubting the truth of her word. He who really

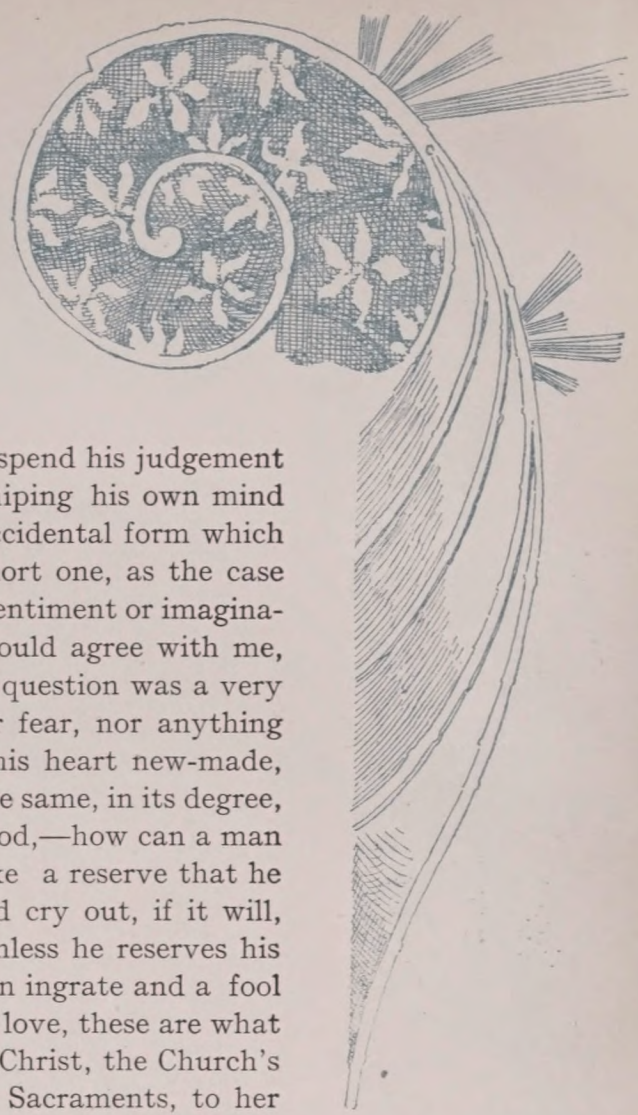
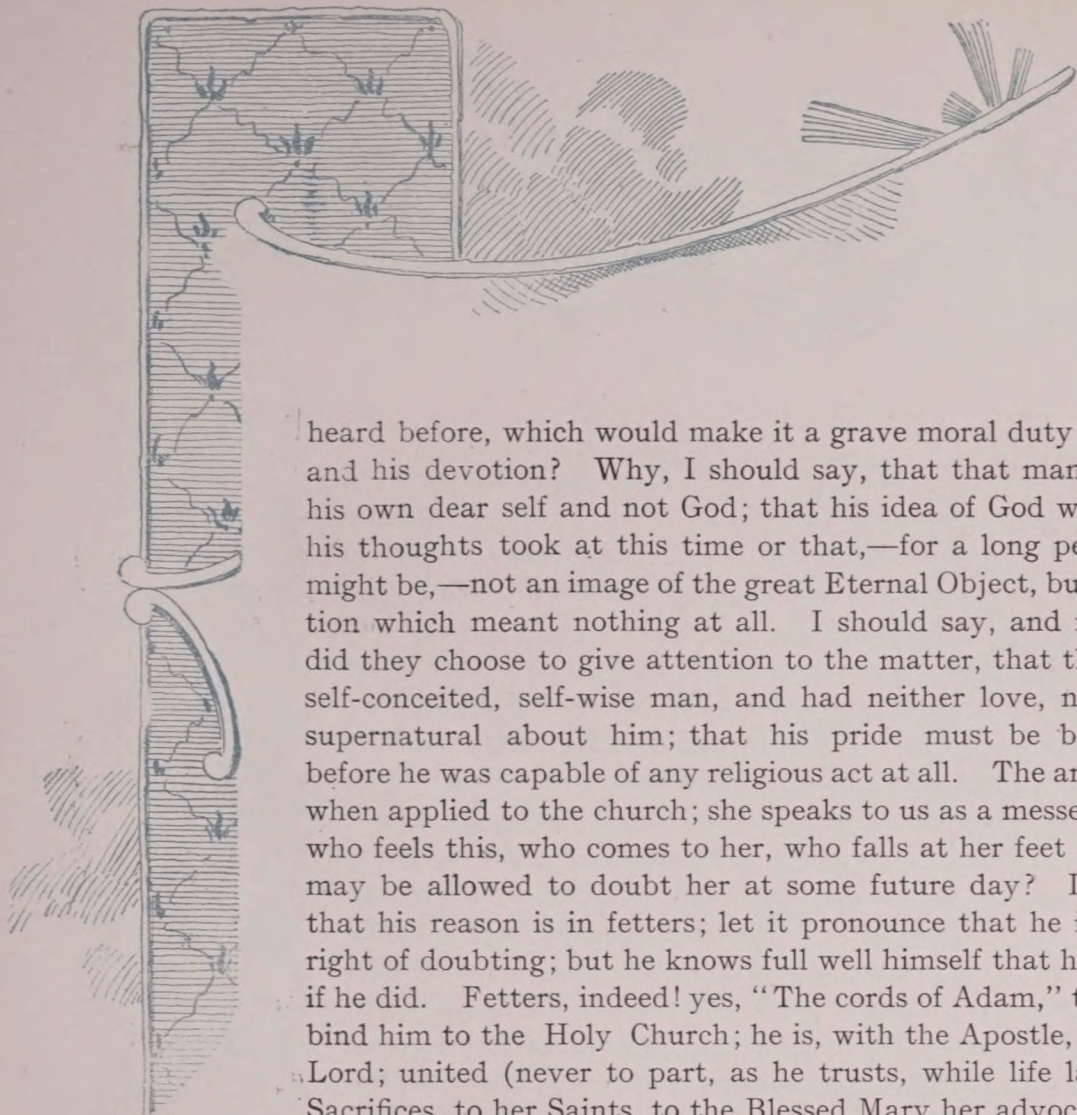




believes in it now, cannot imagine the future discovery of reasons to shake his faith; if he imagines it, he has not faith; and that so many Protestants think it a sort of tyranny in the Church to forbid any children of hers to doubt about her teaching, only shows they do not know what faith is—which is the case; it is a strange idea to them. Let a man cease to inquire, or cease to call himself her child.

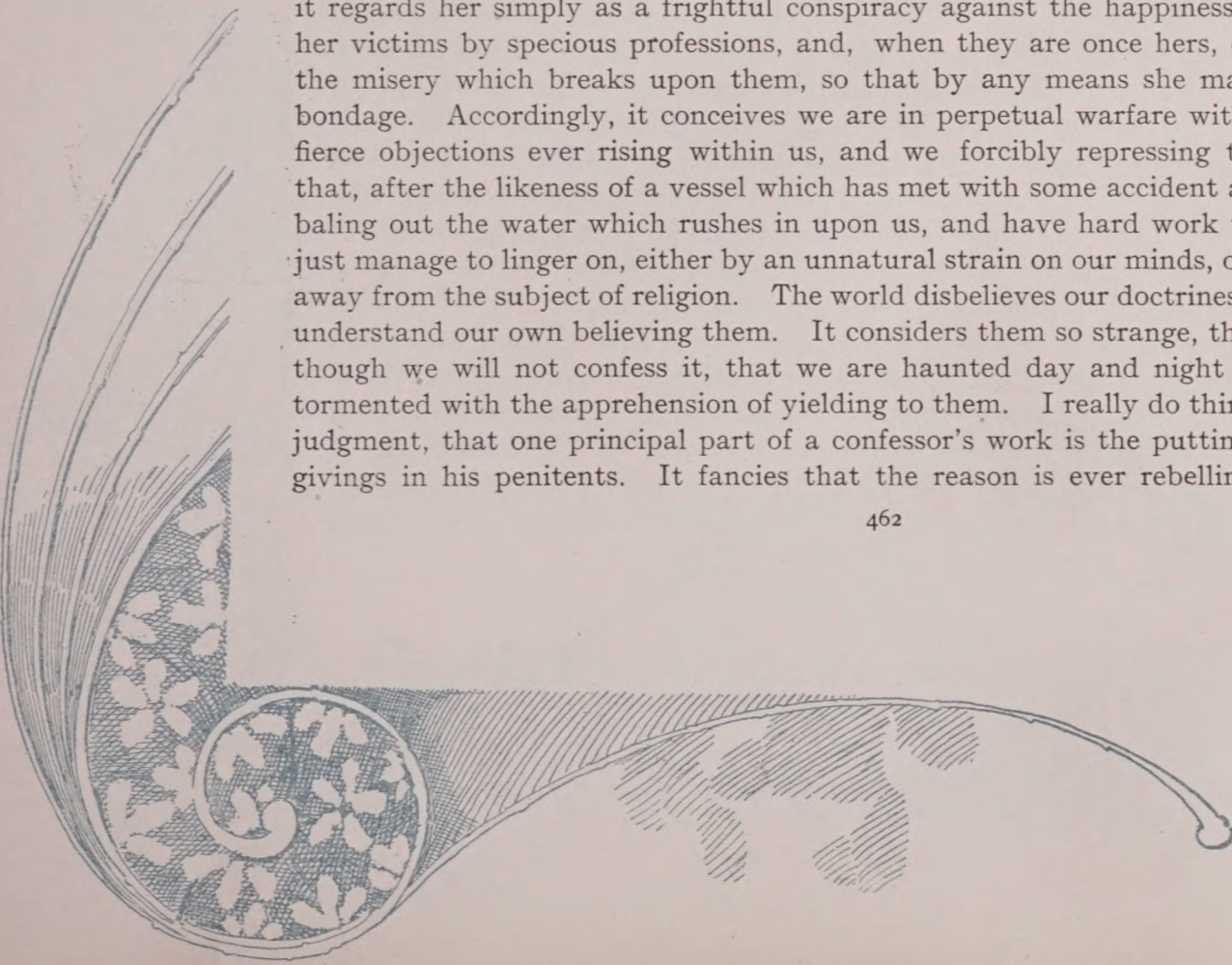
You may easily conceive that they who are entering the Church, or at least those who have entered it, have more than faith; that they have some portion of divine love also. They have heard in the Church of the charity of Him who died for them, and who has given them His Sacraments as the means of conveying the merits of His death to their souls, and they have felt more or less in those poor souls of theirs the beginnings of a responsive charity drawing them to Him. Now, does it stand with a loving trust, better than with faith, for a man to anticipate the possibility of doubting or denying the great mercies in which he is rejoicing? Take an instance; what would you think of a friend whom you loved, who could bargain that, in spite of his present trust in you, he might be allowed some day to doubt you? who, when a thought came into his mind, that you were playing a game with him, or that you were a knave, or a profligate, did not drive it from him with indignation, or laugh it away for its absurdity, but considered that he had an evident right to indulge it, nay, should be wanting in duty to himself, unless he did? Would you think that your friend trifled with truth, that he was unjust to his reason, that he was wanting in manliness, that he was hurting his mind, if he shrank from the thought? or would you not call him cruel and miserable if he did not? For me, my brethren, if he took the latter course, may I never be intimate with so unpleasant a person; suspicious, jealous minds, minds that keep at a distance from me, that insist on their rights, fall back on their own centre, are ever fancying offences, and are cold, censorious, wayward, and uncertain, these are often to be borne as a cross; but give me for my friend one who will unite heart and hand with me, who will throw himself into my cause and interest, who will take my part when I am attacked, who will be sure beforehand that I am in the right, and, if he is critical, as he may have cause to be toward a being of sin and imperfection, will be so from very love and loyalty, from an anxiety that I should always show to advantage, and a wish that others should love me as heartily as he does. I should not say a friend trusted me, who listened to every idle story against me, and I should like his absence better than his company if he gravely told me that it was a duty he owed to himself to encourage his misgivings of my honor.

Well, pass on to a higher subject;—could a man be said to trust in God and to love God, who was familiar with doubts whether there was a God at all, or who bargained that just as often as he pleased, he might be at liberty to doubt whether God was good, or just or almighty; and who maintained that unless he did this, he was but a poor slave, that his mind was in bondage and could render no free, acceptable service to his Maker; that the very worship which God approved was one attended with a *caveat*, on the worshiper's part, that he did not promise to render it to-morrow, that he would not answer for himself that some argument might not come to light, which he had never



heard before, which would make it a grave moral duty in him to suspend his judgement and his devotion? Why, I should say, that that man was worshipping his own mind his own dear self and not God; that his idea of God was a mere accidental form which his thoughts took at this time or that,—for a long period or a short one, as the case might be,—not an image of the great Eternal Object, but a passing sentiment or imagination which meant nothing at all. I should say, and most men would agree with me, did they choose to give attention to the matter, that the person in question was a very self-conceited, self-wise man, and had neither love, nor faith, nor fear, nor anything supernatural about him; that his pride must be broken, and his heart new-made, before he was capable of any religious act at all. The argument is the same, in its degree, when applied to the church; she speaks to us as a messenger from God,—how can a man who feels this, who comes to her, who falls at her feet as such, make a reserve that he may be allowed to doubt her at some future day? Let the world cry out, if it will, that his reason is in fetters; let it pronounce that he is a bigot, unless he reserves his right of doubting; but he knows full well himself that he would be an ingrate and a fool if he did. Fetters, indeed! yes, “The cords of Adam,” the fetters of love, these are what bind him to the Holy Church; he is, with the Apostle, the slave of Christ, the Church’s Lord; united (never to part, as he trusts, while life lasts) to her Sacraments, to her Sacrifices, to her Saints, to the Blessed Mary her advocate, to Jesus, to God.

The truth is, that the world, knowing nothing of the blessings of the Catholic faith, and prophesying nothing but ill concerning it, fancies that a convert, after the first fervor is over, feels nothing but disappointment, weariness, and offence in his new religion, and is secretly desirous of retracing his steps. This is at the root of the alarm and irritation which it manifests at hearing that doubts are incompatible with a Catholic’s profession, because it is sure that doubts will come upon him, and then how pitiable will be his state! That there can be peace, and joy, and knowledge, and freedom, and spiritual strength in the Church, is a thought far beyond the world’s imagination; for it regards her simply as a frightful conspiracy against the happiness of man, seducing her victims by specious professions, and, when they are once hers, caring nothing for the misery which breaks upon them, so that by any means she may detain them in bondage. Accordingly, it conceives we are in perpetual warfare with our own reason, fierce objections ever rising within us, and we forcibly repressing them. It believes that, after the likeness of a vessel which has met with some accident at sea, we are ever baling out the water which rushes in upon us, and have hard work to keep afloat; we just manage to linger on, either by an unnatural strain on our minds, or by turning them away from the subject of religion. The world disbelieves our doctrines itself, and cannot understand our own believing them. It considers them so strange, that it is quite sure, though we will not confess it, that we are haunted day and night with doubts, and tormented with the apprehension of yielding to them. I really do think it is the world’s judgment, that one principal part of a confessor’s work is the putting down such misgivings in his penitents. It fancies that the reason is ever rebelling, like the flesh,





that doubt, like concupiscence, is elicited by every sight and sound, and that temptation insinuates itself in every page of letterpress, and through the very voice of a Protestant polemic. When it sees a Catholic Priest, it looks hard at him, to make out how much there is of folly in his composition, and how much of hypocrisy.

But, if these are your thoughts, you are simply in error. Trust me, rather than the world, when I tell you, that is no difficult thing for a Catholic to believe; and that unless he grievously mismanages himself, the difficult thing is for him to doubt. He has received a gift which makes faith easy: it is not without an effort, a miserable effort, that any one who has received that gift, unlearns to believe. He does violence to his mind, not in exercising, but in withholding his faith. When the objections occur to him, which they may easily do if he lives in the world, they are as odious and unwelcome to him as impure thoughts are to the virtuous. He does certainly shrink from them, he flings them away from him, but why? not in the first instance, because they are dangerous, but because they are cruel and base. His loving Lord has done everything for him, and has He deserved such a return? *Popule meus, quid feci tibi?* "Oh my people, what have I done to thee, or in what have I afflicted thee? answer thou me. I brought thee out of the land of Egypt, and delivered thee out of the house of slaves; and I sent before thy face Moses, and Aaron, and Mary; I fenced thee in, and planted thee with the choicest vines; and what is there that I ought to do more to my vineyard than I have not done to it?" He has poured on us His grace, He has been with us in our perplexities, He has led us on from one truth to another, He has forgiven us our sins, He has satisfied our reason, He has made faith easy, He has given us His Saints, He shows before us day by day His own Passion; why should I leave Him? What has He ever done to me but good? Why must I re-examine what I have examined once for all? Why must I listen to every idle word which flits past me against Him, on pain of being called a bigot and a slave, when, if I did, I should be behaving to the Most High as you yourselves, who so call me, would not behave toward a human friend or benefactor? If I am convinced in my reason, and persuaded in my heart, why may I not be allowed to remain unmolested in my worship?

I have said enough on the subject; still there is a third point of view in which it may be useful to consider it. Personal prudence is not the first or second ground for refusing to hear objections to the Church, but a motive it is, and that from the peculiar nature of divine faith, which cannot be treated as an ordinary conviction or belief. Faith is the gift of God, and not a mere act of our own, which we are free to exert when we will. It is quite distinct from an exercise of reason, though it follows upon it. I may feel the force of the argument for the divine origin of the Church; I may see that I ought to believe and yet I may be unable to believe. This is no imaginary case; there is many a man who has ground enough to believe, who wishes to believe, but who cannot believe. It is always indeed his own fault, for God gives grace to all who ask for it and use it, but still such is the fact, that conviction is not faith. Take the parallel case of obedience; many a man knows he ought to obey God, and does not and cannot,—through his own





fault indeed, but still he cannot; for through grace alone can he obey. Now, faith is not a mere conviction in reason, it is a firm assent, it is a clear certainty greater than any other certainty; and this is wrought in the mind by the grace of God, and by it alone. As, then, men may be convinced, and not act according to their conviction, so may they be convinced, and not believe according to their conviction. They may confess that the argument is against them, that they have nothing to say for themselves, and that to believe is to be happy; and yet after all, they avow they cannot believe, they do not know why, but they cannot; they acquiesce in unbelief, and they turn away from God and His Church. Their reason is convinced and their doubts are moral ones, arising in their root from a fault of the will. In a word, the arguments for religion do not compel any one to believe, just as arguments for good conduct do not compel any one to obey. Obedience is the consequence of willing to obey, and faith is the consequence of willing to believe; we may see what is right, whether in matters of faith or obedience, of ourselves, but we cannot will what is right without the grace of God. Here is the difference between other exercises of reason, and arguments for the truth of religion. It requires no act of faith to assent to the truth that two make four; we cannot help assenting to it, hence there is no merit in assenting to it; but there is merit in believing that the Church is from God; for though there are abundant reasons to prove it to us, yet we can, without an absurdity, quarrel with the conclusion; we may complain that it is not clearer, we may suspend our assent, we may doubt about it, if we will, and grace alone can turn a bad will into a good one.

And now you see why a Catholic dare not in prudence attend to such objections as are brought against their faith; he has no fear of their proving that the Church does not come from God, but he is afraid, if he listened to them without reason, lest God should punish him by the loss of his supernatural faith. This is one cause of that miserable state of mind, to which I have already alluded, in which men would fain be Catholics and are not. They have trifled with conviction, they have listened to arguments against what they knew to be true, and a deadness of mind has fallen on them; faith has failed them, and, as time goes on, they betray in their words and their actions, the Divine judgment, with which they are visited. They become careless and unconcerned, or restless and unhappy, or impatient of contradiction; ever asking advice and quarreling with it when it is given; not attempting to answer the arguments urged against them, but simply not believing. This is the whole of their case, they do not believe. And then it is quite an accident what becomes of them; perhaps they continue on in this perplexed and comfortless state, lingering about the Church, yet not of her; not knowing what they believe and what they do not, like blind men, or men deranged, who are deprived of the eye, whether of body or mind, and cannot guide themselves in consequence; ever exciting hopes of a return, and ever disappointing them;—or, if they are men of more vigorous minds, they launch forward in a course of infidelity, not really believing less, as they proceed, for from the first they believe nothing, but taking up, as time goes on, more and more consistent forms of error, till sometimes, if a free field is given them, they even



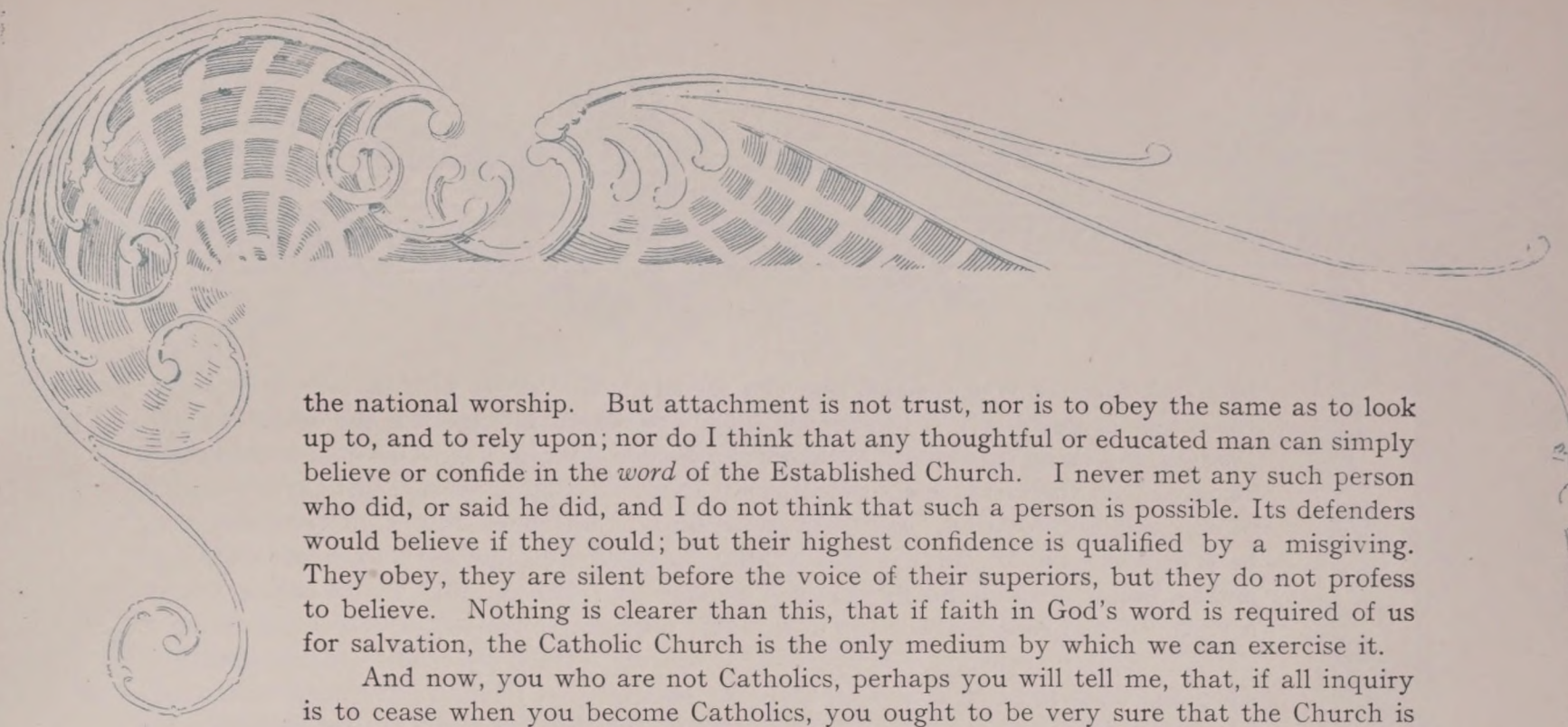
develop into atheism. Such is the end of those who, under the pretence of inquiring after the truth, trifle with conviction.

Here then are some of the reasons why the Catholic Church cannot consistently allow her children to doubt the divinity and the truth of her words. Mere investigation indeed into the grounds of our faith is not to doubt; nor is it doubting to consider the arguments urged against it, when there is good reason for doing so; but I am speaking of a real doubt, or a wanton entertainment of objections. Such a procedure the Church denounces, and not only for the reasons which I have assigned, but because it would be a plain abandonment of her office and character to act otherwise. How can she, who has the prerogative of infallibility, allow her children to doubt of her gift? It would be a simple inconsistency in her, who is the sure oracle of truth and messenger of heaven, to look with indifference on rebels to her authority. She simply does what the Apostles did before her, whom she has succeeded. "He that despiseth," says St. Paul, "despiseth not man, but God, who hath also given in us His Holy Spirit." And St. John, "We are of God; he that knoweth God, heareth us; he that is not of God, heareth us not; by this we know the spirit of truth and the spirit of error." Take, again, an instance from the Old Testament:—When Elias was taken up into heaven, Eliseus was the only witness of the miracle; on his coming back then to the sons of the Prophets, they doubted what had become of his master, and wished to search for him; and, though they acknowledged Eliseus as his successor, they in this instance refused to take his word on the subject. Eliseus had struck the waters of Jordan, they had divided, and he had passed over; here, surely, was ground enough for faith, and accordingly "the sons of the Prophets at Jericho, who were over against him, seeing it, said, The spirit of Elias hath rested upon Eliseus; and they came to meet him, and worshiped him, falling to the ground." What could they require more? they confessed that Eliseus had the spirit of his great master, and, in confessing it, they implied that that master was taken away; yet, they proceed, from infirmity of mind, to make a request indicative of doubt: "Behold there are with thy servants fifty strong men, that can go and search for thy master, lest perhaps the Spirit of the Lord hath taken him up, and cast him upon some mountain or into some valley." Now here was a request to follow up a doubt into an inquiry; did Eliseus allow it? he knew perfectly well that the inquiry would but end, as it really did end, in confirmation of the truth, but it was indulging a wrong spirit to engage in it, and he would not allow it. These religious men were, as we would feel, strangely inconsistent: they were doubting his word whom they had just worshiped as a Prophet, and, not only so, but they were doubting his supreme authority, for they implied that Elias was still among them. Accordingly he forbade their request; "He said, Send not." This is what the world would call stifling an inquiry; it was, forsooth, tyrannical and oppressive to oblige them to take on his word what they might ascertain for themselves: yet he could not do otherwise without being unfaithful to his divine mission, and sanctioning them in a fault. It is true when "they pressed him, he consented, and said, Send;" but we must not suppose this to be more than a condescension to their weakness, or



a concession in displeasure, like that which Almighty God gave to Balaam, who pressed his request in a similiar way. When Balaam asked to go with the ancients of Moab, God said, "Thou shalt not go with them;" when Balaam asked Him "once more" "God said to him, Arise and go with them"; then it is added, "Balaam went with them, and God was angry." Here in like manner, the prophet said, Send; "and they sent fifty men, and they sought three days, but found him not," yet though the inquiry did but prove that Elias was removed, Eliseus showed no satisfaction at it, even when it had confirmed his authority: but "he said to them, Said I not to you, Send not?" It is thus that the Church ever forbids inquiry in those who already acknowledge her authority; but if they will inquire, she cannot hinder it; but they are not justified in doing so.

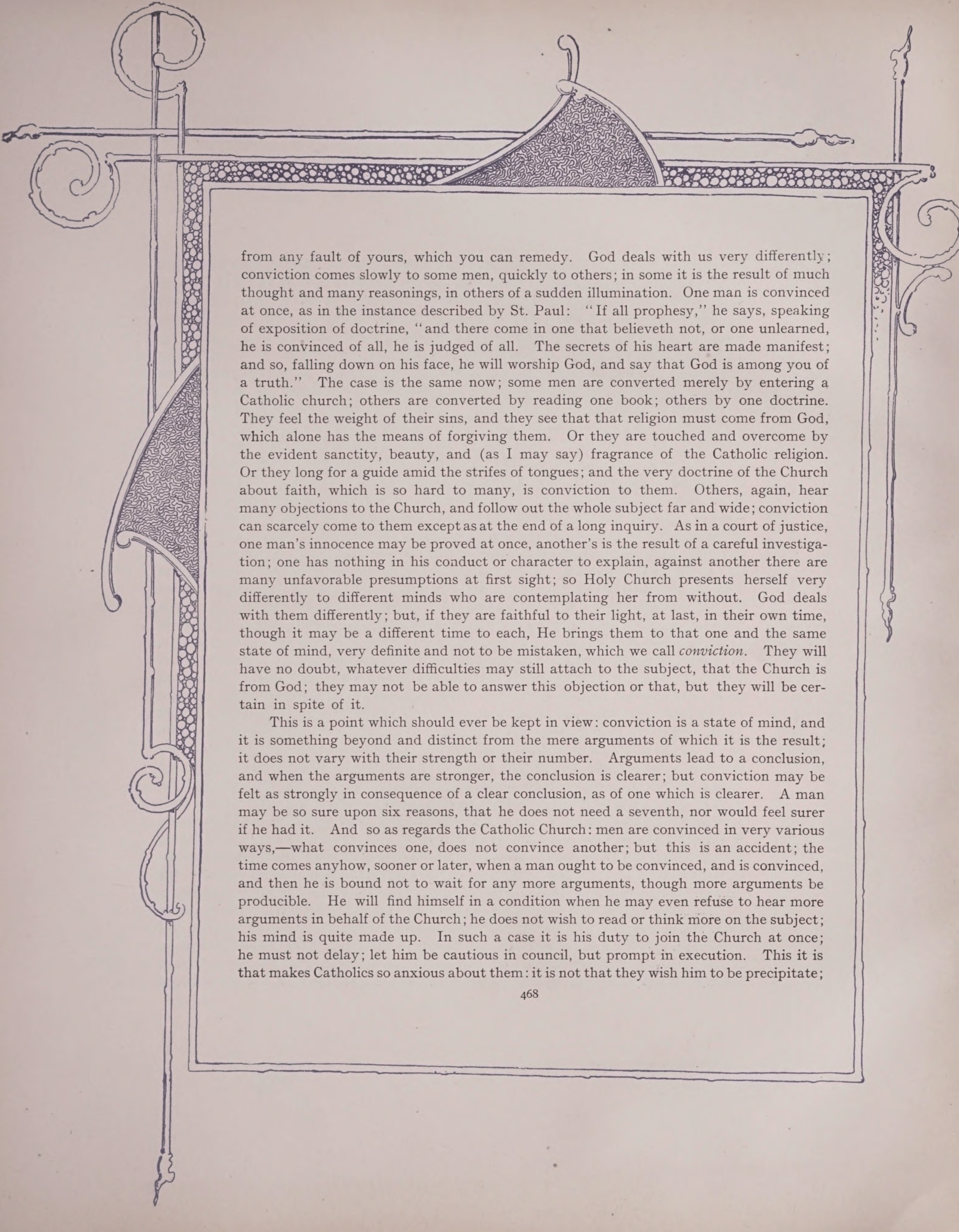
And now I think you see, why inquiry precedes faith, and does not follow it. You inquired before you joined the Church; you were satisfied, and God rewarded you with the grace of faith; were you now determined to inquire further, you would lead us to think you had lost it again, for inquiry and faith are in their very nature incompatible. I will add, what is very evident, that no other religious body has a right to demand such an exercise of faith in it, and a right to forbid you further inquiry, but the Catholic Church; and for this simple reason, that no other body even claims to be infallible, let alone the proof of such a claim. Here is the defect at first starting, which disqualifies them, one and all, from ever competing with the Church of God. The sects about us, so far from demanding your faith, actually call on you to inquire and to doubt freely about their own merits; they protest that they are but voluntary associations, and would be sorry to be taken for anything else; they beg and pray you not to mistake their preachers for anything more than mere sinful men, and they invite you to take the Bible with you to their sermons, and to judge for yourselves whether their doctrine is in accordance with it. Then, as to the Established Religion, grant that there are those in it who forbid inquiry into its claims; yet still, dare they maintain that it is infallible? If they do not (and no one does), how can they forbid inquiry about it, or claim for it the absolute faith of any of its members? Faith under these circumstances is not really faith, but obstinacy. Nor do they commonly venture to demand it; they will say, negatively, "Do not inquire"; but they cannot say positively, "Have faith;" for in whom are their members to have faith? of whom can they say, whether individual or collection of men, "He or they are gifted with infallibility, and cannot mislead us?" Therefore, when pressed to explain themselves, they ground their duty of continuance in their communion, not on faith in it, but on attachment to it, which is a very different thing; utterly different, for there are very many reasons why they should feel a very great liking for the religion in which they have been brought up. Its portions of Catholic teachings, its "decency and order," the pure and beautiful English of its prayers, its literature, the piety found among its members, the influence of superiors and friends, its historical associations, its domestic character, the charm of a country life, the remembrances of past years,—there is all this and much more to attach the mind to



the national worship. But attachment is not trust, nor is to obey the same as to look up to, and to rely upon; nor do I think that any thoughtful or educated man can simply believe or confide in the *word* of the Established Church. I never met any such person who did, or said he did, and I do not think that such a person is possible. Its defenders would believe if they could; but their highest confidence is qualified by a misgiving. They obey, they are silent before the voice of their superiors, but they do not profess to believe. Nothing is clearer than this, that if faith in God's word is required of us for salvation, the Catholic Church is the only medium by which we can exercise it.

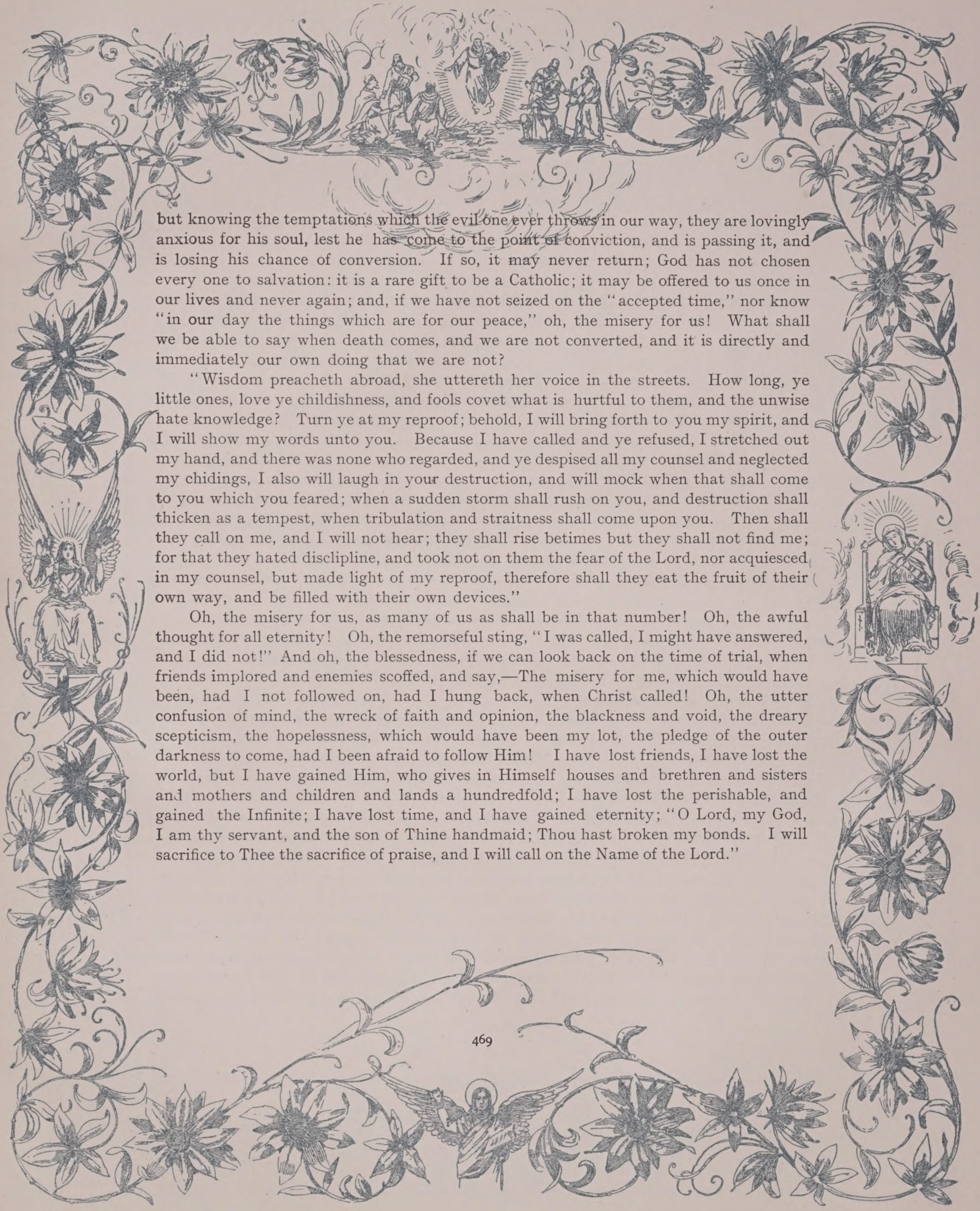
And now, you who are not Catholics, perhaps you will tell me, that, if all inquiry is to cease when you become Catholics, you ought to be very sure that the Church is from God before you join it. You speak truly; no one should enter the Church without a firm purpose of taking her word in all matters of doctrine and morals, and that, on the ground of her coming directly from the God of Truth. You must look the matter in the face, and count the cost. If you do not come in this spirit, you may as well not come at all; high and low, learned and ignorant, must come to learn. If you are right as far as this, you cannot go very wrong; you have the foundation; but, if you come in any other temper, you had better wait till you have got rid of it. You must come, I say, to the Church to learn; you must come, not to bring your own notions to her, but with the intention of ever being a learner; you must come with the intention of taking her for your portion and of never leaving her. Do not come as an experiment; do not come as you would take sittings in a chapel, or tickets for a lecture-room; come to her as to your home, to the school of your souls, to the mother of Saints, and to the vestibule of heaven. On the other hand do not distress yourselves with thoughts whether, when you have joined her, your faith will last; this is a suggestion of your enemy to hold you back. He who has begun a good work in you, will perfect it; He who has chosen you, will be faithful to you; put your cause into His hand, wait upon Him, and you will surely persevere. What good work will you ever begin, if you bargain first to see the end of it? If you wish to do all at once, you will do nothing; he has done half the work, who has begun it well; you will not gain your Lord's praise at the final reckoning by hiding His talent. No; when He brings you from error to truth, He will have done the more difficult work (if aught is difficult to Him), and surely He will preserve you from returning from truth to error. Take the experience of those who have gone before you in the same course; they had many fears that their faith would fail them, before taking the great step, but those fears vanished on their taking it; they had fears, before they received the grace of faith, lest, after receiving it, they should lose it again, but no fears (except on the ground of their general frailness) after it was actually given them.

Be convinced in your reason that the Catholic Church is a teacher sent to you from God, and it is enough. I do not wish you to join her till you are. If you are half convinced, pray for a full conviction, and wait till you have it. It is better, indeed, to come quickly, but better slowly than carelessly; and sometimes, as the proverb goes, the more haste, the worse speed. Only make yourselves sure that the delay is not



from any fault of yours, which you can remedy. God deals with us very differently; conviction comes slowly to some men, quickly to others; in some it is the result of much thought and many reasonings, in others of a sudden illumination. One man is convinced at once, as in the instance described by St. Paul: "If all prophesy," he says, speaking of exposition of doctrine, "and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. The secrets of his heart are made manifest; and so, falling down on his face, he will worship God, and say that God is among you of a truth." The case is the same now; some men are converted merely by entering a Catholic church; others are converted by reading one book; others by one doctrine. They feel the weight of their sins, and they see that that religion must come from God, which alone has the means of forgiving them. Or they are touched and overcome by the evident sanctity, beauty, and (as I may say) fragrance of the Catholic religion. Or they long for a guide amid the strifes of tongues; and the very doctrine of the Church about faith, which is so hard to many, is conviction to them. Others, again, hear many objections to the Church, and follow out the whole subject far and wide; conviction can scarcely come to them except as at the end of a long inquiry. As in a court of justice, one man's innocence may be proved at once, another's is the result of a careful investigation; one has nothing in his conduct or character to explain, against another there are many unfavorable presumptions at first sight; so Holy Church presents herself very differently to different minds who are contemplating her from without. God deals with them differently; but, if they are faithful to their light, at last, in their own time, though it may be a different time to each, He brings them to that one and the same state of mind, very definite and not to be mistaken, which we call *conviction*. They will have no doubt, whatever difficulties may still attach to the subject, that the Church is from God; they may not be able to answer this objection or that, but they will be certain in spite of it.

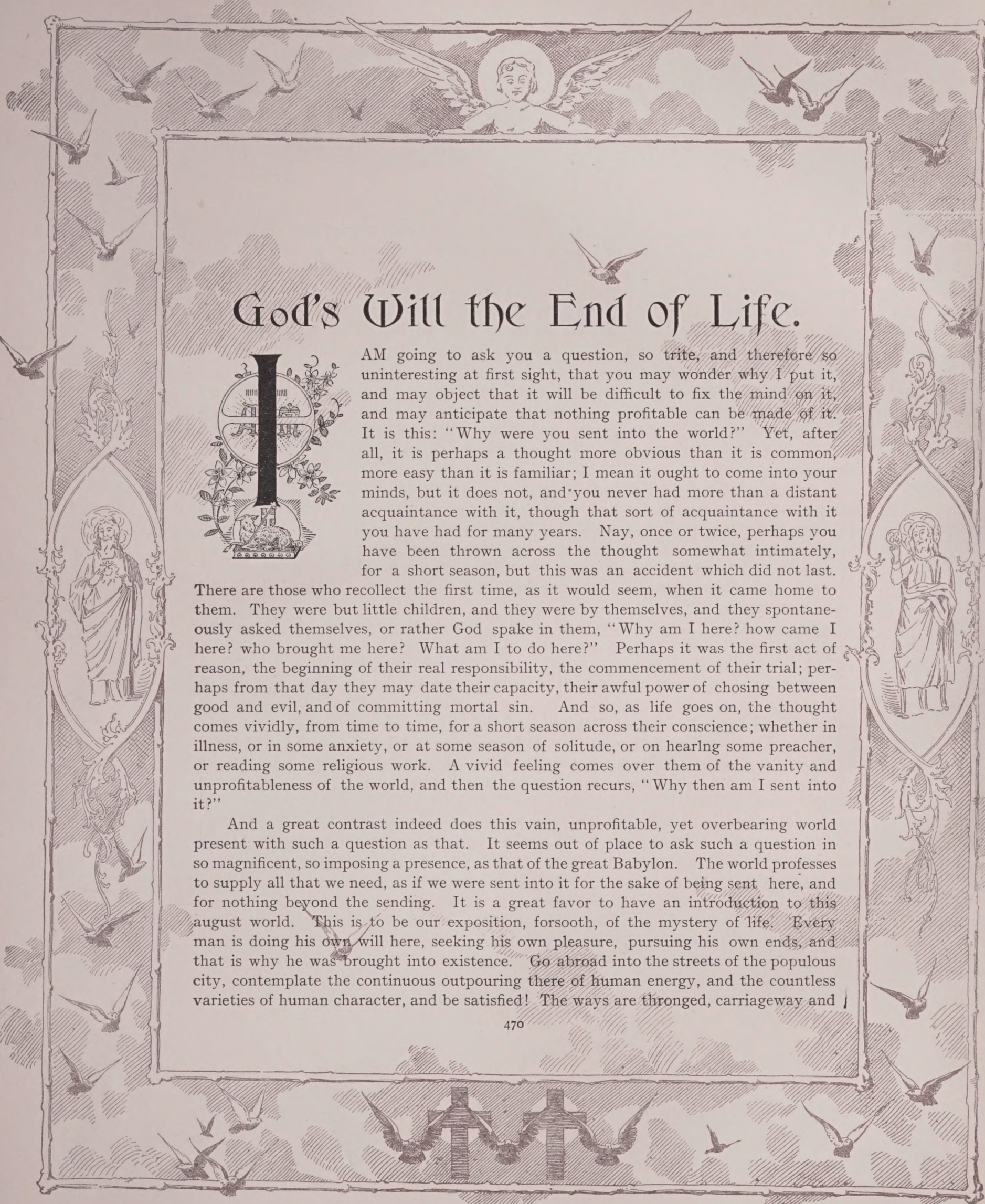
This is a point which should ever be kept in view: conviction is a state of mind, and it is something beyond and distinct from the mere arguments of which it is the result; it does not vary with their strength or their number. Arguments lead to a conclusion, and when the arguments are stronger, the conclusion is clearer; but conviction may be felt as strongly in consequence of a clear conclusion, as of one which is clearer. A man may be so sure upon six reasons, that he does not need a seventh, nor would feel surer if he had it. And so as regards the Catholic Church: men are convinced in very various ways,—what convinces one, does not convince another; but this is an accident; the time comes anyhow, sooner or later, when a man ought to be convinced, and is convinced, and then he is bound not to wait for any more arguments, though more arguments be producible. He will find himself in a condition when he may even refuse to hear more arguments in behalf of the Church; he does not wish to read or think more on the subject; his mind is quite made up. In such a case it is his duty to join the Church at once; he must not delay; let him be cautious in council, but prompt in execution. This it is that makes Catholics so anxious about them: it is not that they wish him to be precipitate;



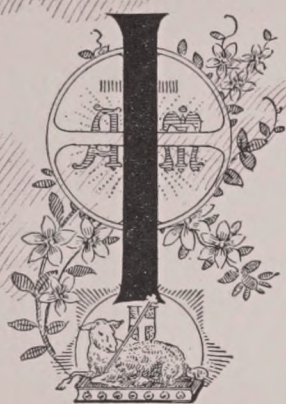
but knowing the temptations which the evil one ever throws in our way, they are lovingly anxious for his soul, lest he has come to the point of conviction, and is passing it, and is losing his chance of conversion. If so, it may never return; God has not chosen every one to salvation: it is a rare gift to be a Catholic; it may be offered to us once in our lives and never again; and, if we have not seized on the "accepted time," nor know "in our day the things which are for our peace," oh, the misery for us! What shall we be able to say when death comes, and we are not converted, and it is directly and immediately our own doing that we are not?

"Wisdom preacheth abroad, she uttereth her voice in the streets. How long, ye little ones, love ye childishness, and fools covet what is hurtful to them, and the unwise hate knowledge? Turn ye at my reproof; behold, I will bring forth to you my spirit, and I will show my words unto you. Because I have called and ye refused, I stretched out my hand, and there was none who regarded, and ye despised all my counsel and neglected my chidings, I also will laugh in your destruction, and will mock when that shall come to you which you feared; when a sudden storm shall rush on you, and destruction shall thicken as a tempest, when tribulation and straitness shall come upon you. Then shall they call on me, and I will not hear; they shall rise betimes but they shall not find me; for that they hated discipline, and took not on them the fear of the Lord, nor acquiesced in my counsel, but made light of my reproof, therefore shall they eat the fruit of their own way, and be filled with their own devices."

Oh, the misery for us, as many of us as shall be in that number! Oh, the awful thought for all eternity! Oh, the remorseful sting, "I was called, I might have answered, and I did not!" And oh, the blessedness, if we can look back on the time of trial, when friends implored and enemies scoffed, and say,—The misery for me, which would have been, had I not followed on, had I hung back, when Christ called! Oh, the utter confusion of mind, the wreck of faith and opinion, the blackness and void, the dreary scepticism, the hopelessness, which would have been my lot, the pledge of the outer darkness to come, had I been afraid to follow Him! I have lost friends, I have lost the world, but I have gained Him, who gives in Himself houses and brethren and sisters and mothers and children and lands a hundredfold; I have lost the perishable, and gained the Infinite; I have lost time, and I have gained eternity; "O Lord, my God, I am thy servant, and the son of Thine handmaid; Thou hast broken my bonds. I will sacrifice to Thee the sacrifice of praise, and I will call on the Name of the Lord."



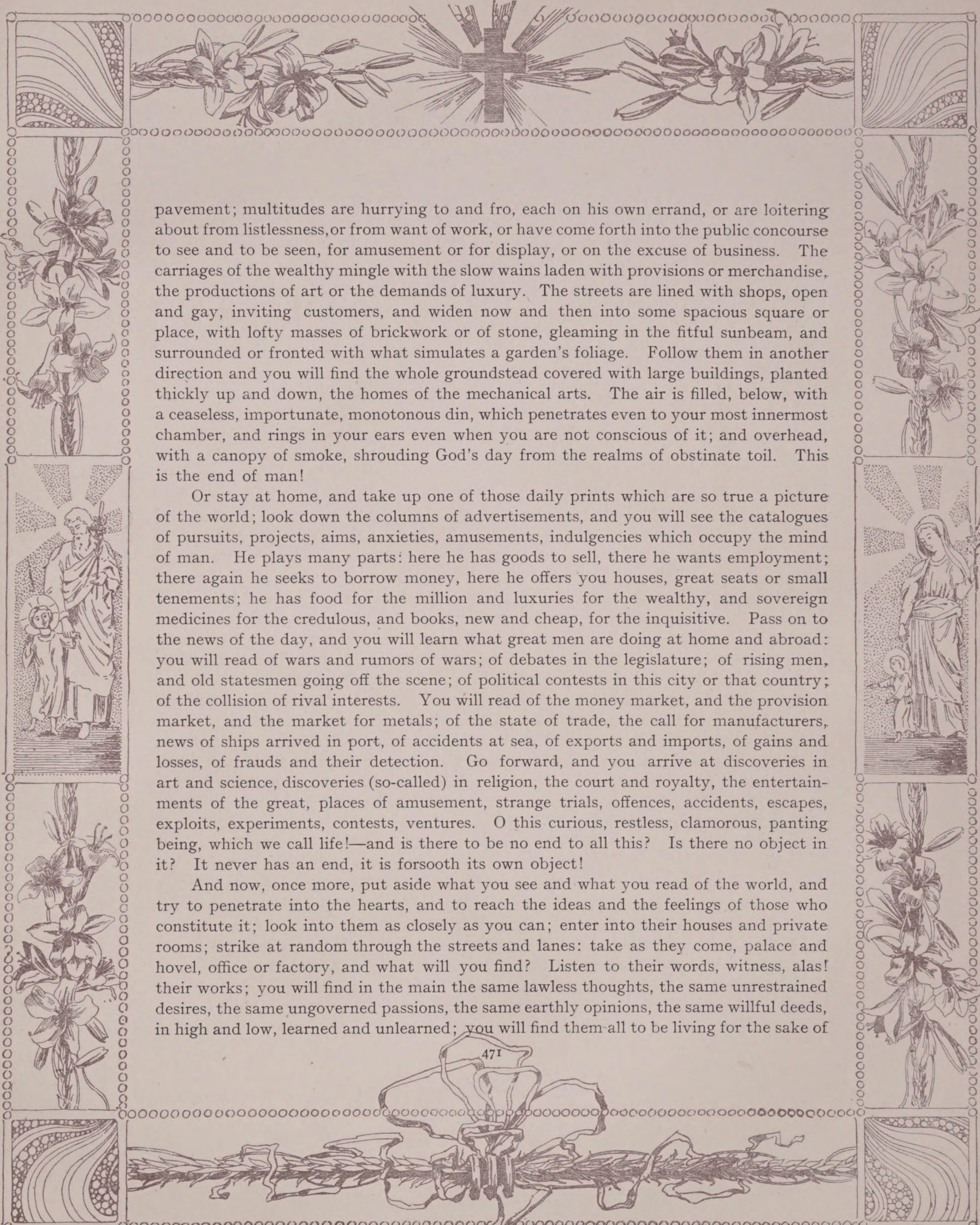
God's Will the End of Life.



AM going to ask you a question, so trite, and therefore so uninteresting at first sight, that you may wonder why I put it, and may object that it will be difficult to fix the mind on it, and may anticipate that nothing profitable can be made of it. It is this: "Why were you sent into the world?" Yet, after all, it is perhaps a thought more obvious than it is common, more easy than it is familiar; I mean it ought to come into your minds, but it does not, and you never had more than a distant acquaintance with it, though that sort of acquaintance with it you have had for many years. Nay, once or twice, perhaps you have been thrown across the thought somewhat intimately, for a short season, but this was an accident which did not last.

There are those who recollect the first time, as it would seem, when it came home to them. They were but little children, and they were by themselves, and they spontaneously asked themselves, or rather God spake in them, "Why am I here? how came I here? who brought me here? What am I to do here?" Perhaps it was the first act of reason, the beginning of their real responsibility, the commencement of their trial; perhaps from that day they may date their capacity, their awful power of choosing between good and evil, and of committing mortal sin. And so, as life goes on, the thought comes vividly, from time to time, for a short season across their conscience; whether in illness, or in some anxiety, or at some season of solitude, or on hearing some preacher, or reading some religious work. A vivid feeling comes over them of the vanity and unprofitableness of the world, and then the question recurs, "Why then am I sent into it?"

And a great contrast indeed does this vain, unprofitable, yet overbearing world present with such a question as that. It seems out of place to ask such a question in so magnificent, so imposing a presence, as that of the great Babylon. The world professes to supply all that we need, as if we were sent into it for the sake of being sent here, and for nothing beyond the sending. It is a great favor to have an introduction to this august world. This is to be our exposition, forsooth, of the mystery of life. Every man is doing his own will here, seeking his own pleasure, pursuing his own ends, and that is why he was brought into existence. Go abroad into the streets of the populous city, contemplate the continuous outpouring there of human energy, and the countless varieties of human character, and be satisfied! The ways are thronged, carriageway and



pavement; multitudes are hurrying to and fro, each on his own errand, or are loitering about from listlessness, or from want of work, or have come forth into the public concourse to see and to be seen, for amusement or for display, or on the excuse of business. The carriages of the wealthy mingle with the slow wains laden with provisions or merchandise, the productions of art or the demands of luxury. The streets are lined with shops, open and gay, inviting customers, and widen now and then into some spacious square or place, with lofty masses of brickwork or of stone, gleaming in the fitful sunbeam, and surrounded or fronted with what simulates a garden's foliage. Follow them in another direction and you will find the whole groundstead covered with large buildings, planted thickly up and down, the homes of the mechanical arts. The air is filled, below, with a ceaseless, importunate, monotonous din, which penetrates even to your most innermost chamber, and rings in your ears even when you are not conscious of it; and overhead, with a canopy of smoke, shrouding God's day from the realms of obstinate toil. This is the end of man!

Or stay at home, and take up one of those daily prints which are so true a picture of the world; look down the columns of advertisements, and you will see the catalogues of pursuits, projects, aims, anxieties, amusements, indulgencies which occupy the mind of man. He plays many parts: here he has goods to sell, there he wants employment; there again he seeks to borrow money, here he offers you houses, great seats or small tenements; he has food for the million and luxuries for the wealthy, and sovereign medicines for the credulous, and books, new and cheap, for the inquisitive. Pass on to the news of the day, and you will learn what great men are doing at home and abroad: you will read of wars and rumors of wars; of debates in the legislature; of rising men, and old statesmen going off the scene; of political contests in this city or that country; of the collision of rival interests. You will read of the money market, and the provision market, and the market for metals; of the state of trade, the call for manufacturers, news of ships arrived in port, of accidents at sea, of exports and imports, of gains and losses, of frauds and their detection. Go forward, and you arrive at discoveries in art and science, discoveries (so-called) in religion, the court and royalty, the entertainments of the great, places of amusement, strange trials, offences, accidents, escapes, exploits, experiments, contests, ventures. O this curious, restless, clamorous, panting being, which we call life!—and is there to be no end to all this? Is there no object in it? It never has an end, it is forsooth its own object!

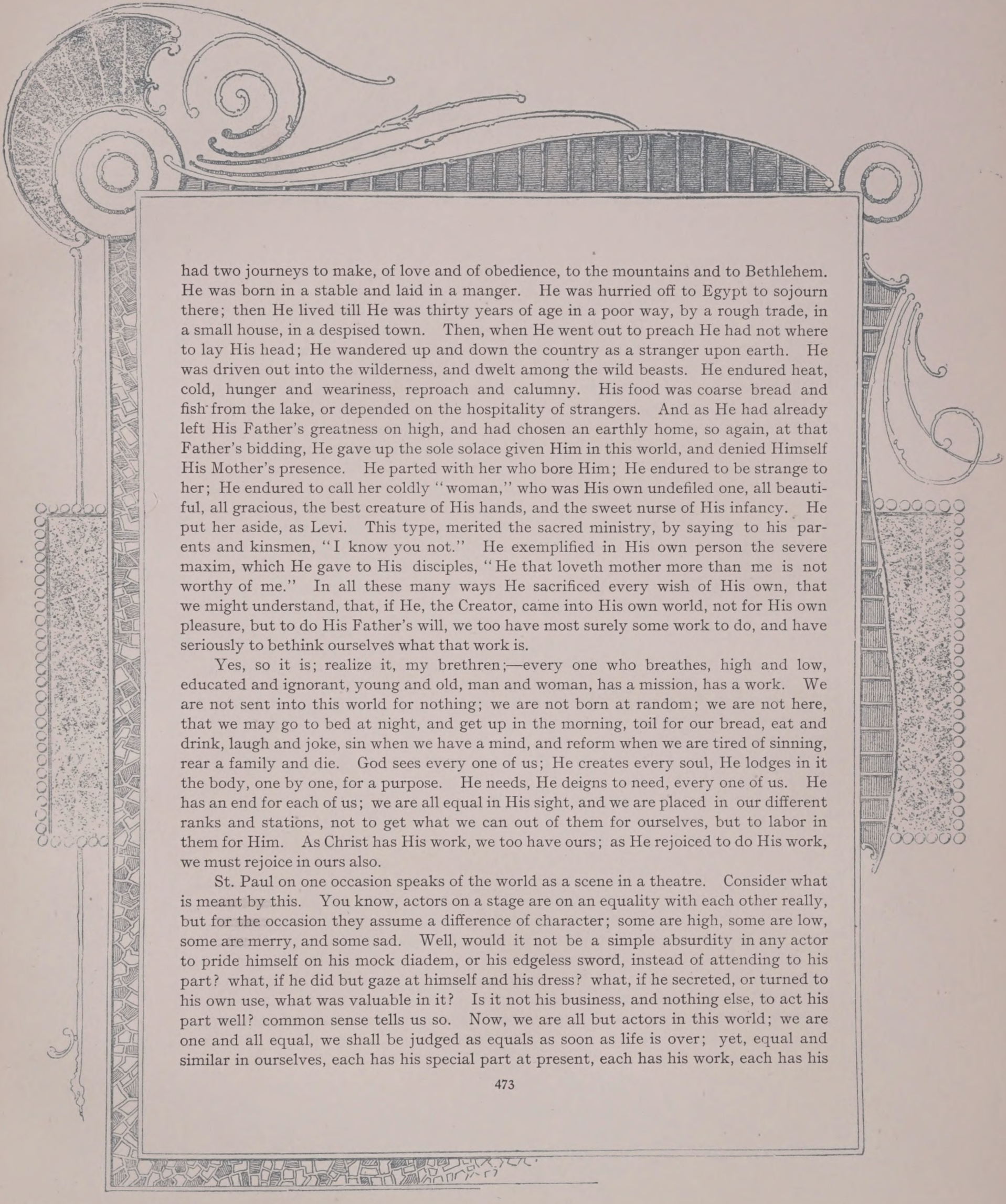
And now, once more, put aside what you see and what you read of the world, and try to penetrate into the hearts, and to reach the ideas and the feelings of those who constitute it; look into them as closely as you can; enter into their houses and private rooms; strike at random through the streets and lanes: take as they come, palace and hovel, office or factory, and what will you find? Listen to their words, witness, alas! their works; you will find in the main the same lawless thoughts, the same unrestrained desires, the same ungoverned passions, the same earthly opinions, the same willful deeds, in high and low, learned and unlearned; you will find them all to be living for the sake of



living; they one and all seem to tell you, "We are our own centre, our own end." Why are they toiling? why are they scheming? for what are they living? "We live to please ourselves; life is worthless except we have our own way; we are not *sent* here at all, but we find ourselves here, and we are but slaves unless we can think what we will, believe what we will, love what we will, hate what we will, do what we will. We detest interference on the part of God or man. We do not bargain to be rich or to be great; but we do bargain, whether rich or poor, high or low, to live for ourselves, to live for the lust of the moment, or, according to the doctrine of the hour, thinking of the future and the unseen just as much or as little as we please."

Oh, is it not a shocking thought, but who can deny its truth? The multitude of men are living without any aim beyond this visible scene; they may from time to time use religious words, or they may profess a communion or a worship, as a matter of course, or of expedience, or of duty, but, if there was any sincerity in such profession, the course of the world could not run as it does. What a contrast is all this to the end of life, as it is set before us in our most holy Faith! If there was one among the sons of men, who might allowably have taken His pleasure and have done His own will here below, surely it was He who came down on earth from the bosom of the Father, and who was so pure and spotless in that human nature which He put on Him, that He could have no human purpose or aim inconsistent with the will of His Father. Yet He, the Son of God, the Eternal Word, came, not to do His own will, but His who sent Him, as you know very well is told us again and again in Scripture. Thus the Prophet in the Psalter, speaking in His person, says, "Lo, I come to do Thy will, O God." And He says in the Prophet Isaia, "The Lord God hath opened mine ear, and I do not resist; I have not gone back." And in the Gospel, when He had come on earth, "My food is to do the will of Him that sent me, and to finish His work." Hence, too, in His agony, He cried out, "Not my will, but Thine, be done"; and St. Paul, in like manner, says, that "Christ pleased not Himself;" and elsewhere, that, "though He was God's Son, yet learned He obedience by the things which He suffered." Surely so it was; as being indeed the Eternal Co-equal Son, His will was one and the same with the Father's will, and He had no submission of will to make; but He chose to take on Him man's nature, and the will of that nature; He chose to take on Him affections, feelings, and inclinations proper to man, a will innocent indeed and good, but still a man's will, distinct from God's will; a will, which, had it acted simply according to what was pleasing to its nature, would, when pain and toil were to be endured, have held back from an active co-operation with the will of God. But, though He took on Himself the nature of man, He took not on Him that selfishness, with which fallen man wraps himself round, but in all things He devoted Himself as a ready sacrifice to His Father. He came on earth, not to take His pleasure, not to follow His taste, not for the mere exercise of human affection, but simply to glorify His Father and to do His will. He came charged with a mission, deputed for a work; He looked not to the right nor to the left, He thought not of Himself, He offered Himself up to God.

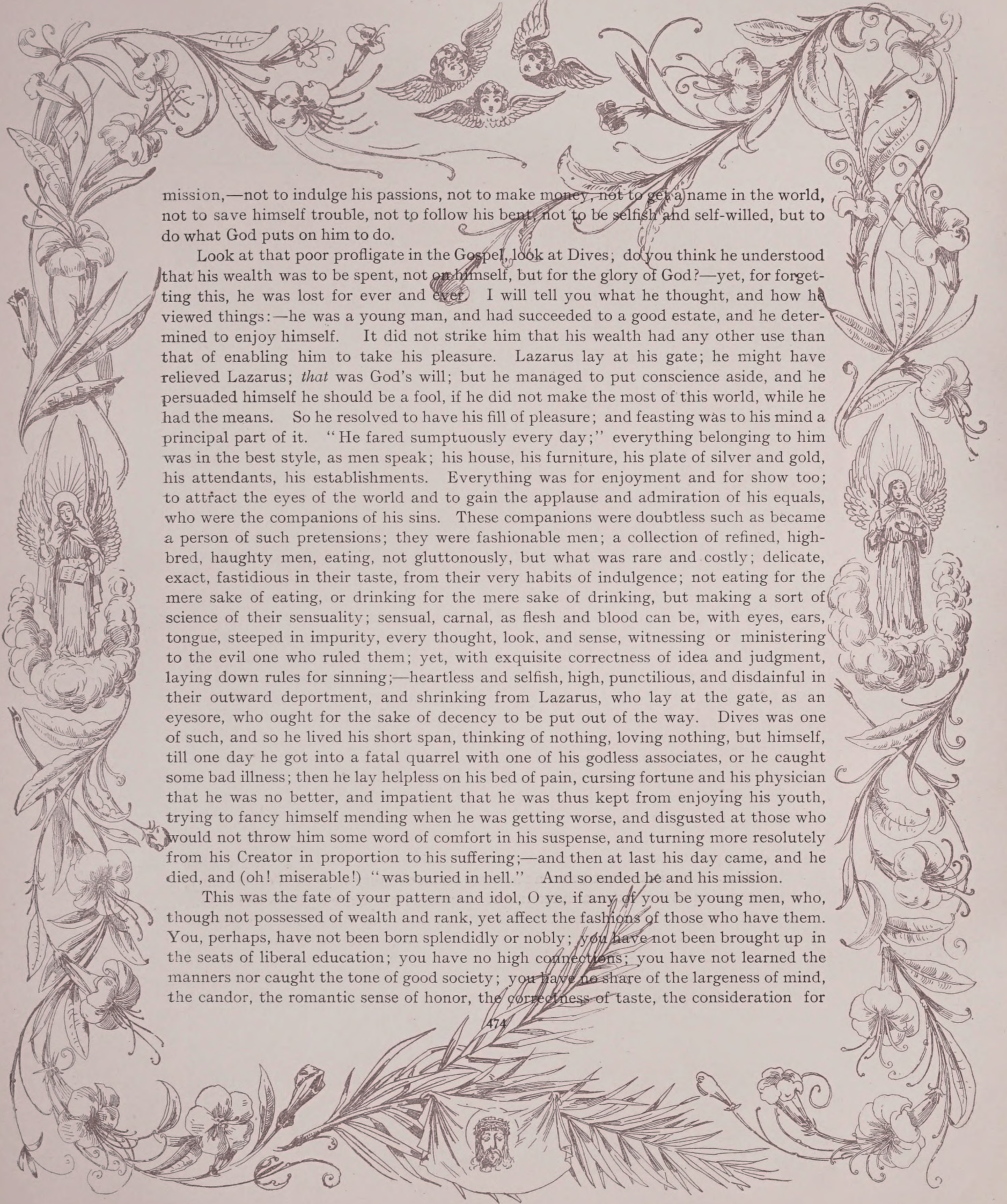
Hence it is that He was carried in the womb of a poor woman, who before His birth,



had two journeys to make, of love and of obedience, to the mountains and to Bethlehem. He was born in a stable and laid in a manger. He was hurried off to Egypt to sojourn there; then He lived till He was thirty years of age in a poor way, by a rough trade, in a small house, in a despised town. Then, when He went out to preach He had not where to lay His head; He wandered up and down the country as a stranger upon earth. He was driven out into the wilderness, and dwelt among the wild beasts. He endured heat, cold, hunger and weariness, reproach and calumny. His food was coarse bread and fish from the lake, or depended on the hospitality of strangers. And as He had already left His Father's greatness on high, and had chosen an earthly home, so again, at that Father's bidding, He gave up the sole solace given Him in this world, and denied Himself His Mother's presence. He parted with her who bore Him; He endured to be strange to her; He endured to call her coldly "woman," who was His own undefiled one, all beautiful, all gracious, the best creature of His hands, and the sweet nurse of His infancy. He put her aside, as Levi. This type, merited the sacred ministry, by saying to his parents and kinsmen, "I know you not." He exemplified in His own person the severe maxim, which He gave to His disciples, "He that loveth mother more than me is not worthy of me." In all these many ways He sacrificed every wish of His own, that we might understand, that, if He, the Creator, came into His own world, not for His own pleasure, but to do His Father's will, we too have most surely some work to do, and have seriously to bethink ourselves what that work is.

Yes, so it is; realize it, my brethren;—every one who breathes, high and low, educated and ignorant, young and old, man and woman, has a mission, has a work. We are not sent into this world for nothing; we are not born at random; we are not here, that we may go to bed at night, and get up in the morning, toil for our bread, eat and drink, laugh and joke, sin when we have a mind, and reform when we are tired of sinning, rear a family and die. God sees every one of us; He creates every soul, He lodges in it the body, one by one, for a purpose. He needs, He deigns to need, every one of us. He has an end for each of us; we are all equal in His sight, and we are placed in our different ranks and stations, not to get what we can out of them for ourselves, but to labor in them for Him. As Christ has His work, we too have ours; as He rejoiced to do His work, we must rejoice in ours also.

St. Paul on one occasion speaks of the world as a scene in a theatre. Consider what is meant by this. You know, actors on a stage are on an equality with each other really, but for the occasion they assume a difference of character; some are high, some are low, some are merry, and some sad. Well, would it not be a simple absurdity in any actor to pride himself on his mock diadem, or his edgeless sword, instead of attending to his part? what, if he did but gaze at himself and his dress? what, if he secreted, or turned to his own use, what was valuable in it? Is it not his business, and nothing else, to act his part well? common sense tells us so. Now, we are all but actors in this world; we are one and all equal, we shall be judged as equals as soon as life is over; yet, equal and similar in ourselves, each has his special part at present, each has his work, each has his



mission,—not to indulge his passions, not to make money, not to get a name in the world, not to save himself trouble, not to follow his bent, not to be selfish and self-willed, but to do what God puts on him to do.

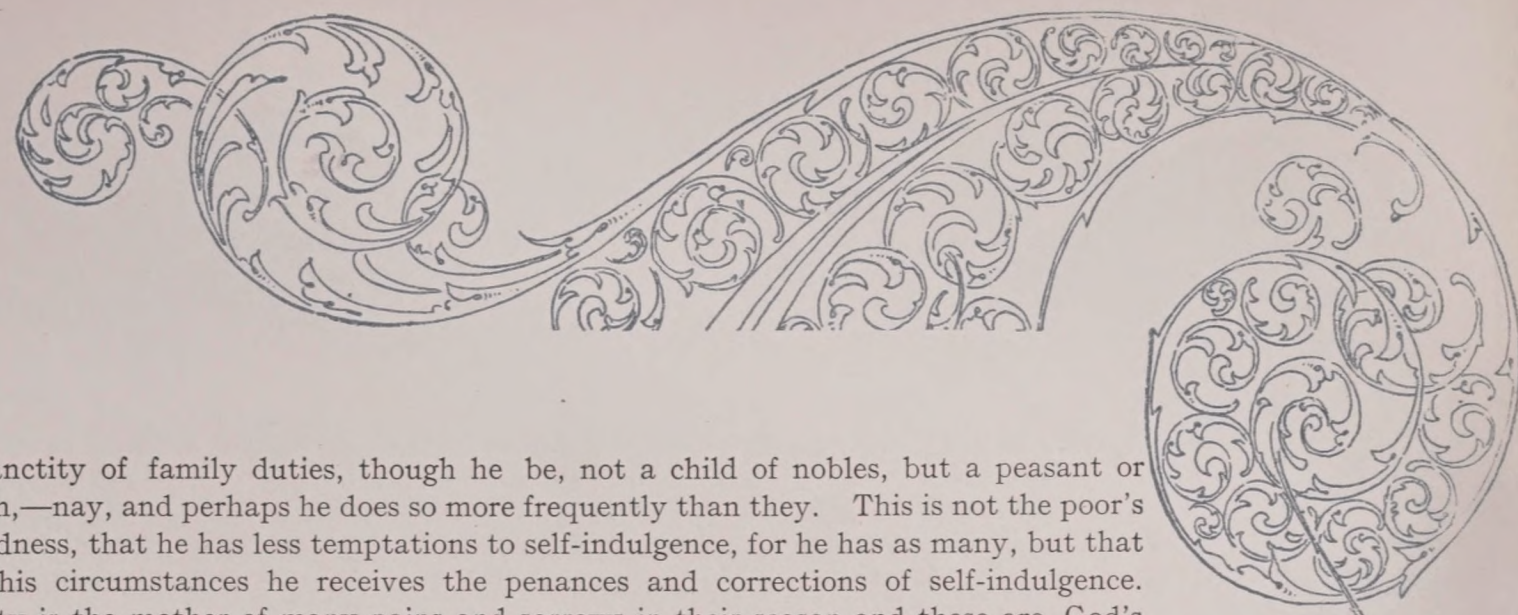
Look at that poor profligate in the Gospel, look at Dives; do you think he understood that his wealth was to be spent, not on himself, but for the glory of God?—yet, for forgetting this, he was lost for ever and ever. I will tell you what he thought, and how he viewed things:—he was a young man, and had succeeded to a good estate, and he determined to enjoy himself. It did not strike him that his wealth had any other use than that of enabling him to take his pleasure. Lazarus lay at his gate; he might have relieved Lazarus; *that* was God's will; but he managed to put conscience aside, and he persuaded himself he should be a fool, if he did not make the most of this world, while he had the means. So he resolved to have his fill of pleasure; and feasting was to his mind a principal part of it. "He fared sumptuously every day;" everything belonging to him was in the best style, as men speak; his house, his furniture, his plate of silver and gold, his attendants, his establishments. Everything was for enjoyment and for show too; to attract the eyes of the world and to gain the applause and admiration of his equals, who were the companions of his sins. These companions were doubtless such as became a person of such pretensions; they were fashionable men; a collection of refined, high-bred, haughty men, eating, not gluttonously, but what was rare and costly; delicate, exact, fastidious in their taste, from their very habits of indulgence; not eating for the mere sake of eating, or drinking for the mere sake of drinking, but making a sort of science of their sensuality; sensual, carnal, as flesh and blood can be, with eyes, ears, tongue, steeped in impurity, every thought, look, and sense, witnessing or ministering to the evil one who ruled them; yet, with exquisite correctness of idea and judgment, laying down rules for sinning;—heartless and selfish, high, punctilious, and disdainful in their outward deportment, and shrinking from Lazarus, who lay at the gate, as an eyesore, who ought for the sake of decency to be put out of the way. Dives was one of such, and so he lived his short span, thinking of nothing, loving nothing, but himself, till one day he got into a fatal quarrel with one of his godless associates, or he caught some bad illness; then he lay helpless on his bed of pain, cursing fortune and his physician that he was no better, and impatient that he was thus kept from enjoying his youth, trying to fancy himself mending when he was getting worse, and disgusted at those who would not throw him some word of comfort in his suspense, and turning more resolutely from his Creator in proportion to his suffering;—and then at last his day came, and he died, and (oh! miserable!) "was buried in hell." And so ended he and his mission.

This was the fate of your pattern and idol, O ye, if any of you be young men, who, though not possessed of wealth and rank, yet affect the fashions of those who have them. You, perhaps, have not been born splendidly or nobly; you have not been brought up in the seats of liberal education; you have no high connections; you have not learned the manners nor caught the tone of good society; you have no share of the largeness of mind, the candor, the romantic sense of honor, the correctness of taste, the consideration for

others, and the gentleness which the world puts forth as its highest types of excellence; you have not come near the courts or the mansions of the great; yet you ape the sin of Dives, while you are strangers to his refinement. You think it the sign of a gentleman to set yourselves above religion, to criticise the religious and professors of religion, to look at Catholic and Methodist with impartial contempt, to gain a smattering of knowledge on a number of subjects, to dip into a number of frivolous publications, if they are popular, to have read the latest novel; to have heard the singer and seen the actor of the day, to be well up with the news, to know the names and, if so be, the persons of public men, to be able to bow to them, to walk up and down the street with your heads on high, stare at whatever meets you; and to say and do worse things, of which these outward extravagances are but the symbol. And this is what you conceive you have come upon earth for! The Creator made you, it seems, O my children, for this work and office, to be a bad imitation of polished ungodliness, to be a piece of tawdry and faded finery, or a scent which has lost its freshness, and does but offend the sense! O! that you could see how absurd and base are such pretences in the eyes of any but yourselves! No calling of life but is honorable; no one is ridiculous who acts suitably to his calling and estate; no one, who has good sense and humility, but may, in any station of life, be truly well-bred and refined; but ostentation, affectation, and ambitious efforts are, in every station of life, high or low, nothing but vulgarities. Put them aside, despise them yourselves, O my very dear sons, whom I love, and whom I would fain serve;—oh! that you could feel that you have souls! oh, that you would have mercy on your souls! oh, that, before it is too late, you would betake yourselves to Him who is the Source of all that is truly high and magnificent and beautiful, all that is bright and pleasant, and secure what you ignorantly seek, in Him whom you so willfully, so awfully despise!

He alone, the Son of God, "the brightness of the Eternal Light, and the spotless mirror of His Majesty," is the source of all good and all happiness to rich and poor, high and low. If you were ever so high, you would need Him; if you were ever so low, you could offend Him. The poor can offend Him; the poor man can neglect his divinely appointed mission as well as the rich. Do not suppose, my brethren, that what I have said against the upper or the middle class, will not, if you happen to be poor, also lie against you. Though a man were as poor as Lazarus, he could be as guilty as Dives. If you are resolved to degrade yourselves to the brutes of the field, who have no reason and no conscience, you need not wealth or rank to enable you to do so. Brutes have no wealth; they have no pride of life; they have no purple and fine linen, no splendid table, no retinue of servants, and yet they are brutes. They are brutes by the law of their nature: they are the poorest among the poor; there is not a vagrant and outcast who is so poor as they; they differ from him, not in their possessions, but in their want of a soul, in that he has a mission and they have not, he can sin and they cannot. It stands to reason, a man may intoxicate himself with a cheap draught, as well as with a costly one; he may steal another's money for his appetites, though he does not waste his own upon them; he may break through the natural and social laws which encircle him, and profane



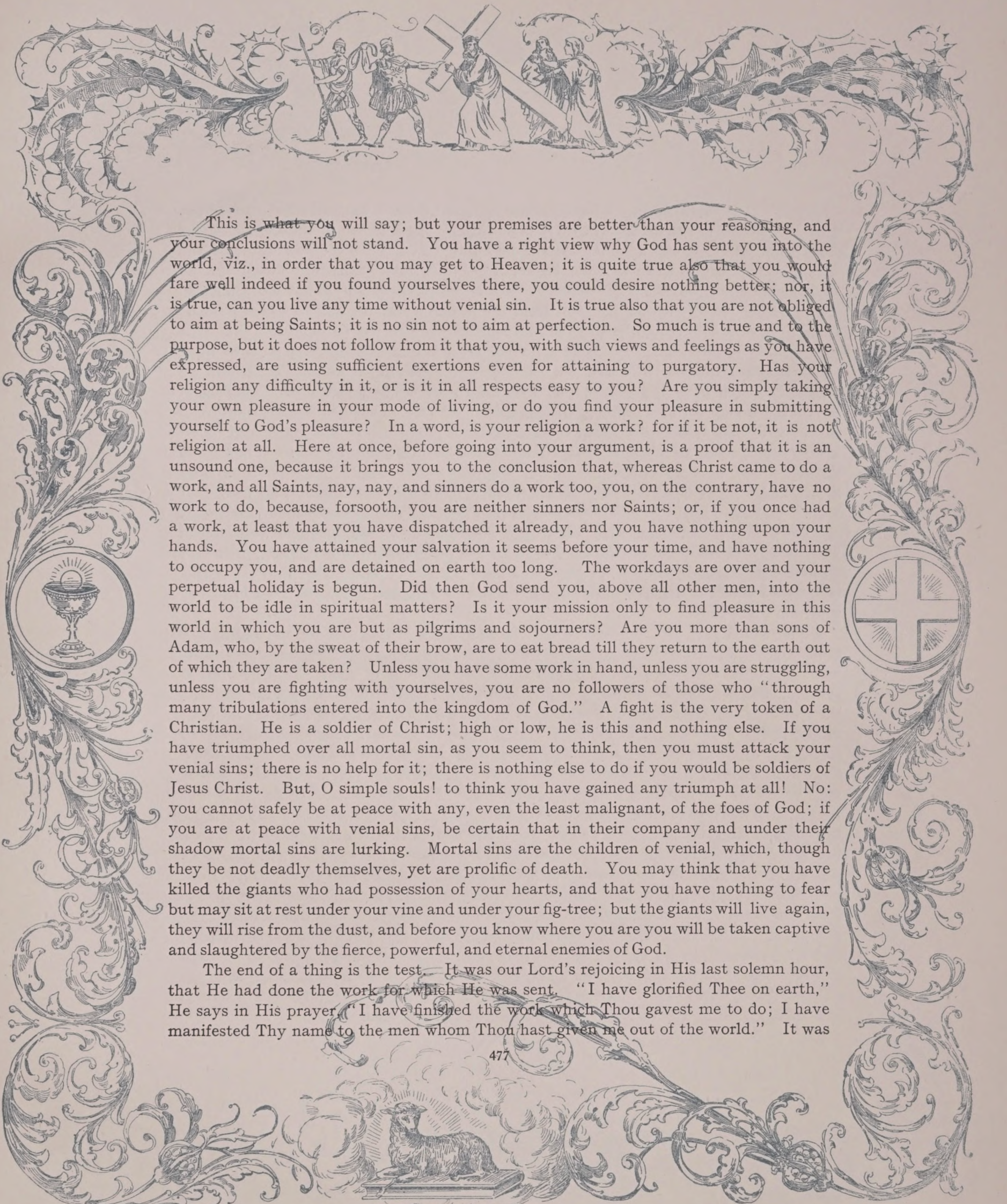


the sanctity of family duties, though he be, not a child of nobles, but a peasant or artisan,—nay, and perhaps he does so more frequently than they. This is not the poor's blessedness, that he has less temptations to self-indulgence, for he has as many, but that from his circumstances he receives the penances and corrections of self-indulgence. Poverty is the mother of many pains and sorrows in their season and these are God's messengers to lead the soul to repentance; but, alas! if the poor man indulges his passions, thinks little of religion, puts off repentance, refuses to make an effort, and dies without conversion, it matters nothing that he was poor in this world, it matters nothing that he was less daring than the rich, it matters not that he promised himself God's favor, that he sent for the priest when death came, and received the last Sacraments; Lazarus too, in that case, shall be buried with Dives in hell, and shall have had his consolation neither in this world nor in the world to come.



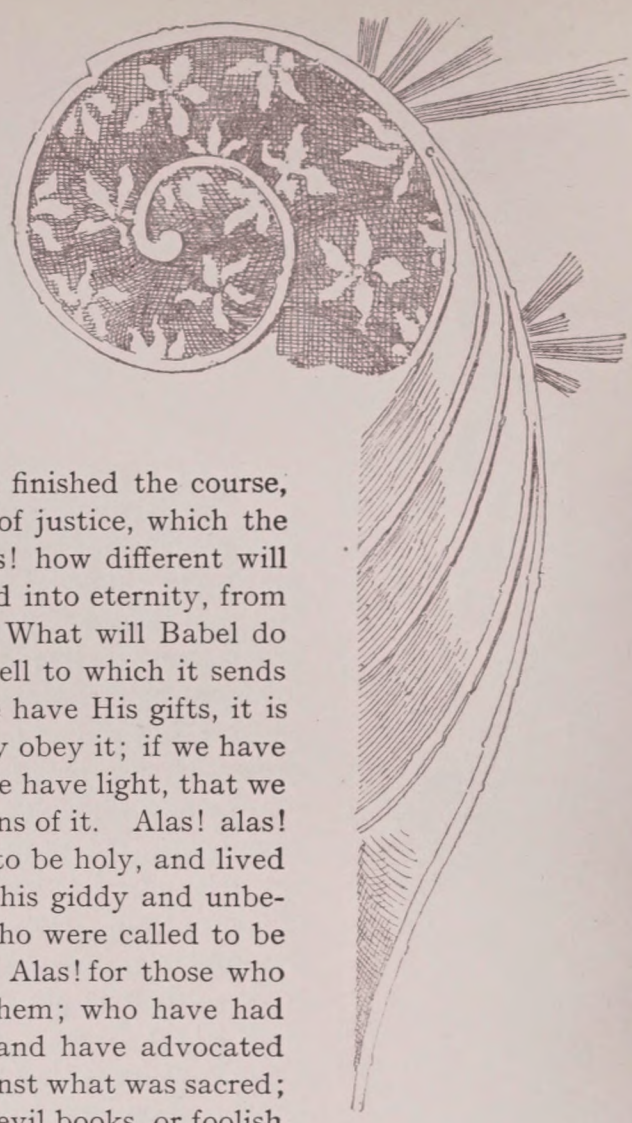
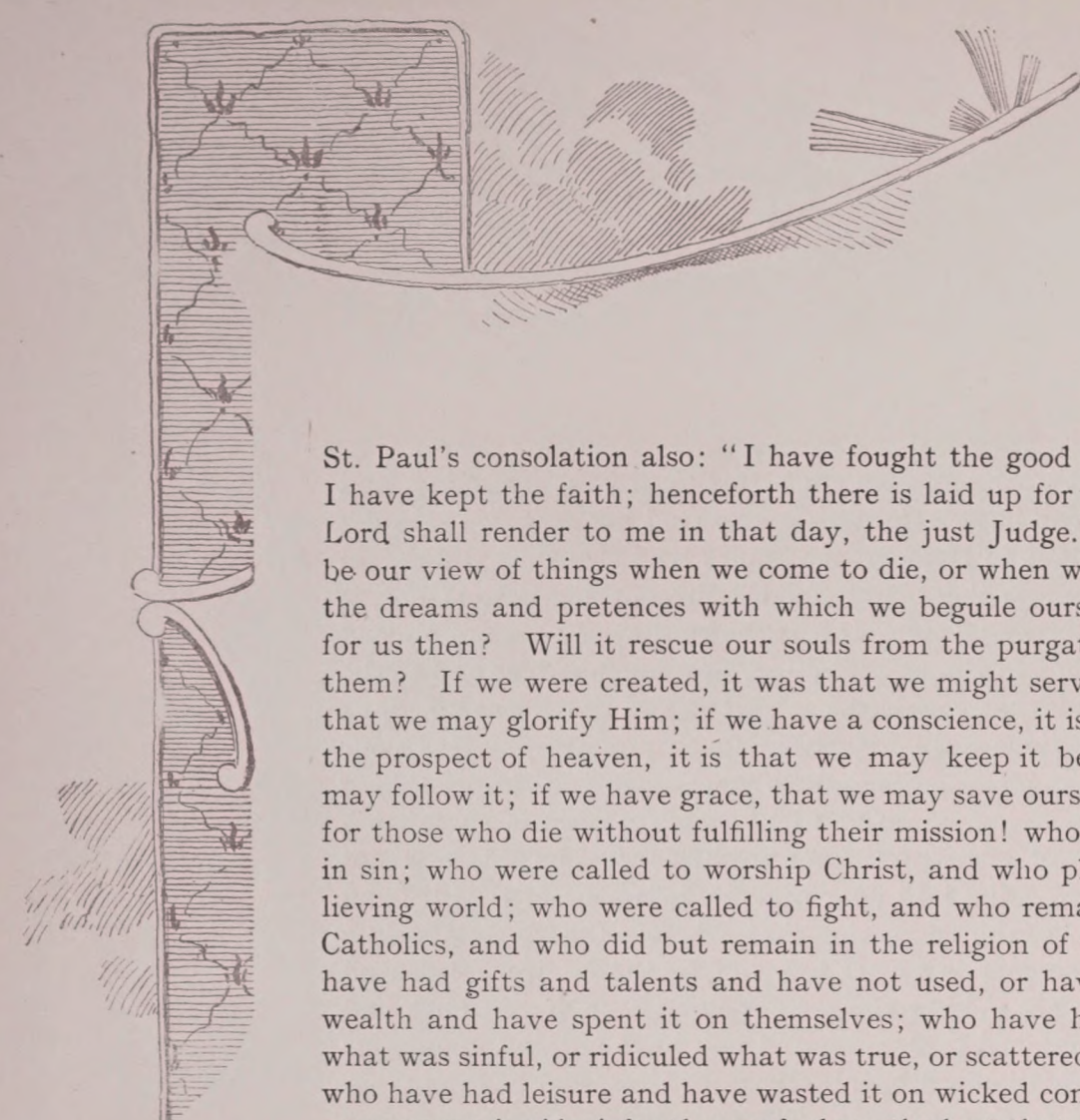
The simple question is, whatever a man's rank in life may be, does he in that rank perform the work which God has given him to do? Now then, let me turn to others, of a very different description, and let me hear what they will say, when the question is asked them;—why, they will parry it thus: "You give us no alternative," they will say to me, "except that of being sinners or Saints. You put before us our Lord's pattern and you spread before us the guilt and the ruin of the deliberate transgressor, whereas we have no intention of going so far one way or the other; we do not aim at being Saints, but we have no desire at all to be sinners. We neither intend to disobey God's will, nor to give up our own. Surely there is a middle way, and a safe one, in which God's will and our will may both be satisfied. We mean to enjoy both this world and the next. We will guard against mortal sin; we are not obliged to guard against venial; indeed it would be endless to attempt it. None but Saints do so; it is the work of a life; we need have nothing else to do. We are not monks, we are in the world, we are in business, we are parents, we have families; we must live for the day. It is a consolation to keep from mortal sin; that we do, and it is enough for salvation. It is a great thing to keep in God's favor; what indeed can we desire more? We come at due time to the Sacraments; this is our comfort and our stay; did we die, we should die in grace and escape the doom of the wicked. But if we once attempted to go further, where should we stop? how will you draw the line for us? the line between mortal and venial sin is very distinct; we understand that, but do you not see that if we attended to our venial sins, there would be just as much reason to attend to one as to another? If we began to repress our anger, why not also repress vainglory? why not also guard against niggardliness? why not also keep from falsehood? from gossiping, from idling, from excess in eating? And, after all, without venial sin we never can be, unless indeed we have the prerogative of the Mother of God, which it would be almost heresy to ascribe to any one but her. You are not asking us to be converted; that we understand; we *are* converted, we were converted a long time ago. You bid us aim at an indefinite vague something, which is less than perfection, yet more than obedience, and which, without resulting in any tangible advantage, debars us from the pleasures and embarrasses us in the duties of this world."





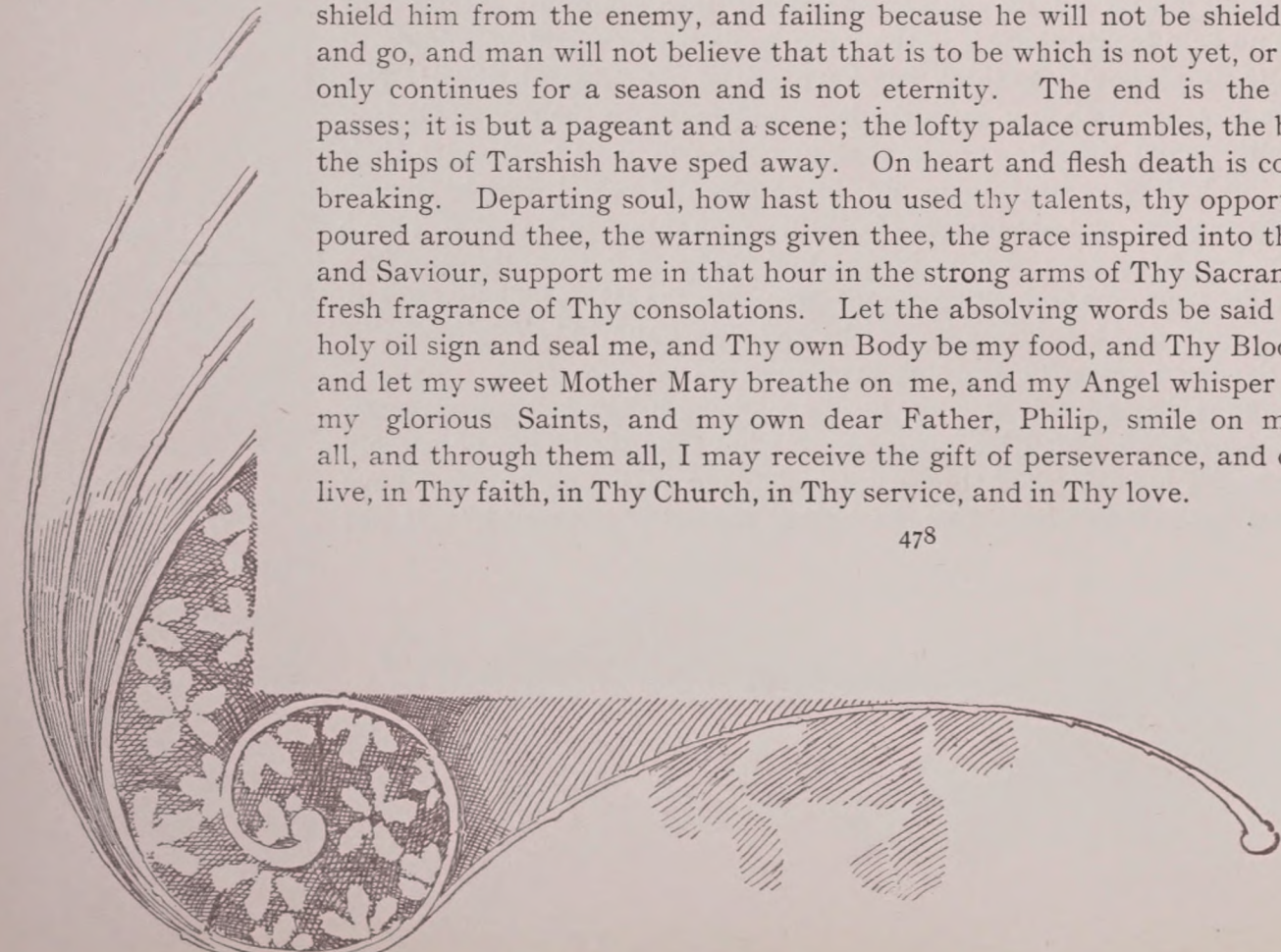
This is what you will say; but your premises are better than your reasoning, and your conclusions will not stand. You have a right view why God has sent you into the world, viz., in order that you may get to Heaven; it is quite true also that you would fare well indeed if you found yourselves there, you could desire nothing better; nor, it is true, can you live any time without venial sin. It is true also that you are not obliged to aim at being Saints; it is no sin not to aim at perfection. So much is true and to the purpose, but it does not follow from it that you, with such views and feelings as you have expressed, are using sufficient exertions even for attaining to purgatory. Has your religion any difficulty in it, or is it in all respects easy to you? Are you simply taking your own pleasure in your mode of living, or do you find your pleasure in submitting yourself to God's pleasure? In a word, is your religion a work? for if it be not, it is not religion at all. Here at once, before going into your argument, is a proof that it is an unsound one, because it brings you to the conclusion that, whereas Christ came to do a work, and all Saints, nay, nay, and sinners do a work too, you, on the contrary, have no work to do, because, forsooth, you are neither sinners nor Saints; or, if you once had a work, at least that you have dispatched it already, and you have nothing upon your hands. You have attained your salvation it seems before your time, and have nothing to occupy you, and are detained on earth too long. The workdays are over and your perpetual holiday is begun. Did then God send you, above all other men, into the world to be idle in spiritual matters? Is it your mission only to find pleasure in this world in which you are but as pilgrims and sojourners? Are you more than sons of Adam, who, by the sweat of their brow, are to eat bread till they return to the earth out of which they are taken? Unless you have some work in hand, unless you are struggling, unless you are fighting with yourselves, you are no followers of those who "through many tribulations entered into the kingdom of God." A fight is the very token of a Christian. He is a soldier of Christ; high or low, he is this and nothing else. If you have triumphed over all mortal sin, as you seem to think, then you must attack your venial sins; there is no help for it; there is nothing else to do if you would be soldiers of Jesus Christ. But, O simple souls! to think you have gained any triumph at all! No: you cannot safely be at peace with any, even the least malignant, of the foes of God; if you are at peace with venial sins, be certain that in their company and under their shadow mortal sins are lurking. Mortal sins are the children of venial, which, though they be not deadly themselves, yet are prolific of death. You may think that you have killed the giants who had possession of your hearts, and that you have nothing to fear but may sit at rest under your vine and under your fig-tree; but the giants will live again, they will rise from the dust, and before you know where you are you will be taken captive and slaughtered by the fierce, powerful, and eternal enemies of God.

The end of a thing is the test. It was our Lord's rejoicing in His last solemn hour, that He had done the work for which He was sent. "I have glorified Thee on earth," He says in His prayer, "I have finished the work which Thou gavest me to do; I have manifested Thy name to the men whom Thou hast given me out of the world." It was



St. Paul's consolation also: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of justice, which the Lord shall render to me in that day, the just Judge." Alas! alas! how different will be our view of things when we come to die, or when we have passed into eternity, from the dreams and pretences with which we beguile ourselves now! What will Babel do for us then? Will it rescue our souls from the purgatory or the hell to which it sends them? If we were created, it was that we might serve God; if we have His gifts, it is that we may glorify Him; if we have a conscience, it is that we may obey it; if we have the prospect of heaven, it is that we may keep it before us; if we have light, that we may follow it; if we have grace, that we may save ourselves by means of it. Alas! alas! for those who die without fulfilling their mission! who were called to be holy, and lived in sin; who were called to worship Christ, and who plunged into this giddy and unbelieving world; who were called to fight, and who remained idle; who were called to be Catholics, and who did but remain in the religion of their birth! Alas! for those who have had gifts and talents and have not used, or have misused them; who have had wealth and have spent it on themselves; who have had abilities and have advocated what was sinful, or ridiculed what was true, or scattered doubts against what was sacred; who have had leisure and have wasted it on wicked companions, or evil books, or foolish amusements! Alas! for those, of whom the best that can be said is that they are harmless and naturally blameless, while they never have attempted to cleanse their hearts or to live in God's sight!

The world goes on from age to age, but the holy Angels and blessed Saints are always crying alas! alas! and woe! woe! over the loss of vocations, and the disappointment of hopes, and the scorn of God's love, and the ruin of souls. One generation succeeds another, and whenever they look down upon earth from their golden thrones, they see scarcely anything but a multitude of guardian spirits, downcast and sad, each following his own charge, in anxiety, in terror, or in despair, vainly endeavoring to shield him from the enemy, and failing because he will not be shielded. Times come and go, and man will not believe that that is to be which is not yet, or that what now is only continues for a season and is not eternity. The end is the trial; the world passes; it is but a pageant and a scene; the lofty palace crumbles, the busy city is mute, the ships of Tarshish have sped away. On heart and flesh death is coming; the veil is breaking. Departing soul, how hast thou used thy talents, thy opportunities, the light poured around thee, the warnings given thee, the grace inspired into thee? O my Lord and Saviour, support me in that hour in the strong arms of Thy Sacraments, and by the fresh fragrance of Thy consolations. Let the absolving words be said over me, and the holy oil sign and seal me, and Thy own Body be my food, and Thy Blood my sprinkling; and let my sweet Mother Mary breathe on me, and my Angel whisper peace to me, and my glorious Saints, and my own dear Father, Philip, smile on me; that in them all, and through them all, I may receive the gift of perseverance, and die, as I desire to live, in Thy faith, in Thy Church, in Thy service, and in Thy love.



Why am I a Catholic?

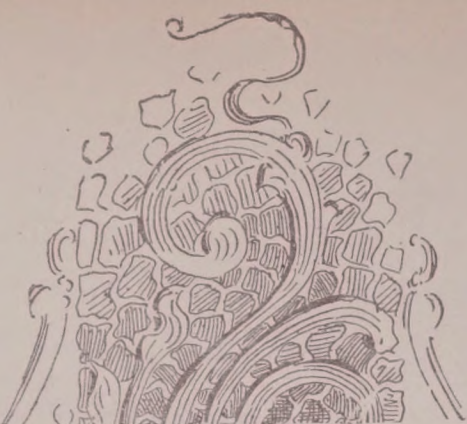
OR

How to Convince your Protestant Neighbor

By

REV. S. M. BRANDI, S. J.

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Why Am I a Catholic?

or, How to Convince Your Protestant Neighbor.

A Concise, Logical, and Learned Argument, in which it is Proved that the Catholic is the One and Only True Church.



IT IS CLEAR that my answer to the question, 'Why am I a Catholic?' must shape itself according to what I conceive to be the religious position of my interrogator. I cannot well state a case until I know what I may take for granted, nor can I begin a line of proof until I know how far back my demonstration is expected to go. This is indeed the chief difficulty which presents itself to one who undertakes to formulate, in a few pages of a review article, his reasons for the faith that is in him. Fortunately, however, in the present instance, I am freed from this embarrassment by the limits assigned by the editor. I am not supposed here to address myself to infidels, but to Christians, and "while assuming what is common to all—faith in the Christian revelation—briefly to explain the reasons why I chose to enter, or preferred to remain in the Church to which I belong."

Supposing, therefore, the fact of revelation, I assume that whoever admits the existence of the Christian religion and its importance, will, of course, admit that the profession of it, as taught and defined by Christ, is not a mere matter of choice. It stands to reason that religion, if once defined by the Supreme Legislator, is, as so defined by Him, of strict obligation. Hence it is not optional with believers in the Christian revelation to adopt any form of religion they please, or, to use the words of a well-known Unitarian writer, "to make their own formula of belief or conviction, or to make none."

Christian revelation assures us that Jesus Christ taught but *one* religion, and that He made the belief and practice of it a divine law. In virtue of that supreme power which He had in heaven and upon earth, He gave to His Apostles, whom He specially called and chose from among the many disciples that surrounded Him, the divine mission He had received from His Heavenly Father, "As the Father hath sent me, so also I send you." He commanded them to go and preach *His Gospel* to all nations, to teach them

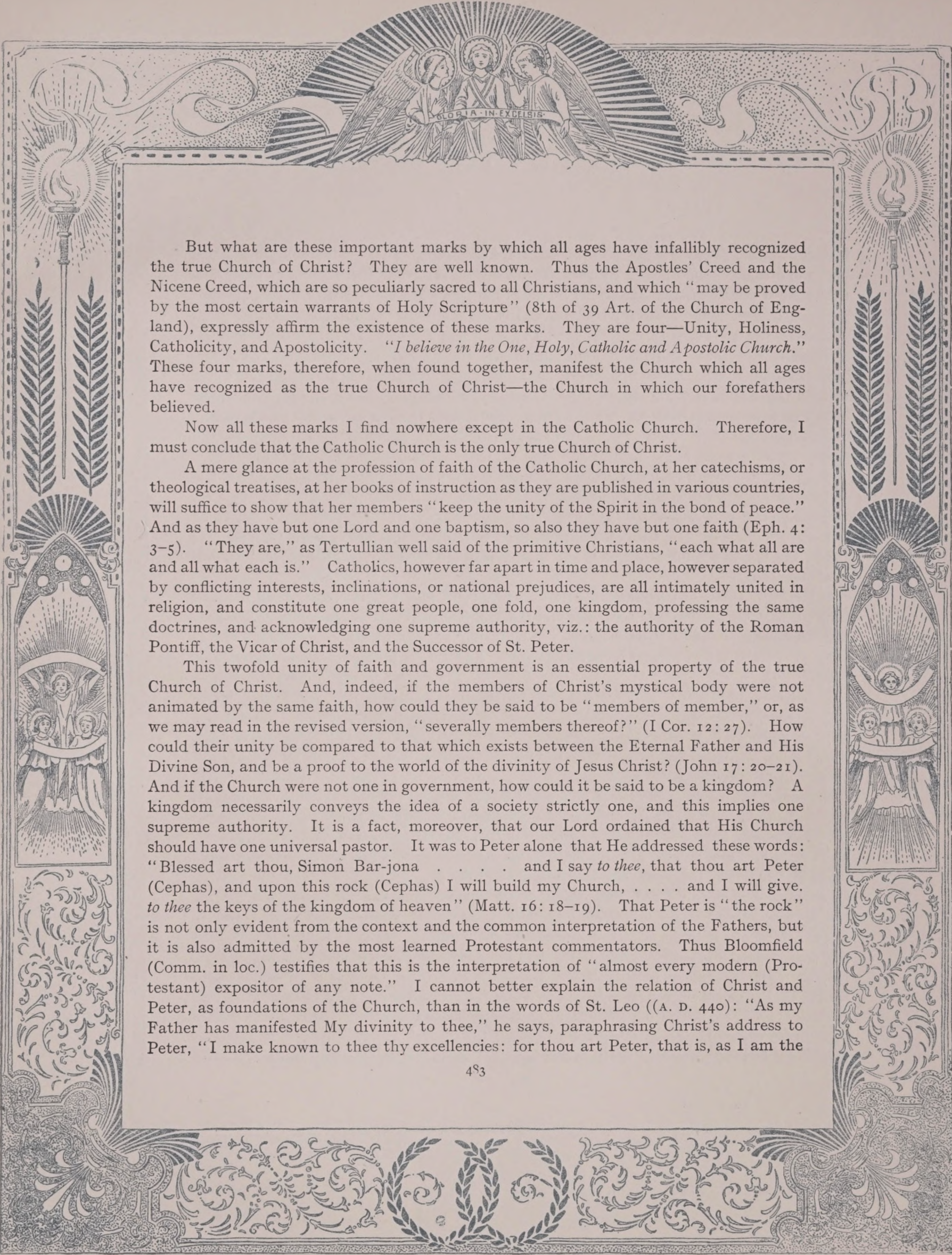


"to observe *all* things whatsoever He had commanded them" (Matt. 28: 20). Nay, He made the belief in His Gospel, as *preached* by His Apostles, an essential condition for salvation, emphatically declaring that "he that believeth not shall be condemned" (Mark 16: 16). The doctrines, therefore, of this one religion, taught us by Christ to His Apostles, are the objects of our belief; its precepts alone have the power to bind our will.

Moreover, as Christ taught but *one* religion, so He established but *one* Church: "Thou art Peter, and upon this rock I will build *my Church*" (Matt. 16: 18). He always speaks of "His Church," never of "His Churches;" and the different types employed by Him and His Apostles to denote the Church, necessarily imply the same *oneness*. It is a "fold," a "kingdom," a "body," etc., not invisible, but visible, founded for the purpose of carrying out His own visible mission among all men to the end of time. To His Church He committed the sacred trust of His religion (Matt. 28: 19-20), and promised that in teaching His Gospel it should be directed by the Holy Ghost (John 14: 16); that "the gates of hell should not prevail against it" (Matt. 16: 18), because it should have His own divine assistance "all days, even to the consummation of the world" (Matt. 28: 21). These words are addressed to the Apostles not merely as individuals; for, as such they were not to live "all days, even to the consummation of the world;" but inasmuch as they, with their lawfully appointed successors, form one moral body instituted by Christ to perpetuate on earth His own divine mission. And because of this His own unfailing assistance, He could say to His *Church*: "He who heareth *you* heareth *me*, and he who despiseth *you* despiseth *me*" (Luke 10: 16). "He who doth not hear the Church let him be to thee as a heathen and a publican" (Matt. 18: 17). The Church, therefore, is His organ, His voice, His representative. Hence, as we are not free to embrace any religion we please, but must embrace His religion, so to this one Church, which He established, and to no other, we must belong in order to be saved. The Church is "the body of Christ" (I Cor. 12: 27). Whoever, then, is not a member of this Church is not in union with Christ, the head.

Hence, to the question proposed as the heading of this paper, "Why am I a Catholic?" my answer is plain: I am a Catholic, because a careful examination of the nature and notes or characteristic marks of the religious society founded by Christ convinces me, beyond the possibility of a doubt, that the Catholic Church is the one true Church established on earth by Jesus Christ.

There can be no doubt that if Jesus Christ obliges all men to "hear the Church" which He established, and, consequently, to obey her, and to be subject to her, He must have given all men the means to know her with certainty. He must have impressed upon her certain prominent characteristics, by which she could be clearly recognized as the divinely authorized teacher of men, to lead them in the way of truth and salvation. His perfect justice required it; otherwise He would have given a command, without making its fulfillment possible. As we admit, therefore, that He obliged us to hear His Church, we are bound to admit also that He gave His Church these distinctive notes or marks by which she can be recognized.

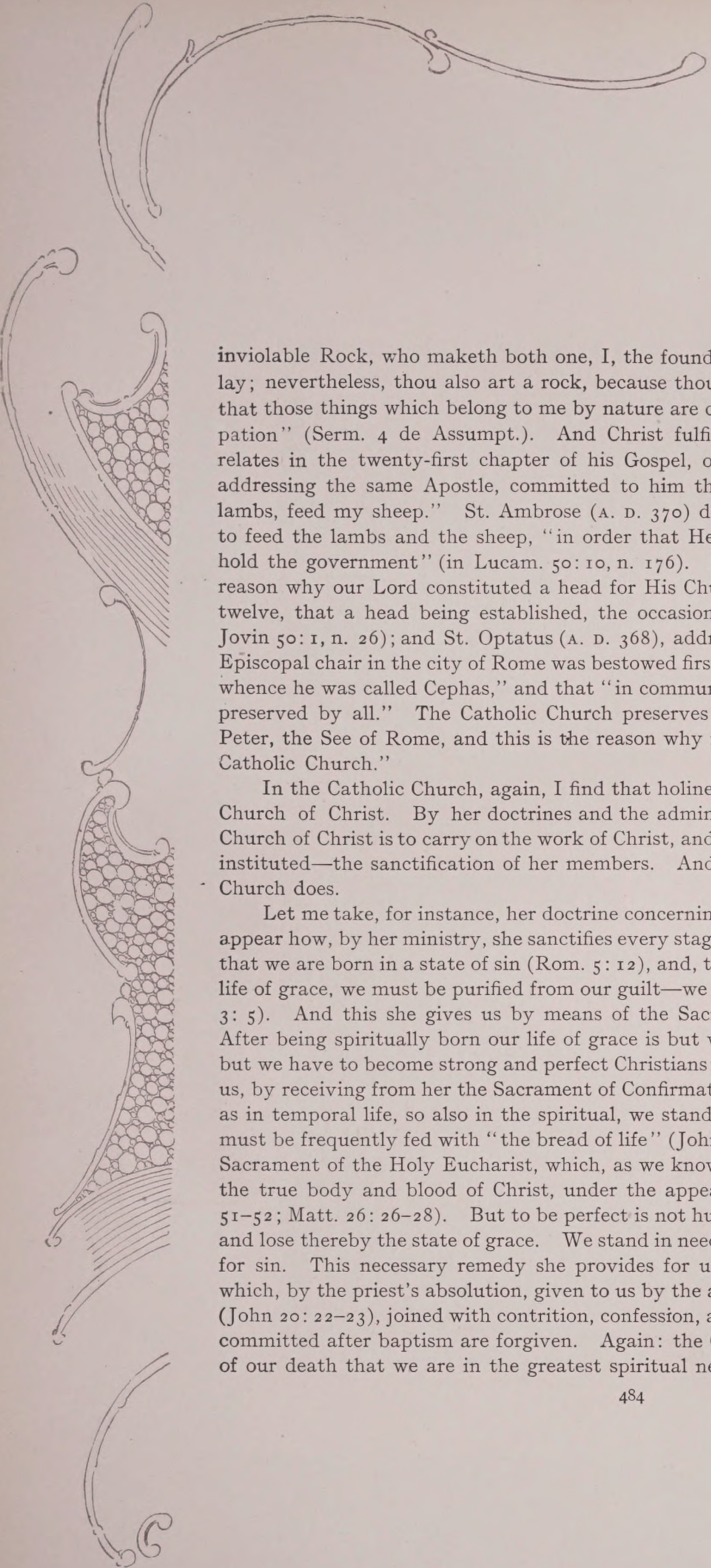


But what are these important marks by which all ages have infallibly recognized the true Church of Christ? They are well known. Thus the Apostles' Creed and the Nicene Creed, which are so peculiarly sacred to all Christians, and which "may be proved by the most certain warrants of Holy Scripture" (8th of 39 Art. of the Church of England), expressly affirm the existence of these marks. They are four—Unity, Holiness, Catholicity, and Apostolicity. "*I believe in the One, Holy, Catholic and Apostolic Church.*" These four marks, therefore, when found together, manifest the Church which all ages have recognized as the true Church of Christ—the Church in which our forefathers believed.

Now all these marks I find nowhere except in the Catholic Church. Therefore, I must conclude that the Catholic Church is the only true Church of Christ.

A mere glance at the profession of faith of the Catholic Church, at her catechisms, or theological treatises, at her books of instruction as they are published in various countries, will suffice to show that her members "keep the unity of the Spirit in the bond of peace." And as they have but one Lord and one baptism, so also they have but one faith (Eph. 4: 3-5). "They are," as Tertullian well said of the primitive Christians, "each what all are and all what each is." Catholics, however far apart in time and place, however separated by conflicting interests, inclinations, or national prejudices, are all intimately united in religion, and constitute one great people, one fold, one kingdom, professing the same doctrines, and acknowledging one supreme authority, viz.: the authority of the Roman Pontiff, the Vicar of Christ, and the Successor of St. Peter.

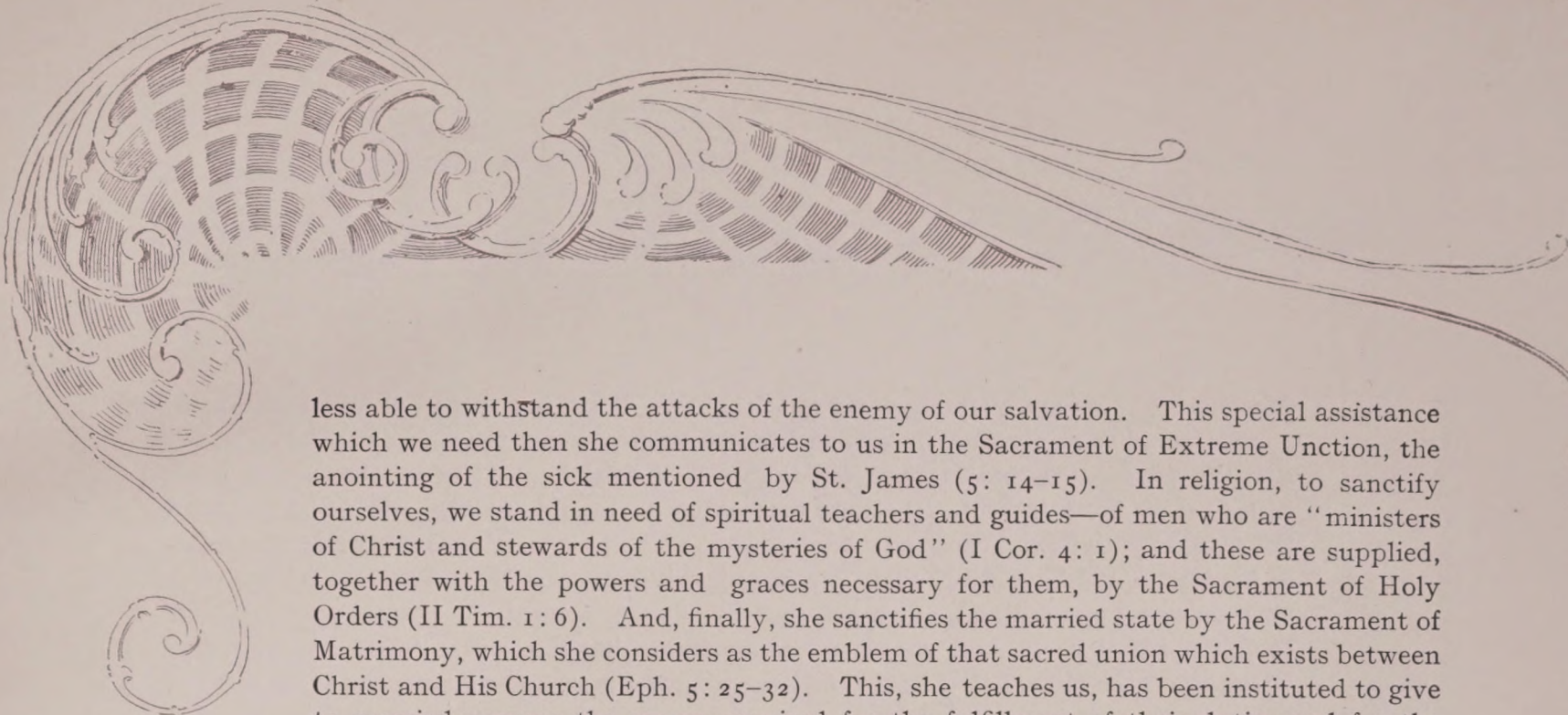
This twofold unity of faith and government is an essential property of the true Church of Christ. And, indeed, if the members of Christ's mystical body were not animated by the same faith, how could they be said to be "members of member," or, as we may read in the revised version, "severally members thereof?" (I Cor. 12: 27). How could their unity be compared to that which exists between the Eternal Father and His Divine Son, and be a proof to the world of the divinity of Jesus Christ? (John 17: 20-21). And if the Church were not one in government, how could it be said to be a kingdom? A kingdom necessarily conveys the idea of a society strictly one, and this implies one supreme authority. It is a fact, moreover, that our Lord ordained that His Church should have one universal pastor. It was to Peter alone that He addressed these words: "Blessed art thou, Simon Bar-jona . . . and I say to thee, that thou art Peter (Cephas), and upon this rock (Cephas) I will build my Church, . . . and I will give to thee the keys of the kingdom of heaven" (Matt. 16: 18-19). That Peter is "the rock" is not only evident from the context and the common interpretation of the Fathers, but it is also admitted by the most learned Protestant commentators. Thus Bloomfield (Comm. in loc.) testifies that this is the interpretation of "almost every modern (Protestant) expositor of any note." I cannot better explain the relation of Christ and Peter, as foundations of the Church, than in the words of St. Leo ((A. D. 440): "As my Father has manifested My divinity to thee," he says, paraphrasing Christ's address to Peter, "I make known to thee thy excellencies: for thou art Peter, that is, as I am the



inviolable Rock, who maketh both one, I, the foundation, other than which no one can lay; nevertheless, thou also art a rock, because thou art strengthened by my power, so that those things which belong to me by nature are common to thee with me by participation" (Serm. 4 de Assumpt.). And Christ fulfilled His promise, for, as St. John relates in the twenty-first chapter of his Gospel, our Saviour, after His resurrection, addressing the same Apostle, committed to him the care of His Church. "Feed my lambs, feed my sheep." St. Ambrose (A. D. 370) declares that Christ appointed Peter to feed the lambs and the sheep, "in order that He, who was the more perfect, might hold the government" (in Lucam. 50: 10, n. 176). St. Jerome (A. D. 385) assigns the reason why our Lord constituted a head for His Church. "One is chosen amongst the twelve, that a head being established, the occasion of schism may be removed" (Ad Jovin 50: 1, n. 26); and St. Optatus (A. D. 368), addressing the Donatists, says that the Episcopal chair in the city of Rome was bestowed first upon Peter, "head of the Apostles, whence he was called Cephas," and that "in communion with that chair unity was to be preserved by all." The Catholic Church preserves this communion with the chair of Peter, the See of Rome, and this is the reason why it is commonly called "The Roman Catholic Church."

In the Catholic Church, again, I find that holiness which must characterize the true Church of Christ. By her doctrines and the administration of the sacraments the true Church of Christ is to carry on the work of Christ, and so attain the end for which she was instituted—the sanctification of her members. And this is precisely what the Catholic Church does.

Let me take, for instance, her doctrine concerning the sacraments, and it will clearly appear how, by her ministry, she sanctifies every stage and condition of life. She teaches that we are born in a state of sin (Rom. 5: 12), and, therefore, that before we can live the life of grace, we must be purified from our guilt—we must receive a spiritual birth (John 3: 5). And this she gives us by means of the Sacrament of Baptism (Matt. 28: 19). After being spiritually born our life of grace is but weak. We are, indeed, Christians, but we have to become strong and perfect Christians; and we are made such, she teaches us, by receiving from her the Sacrament of Confirmation (Acts 8: 15-17). Furthermore, as in temporal life, so also in the spiritual, we stand in need of nourishment—our souls must be frequently fed with "the bread of life" (John 6: 48); and this she gives us in the Sacrament of the Holy Eucharist, which, as we know again from her divine teaching, is the true body and blood of Christ, under the appearance of bread and wine (John 6: 51-52; Matt. 26: 26-28). But to be perfect is not human. We are liable to fall into sin and lose thereby the state of grace. We stand in need, therefore, of some healing remedy for sin. This necessary remedy she provides for us in the Sacrament of Penance, in which, by the priest's absolution, given to us by the authority of Christ delegated to him (John 20: 22-23), joined with contrition, confession, and satisfaction, the sins which were committed after baptism are forgiven. Again: the Church knows that it is at the time of our death that we are in the greatest spiritual need. Weakened by disease, we are



less able to withstand the attacks of the enemy of our salvation. This special assistance which we need then she communicates to us in the Sacrament of Extreme Unction, the anointing of the sick mentioned by St. James (5: 14-15). In religion, to sanctify ourselves, we stand in need of spiritual teachers and guides—of men who are “ministers of Christ and stewards of the mysteries of God” (I Cor. 4: 1); and these are supplied, together with the powers and graces necessary for them, by the Sacrament of Holy Orders (II Tim. 1: 6). And, finally, she sanctifies the married state by the Sacrament of Matrimony, which she considers as the emblem of that sacred union which exists between Christ and His Church (Eph. 5: 25-32). This, she teaches us, has been instituted to give to married persons the graces required for the fulfillment of their duties and for the religious training of their children.

Assisted by the Holy Ghost, who gives efficacy to her ministry, the Catholic Church is ever gathering new members into her fold, and implanting in them the principle of supernatural life, and by the practices of devotion she inculcates, she fosters that life in all. And if some of her children are not actually saints, it is only because they do not live in accordance with their faith. In fact, in every age and in every land, she has been and is the fruitful mother of saints, and thousands of her sons and daughters renounce all worldly honors and enjoyments, in order to consecrate all that they have, and all that they are, to the service of God and of their fellow-men, always ready to lay down their lives for them. Witness those heroic men who vowed to attend the lepers, and bear the awful consequences of their self-devotion; witness those who solemnly vowed to remain in slavery themselves, if they could not otherwise redeem the captives; witness those many priests and sisters of charity who lay down their lives in every epidemic. In a word, with an activity and zeal for souls, which even her enemies are forced to admit, the Catholic Church leaves nothing undone for the conversion of sinners, for the instruction of the ignorant, for the relief of the poor of Christ. Her many missions in every land, her schools of every degree, for the rich and poor, her books of devotion in every tongue, her hospitals, asylums, and charitable institutions of every kind, are so many proofs of her untiring zeal in fulfilling her divine mission to bring all to Christ.

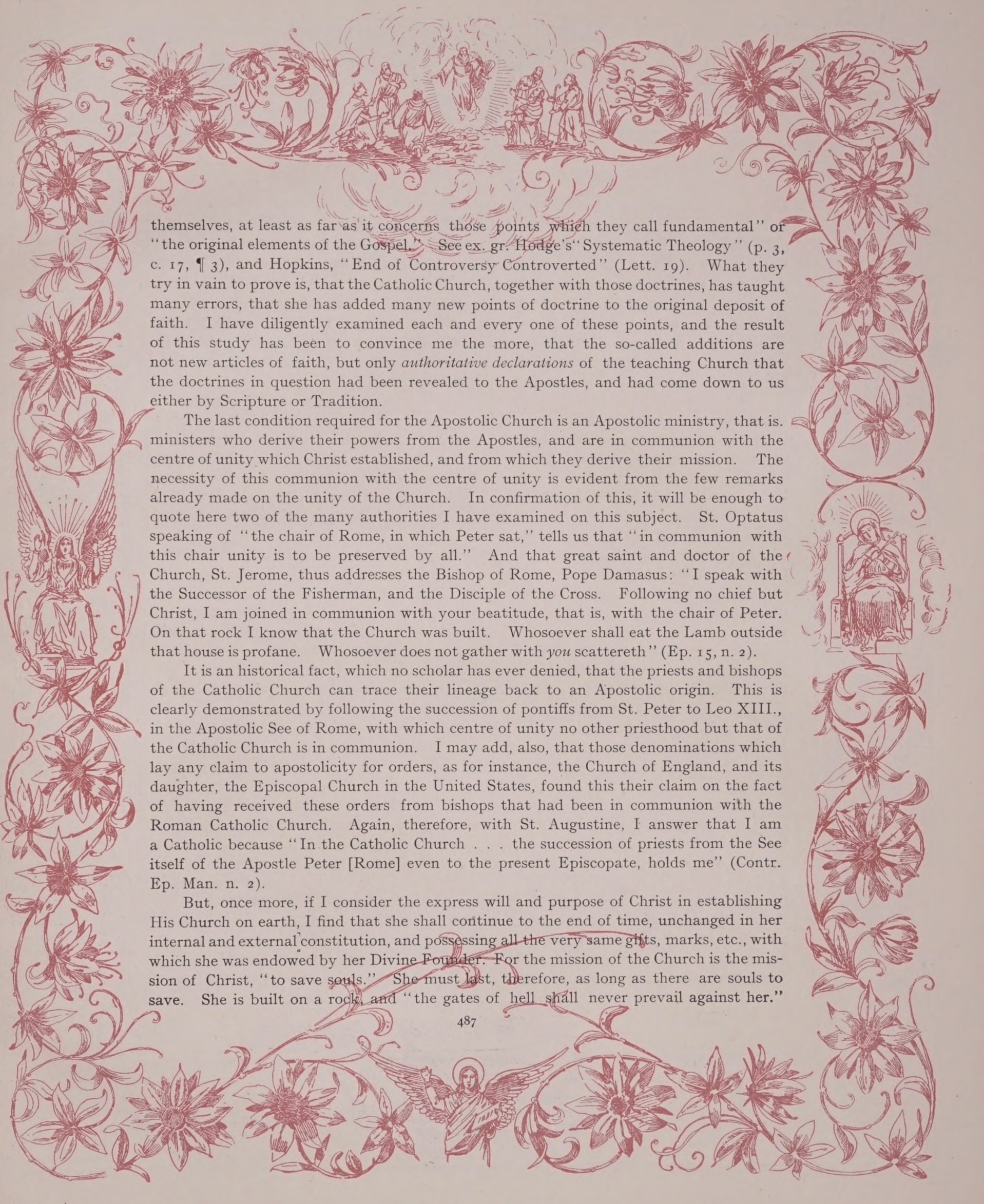
The true Church of Christ has always been and must always be “Catholic” according to those words of the Apostles’ Creed: “I believe in the holy Catholic Church.” Hence we find the term Catholic used by the Fathers as a distinctive mark of the true Church. St. Ignatius (A. D. 107), writing to the Church of Smyrna, says: “Where the bishop is, there let the multitude of believers be; even as where Jesus Christ is, there is the Catholic Church.” This catholicity of the true Church, instituted by Christ, is threefold—catholicity of extension, “going to teach *all nations*,” catholicity of doctrine, “teaching them to observe *all things*,” catholicity of duration, “I am with you *all days*, even to the consummation of the world.” Catholicity, then, implies a multitude of members spread throughout the whole world, in all ages, and professing the same doctrines. Now this is exactly what I find in the Church to which I belong. Her members far outnumber all the other Christian denominations taken together. According to the London *Scientific*

Miscellany, there are over 254,000,000 Catholics. These are spread all over the world, so that there is no civilized or savage country known where the Catholic Church is not actually established, and carrying out the work of Christ. "The Catholic Church is so-called," says St. Augustine, "because it is diffused throughout the world" (Ep. 52, ad Sever. n. 1). Catholics can repeat to-day what Tertullian (A. D. 199) said of the Catholics of his time, "We have filled every place, cities, islands, castles, towns, assemblies, your very camps, your tribes, companies, palaces, senate, forum! We leave you but your temples" (Apol. 22). And what is more important, the Church is so diffused holds everywhere the same faith, has the same constitution, the same sacraments, the same form of government. She is Catholic as she is one. To the question, then, "Why am I a Catholic?" I might well answer in the words of St. Augustine: "Many things detain me in the bosom of the Catholic Church. . . . The name itself of the Catholic Church keeps me: a name which, in the midst of so many heresies, this Church alone has, not without cause, so held possession of, that while all heretics would fain have themselves called Catholics, yet, to the query of any stranger, 'Where is the meeting of the Catholic Church held?' they would not dare to point out their own basilica or house" (C. Ep. Fund, c. 4).

By "Apostolic Church" is meant the Church which Christ established by means of His Apostles, whom, as the Gospels tell us, He selected, instructed, ordained, and commissioned to perpetuate among men to the end of time His divine mission. The Church, then, to be Apostolic, must be *the* Church established by the Apostles, that is, it must have an *Apostolic* origin, it must teach the *same doctrine* which the Apostles taught, and her ministers must derive their authority from those same Apostles.

That the Catholic Church has an Apostolic origin is a fact which cannot be questioned. Dr. Lardner, a Protestant writer, speaking of the foundation of the Church of Rome by St. Peter, assures us that "this is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world," and he adds, "it is not for our honor, nor for our interest, either as Christians or Protestants, to deny the truths of events ascertained by early and well-attested tradition" (Works, vol. 6, p. 253, Lon., 1838). "It is the universal testimony of tradition," says Dr. T. Schaff, "that Peter labored last in Rome" (Hist of the Ap. Church," p. 362, N. Y., 1853). And Dr. Whiston, another Protestant, speaking of the same subject, expresses himself in a still stronger way. "This is so clear," he says, "in Christian antiquity, that it is a shame for a Protestant to confess that it has ever been denied by Protestants" ("Memoirs," London 1750). It will suffice, then, to cite a few testimonies from the early doctors of the Church. Thus St. Cyprian calls the Roman See the "See of Peter" (Ep. 55, n. 14). St. Jerome calls Pope Damasus "the Successor of the Fisherman," and his chair "the chair of Peter" (Ep. 15, n. 2). And St. Augustine calls Linus, the Roman Bishop, "the Successor of St. Peter" (Ep. 53, n. 2).

A careful examination, moreover, of the doctrines of the Catholic Church will prove clearly to any unprejudiced mind, that she teaches *whole* and *entire* the very same doctrines that were taught by the Apostles. This I find to be admitted by Protestants

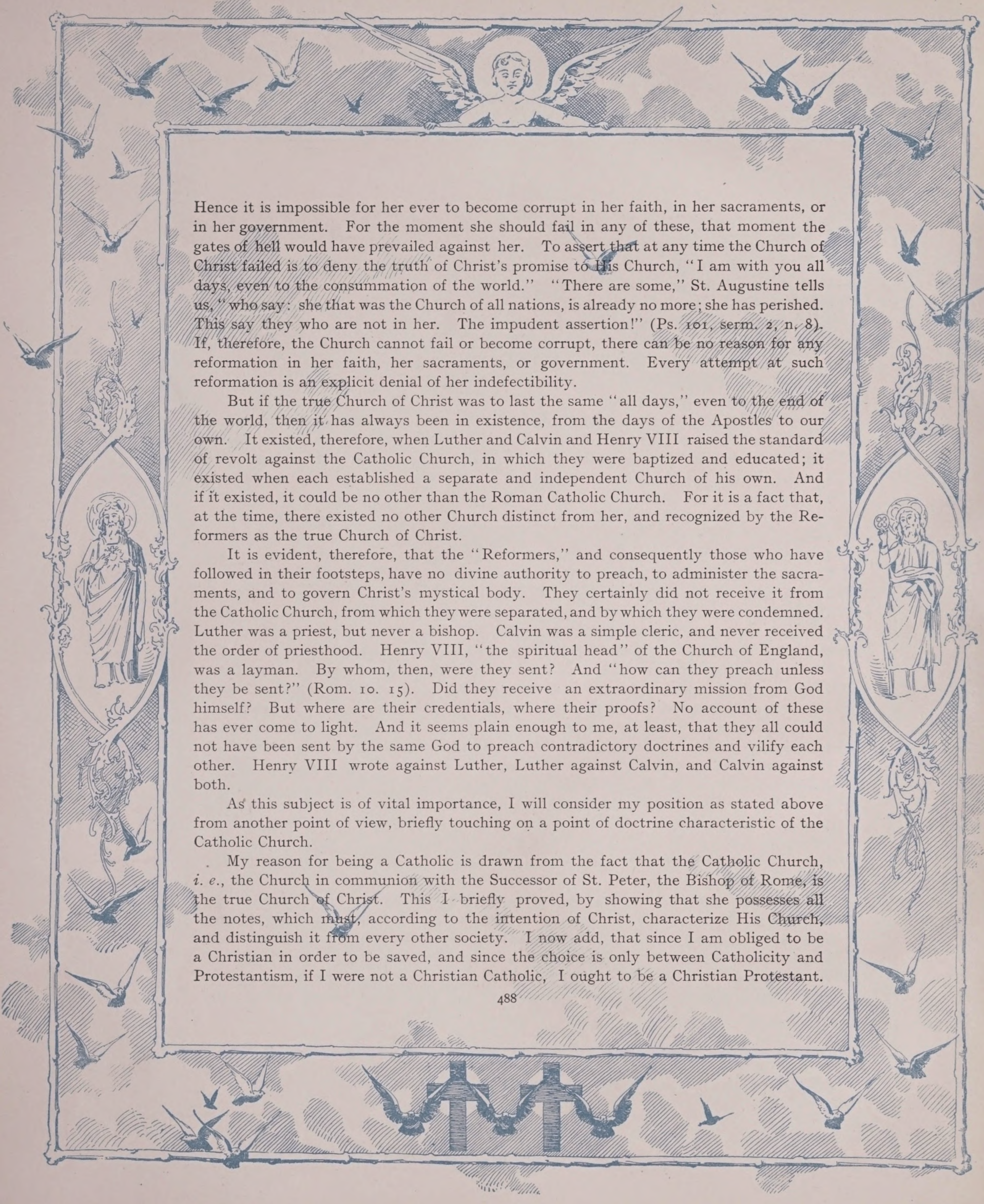


themselves, at least as far as it concerns those points which they call fundamental" or "the original elements of the Gospel." See ex. gr. Hodge's "Systematic Theology" (p. 3, c. 17, ¶ 3), and Hopkins, "End of Controversy Controverted" (Lett. 19). What they try in vain to prove is, that the Catholic Church, together with those doctrines, has taught many errors, that she has added many new points of doctrine to the original deposit of faith. I have diligently examined each and every one of these points, and the result of this study has been to convince me the more, that the so-called additions are not new articles of faith, but only *authoritative declarations* of the teaching Church that the doctrines in question had been revealed to the Apostles, and had come down to us either by Scripture or Tradition.

The last condition required for the Apostolic Church is an Apostolic ministry, that is. ministers who derive their powers from the Apostles, and are in communion with the centre of unity which Christ established, and from which they derive their mission. The necessity of this communion with the centre of unity is evident from the few remarks already made on the unity of the Church. In confirmation of this, it will be enough to quote here two of the many authorities I have examined on this subject. St. Optatus speaking of "the chair of Rome, in which Peter sat," tells us that "in communion with this chair unity is to be preserved by all." And that great saint and doctor of the Church, St. Jerome, thus addresses the Bishop of Rome, Pope Damasus: "I speak with the Successor of the Fisherman, and the Disciple of the Cross. Following no chief but Christ, I am joined in communion with your beatitude, that is, with the chair of Peter. On that rock I know that the Church was built. Whosoever shall eat the Lamb outside that house is profane. Whosoever does not gather with *you* scattereth" (Ep. 15, n. 2).

It is an historical fact, which no scholar has ever denied, that the priests and bishops of the Catholic Church can trace their lineage back to an Apostolic origin. This is clearly demonstrated by following the succession of pontiffs from St. Peter to Leo XIII., in the Apostolic See of Rome, with which centre of unity no other priesthood but that of the Catholic Church is in communion. I may add, also, that those denominations which lay any claim to apostolicity for orders, as for instance, the Church of England, and its daughter, the Episcopal Church in the United States, found this their claim on the fact of having received these orders from bishops that had been in communion with the Roman Catholic Church. Again, therefore, with St. Augustine, I answer that I am a Catholic because "In the Catholic Church . . . the succession of priests from the See itself of the Apostle Peter [Rome] even to the present Episcopate, holds me" (Contr. Ep. Man. n. 2).

But, once more, if I consider the express will and purpose of Christ in establishing His Church on earth, I find that she shall continue to the end of time, unchanged in her internal and external constitution, and possessing all the very same gifts, marks, etc., with which she was endowed by her Divine Founder. For the mission of the Church is the mission of Christ, "to save souls." She must last, therefore, as long as there are souls to save. She is built on a rock, and "the gates of hell shall never prevail against her."



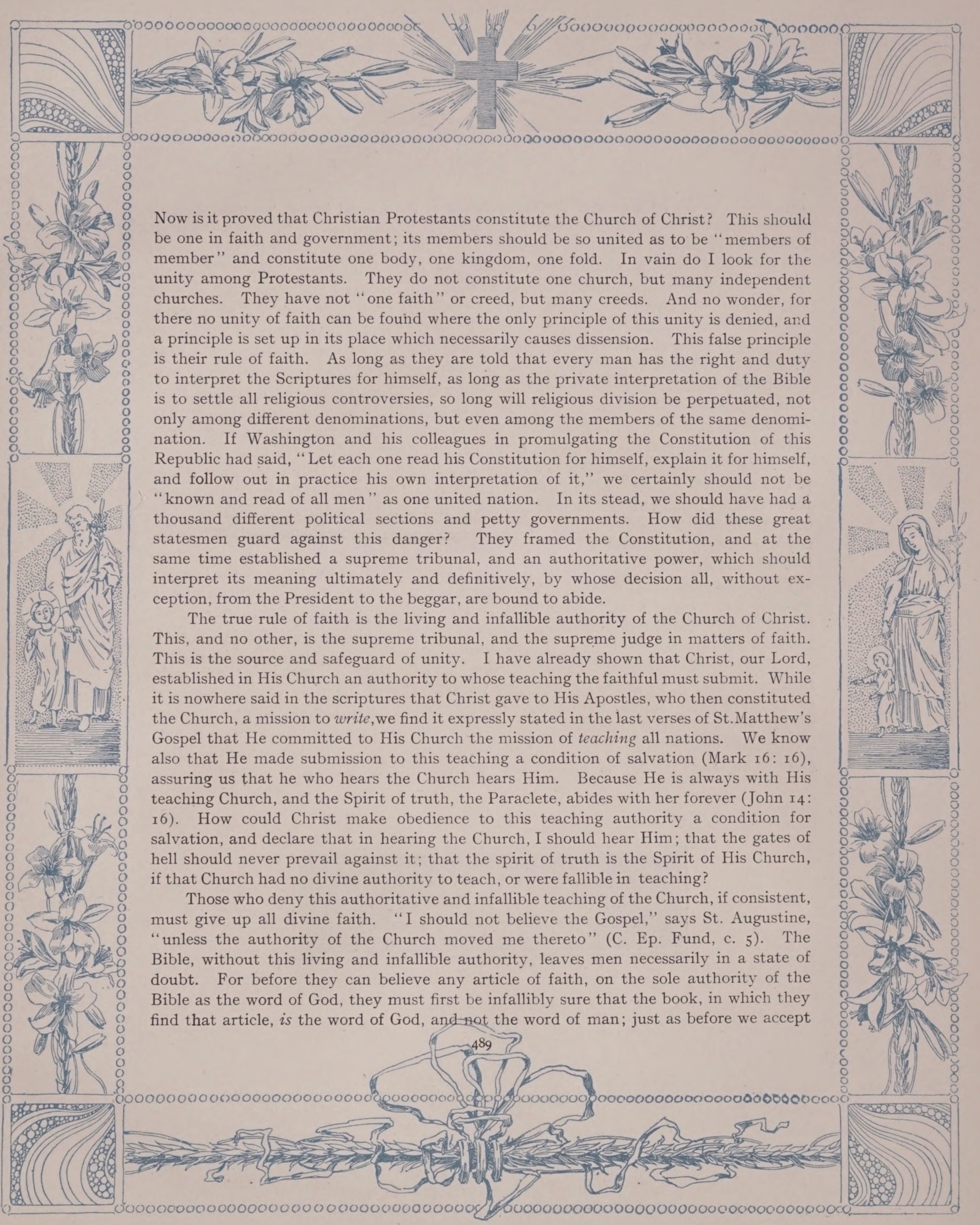
Hence it is impossible for her ever to become corrupt in her faith, in her sacraments, or in her government. For the moment she should fail in any of these, that moment the gates of hell would have prevailed against her. To assert that at any time the Church of Christ failed is to deny the truth of Christ's promise to His Church, "I am with you all days, even to the consummation of the world." "There are some," St. Augustine tells us, "who say: she that was the Church of all nations, is already no more; she has perished. This say they who are not in her. The impudent assertion!" (Ps. 101, serm. 2, n. 8). If, therefore, the Church cannot fail or become corrupt, there can be no reason for any reformation in her faith, her sacraments, or government. Every attempt at such reformation is an explicit denial of her indefectibility.

But if the true Church of Christ was to last the same "all days," even to the end of the world, then it has always been in existence, from the days of the Apostles to our own. It existed, therefore, when Luther and Calvin and Henry VIII raised the standard of revolt against the Catholic Church, in which they were baptized and educated; it existed when each established a separate and independent Church of his own. And if it existed, it could be no other than the Roman Catholic Church. For it is a fact that, at the time, there existed no other Church distinct from her, and recognized by the Reformers as the true Church of Christ.

It is evident, therefore, that the "Reformers," and consequently those who have followed in their footsteps, have no divine authority to preach, to administer the sacraments, and to govern Christ's mystical body. They certainly did not receive it from the Catholic Church, from which they were separated, and by which they were condemned. Luther was a priest, but never a bishop. Calvin was a simple cleric, and never received the order of priesthood. Henry VIII, "the spiritual head" of the Church of England, was a layman. By whom, then, were they sent? And "how can they preach unless they be sent?" (Rom. 10. 15). Did they receive an extraordinary mission from God himself? But where are their credentials, where their proofs? No account of these has ever come to light. And it seems plain enough to me, at least, that they all could not have been sent by the same God to preach contradictory doctrines and vilify each other. Henry VIII wrote against Luther, Luther against Calvin, and Calvin against both.

As this subject is of vital importance, I will consider my position as stated above from another point of view, briefly touching on a point of doctrine characteristic of the Catholic Church.

My reason for being a Catholic is drawn from the fact that the Catholic Church, *i. e.*, the Church in communion with the Successor of St. Peter, the Bishop of Rome, is the true Church of Christ. This I briefly proved, by showing that she possesses all the notes, which must, according to the intention of Christ, characterize His Church, and distinguish it from every other society. I now add, that since I am obliged to be a Christian in order to be saved, and since the choice is only between Catholicity and Protestantism, if I were not a Christian Catholic, I ought to be a Christian Protestant.



Now is it proved that Christian Protestants constitute the Church of Christ? This should be one in faith and government; its members should be so united as to be "members of member" and constitute one body, one kingdom, one fold. In vain do I look for the unity among Protestants. They do not constitute one church, but many independent churches. They have not "one faith" or creed, but many creeds. And no wonder, for there no unity of faith can be found where the only principle of this unity is denied, and a principle is set up in its place which necessarily causes dissension. This false principle is their rule of faith. As long as they are told that every man has the right and duty to interpret the Scriptures for himself, as long as the private interpretation of the Bible is to settle all religious controversies, so long will religious division be perpetuated, not only among different denominations, but even among the members of the same denomination. If Washington and his colleagues in promulgating the Constitution of this Republic had said, "Let each one read his Constitution for himself, explain it for himself, and follow out in practice his own interpretation of it," we certainly should not be "known and read of all men" as one united nation. In its stead, we should have had a thousand different political sections and petty governments. How did these great statesmen guard against this danger? They framed the Constitution, and at the same time established a supreme tribunal, and an authoritative power, which should interpret its meaning ultimately and definitively, by whose decision all, without exception, from the President to the beggar, are bound to abide.

The true rule of faith is the living and infallible authority of the Church of Christ. This, and no other, is the supreme tribunal, and the supreme judge in matters of faith. This is the source and safeguard of unity. I have already shown that Christ, our Lord, established in His Church an authority to whose teaching the faithful must submit. While it is nowhere said in the scriptures that Christ gave to His Apostles, who then constituted the Church, a mission to *write*, we find it expressly stated in the last verses of St. Matthew's Gospel that He committed to His Church the mission of *teaching* all nations. We know also that He made submission to this teaching a condition of salvation (Mark 16: 16), assuring us that he who hears the Church hears Him. Because He is always with His teaching Church, and the Spirit of truth, the Paraclete, abides with her forever (John 14: 16). How could Christ make obedience to this teaching authority a condition for salvation, and declare that in hearing the Church, I should hear Him; that the gates of hell should never prevail against it; that the spirit of truth is the Spirit of His Church, if that Church had no divine authority to teach, or were fallible in teaching?

Those who deny this authoritative and infallible teaching of the Church, if consistent, must give up all divine faith. "I should not believe the Gospel," says St. Augustine, "unless the authority of the Church moved me thereto" (C. Ep. Fund, c. 5). The Bible, without this living and infallible authority, leaves men necessarily in a state of doubt. For before they can believe any article of faith, on the sole authority of the Bible as the word of God, they must first be infallibly sure that the book, in which they find that article, *is* the word of God, and not the word of man; just as before we accept

any statement as an article of the Constitution of the United States, we must first be certain that the Constitution spoken of is really the Constitution of the United States. How can Protestants settle that question? *i. e.*, how can they, without the authority of the Catholic Church, be infallibly certain that the Bible is the word of God? That the Bible, as they have it, containing so many books, and chapters, and verses, is a work of inspiration? This evidently is not found in the Bible itself, and even if it were there, the question would still remain, how do you know that this assertion is itself authentic? How do you know that this assertion is of God? They may believe that book to be the Word of God, because they think so, or because they fancy that the Spirit bears witness within them, or because this is the opinion of learned men, or even because their own denomination tells them so. But are they infallibly sure that they are correct? All these learned men are fallible; they acknowledge it themselves; their own denomination or Church professes to be not infallible, and consequently to be liable to err.

Moreover, this fallible authority is *human* authority. Will they believe on *human fallible authority* that the Bible is the Word of God? They may, if they choose, but then let them be logical, and believe *whatever* is in the Bible on the same authority—in other words, let them give up divine faith. “Prove to me,” says Rousseau, “the necessity of authority in religion, and to-morrow I will be a Catholic.” That this authority is absolutely necessary is evident from the fact that without it the unity of the Church of Christ cannot subsist; without it the Church of Christ is a purely human institution; without it in religion we are lost in doubt. This divine and infallible authority I find in the Catholic Church, and nowhere outside of it; for the different denominations that have sprung up since the time of the “Reformation” positively reject it.

These, then, are some of the reasons “why I am a Catholic.” I remain in the Church to which I belong, to use St. Augustine’s words, “This is the Holy Church, the One Church, the True Church, the Catholic Church, which fights against all errors. She may be attacked, but cannot be overcome. All errors have gone far from her . . . but she remains unsevered from her own root, in her own vine, in her own charity. The gates of hell shall not prevail against her” (“De Symbolo,” n. 14).



THE IMPORTANCE OF THE RELIGIOUS EDUCATION
OF CHILDREN

THE POWERFUL INTERCESSION OF THE BLESSED VIRGIN
IN BEHALF OF HER CHILDREN

By

ST. ALPHONSUS DE LIGUORI

Doctor of the Church

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The Importance of the Religious Education of Children.



THE GOSPEL tells us that a good plant cannot produce bad fruit and that a bad one cannot produce good fruit. Learn from this that a good father brings up good children. But, if parents be wicked, how can the children be virtuous? Have you ever, says the Redeemer, in the Gospel, seen grapes gathered from thorns, or figs from thistles? And, in like manner, it is impossible, or rather very difficult, to find children virtuous, who are brought up by immoral parents. Fathers and mothers, be attentive to this duty, which is of great importance to the eternal salvation of yourselves and of your children. Be attentive, young men and young women, who have not as yet chosen a state of life. If you wish to marry, learn the obligations which you can contract with regard to the education of your children; and learn also that if you do not fulfill them, you shall bring yourselves and all your children to damnation.

I shall divide this subject into two points. In the first, I shall show how important it is to bring up children in habits of virtue, and in the second, I shall show with what care and diligence a parent ought to labor to bring them up well.

How Very Important it is to Bring Up Children in Habits of Virtue.

A father owes two obligations to his children: he is bound to provide for their corporal wants and to educate them in habits of virtue.

It is not necessary at present to say more on the first obligation, than that there are some fathers more cruel than the most ferocious of wild beasts, for these do not forget to nourish their offspring; but certain parents squander away in eating, drinking, and gaming, all their property, or all the fruits of their industry, and allow their children to die of hunger.

But let us come to the education, which is the subject most important. It is certain that a child's future good or ill conduct depends on his being brought up well or ill. Nature itself teaches every parent to attend to the education of his offspring. He who has given them being ought to endeavor to make life useful to them. God gives children



to parents, not that they may assist the family, but that they may be brought up in the fear of God, and be directed in the way of eternal salvation. "We have," says St. John Chrysostom, "a great deposit in children; let us attend to them with great care." Children have not been given to parents as a present of which they may dispose as they please, but as a trust, for which, if lost through their negligence, they must render an account to God. The Scripture tells us that when a father observes the divine law, both he and his children shall prosper. *That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of God.* The good or ill conduct of a parent may be known by those who have not witnessed it, from the life which his children lead. *For by the fruit the tree is known.* A father, says Ecclesiasticus, *who leaves a family when he departs this life, is as if he had not died; because his sons remain and exhibit his habits and character. His father is dead, and he is as if he were not dead, for he hath left one behind him that is like himself.* When we find a son addicted to blasphemies, to obscenities, and to theft, we have reason to suspect that such too was the character of the father. *For a man is known by his children.*

Hence Origen says, that on the day of judgment parents shall have to render an account for all the sins of their children. Hence, he who teaches his son to live well, shall die a happy and tranquil death. *He that teacheth his son . . . when he died he was not sorrowful, neither was he confounded.* And he shall save his soul by means of his children; that is, by the virtuous education which he has given them. *She shall be saved through child-bearing.* But, on the other hand, a very uneasy and unhappy death shall be the lot of those who have labored only to increase the possessions or to multiply the honors of their family; or who have sought only to lead a life of ease and pleasure, but have not watched over the morals of their children. St. Paul says that such parents are worse than infidels. *But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.* Were fathers or mothers to lead a life of piety and continual prayer, and to communicate every day, they should be damned if they neglected the care of their children. Would to God that certain parents paid as much attention to their children as they do to their horses! How careful are they to see that their horses are fed and well trained! And they take no pains to make their children attend at catechism, hear Mass, or go to confession. "We take more care," says St. John Chrysostom, "of our mules and horses, than of the children."

If all fathers fulfilled their duty of watching over the education of their children, we should have but few crimes and few executions. By the bad education which parents give to their offspring, they cause their children, says St. John Chrysostom, to rush into many grievous vices; and thus they deliver them up to the hands of the executioner. Hence, in Lacedæmon, a parent, as being the cause of all the irregularities of his children, was justly punished for their crimes with greater severity than the children themselves. Great indeed is the misfortune of the child who has vicious parents, who are incapable of bringing up their children in the fear of God, and who, when they see their children engaged in dangerous friendships and in quarrels, instead of correcting and chastising

them, rather take compassion on them, and say: "What can be done? They are young; they must take their course." Oh, what wicked maxims! what a cruel education! Do you hope that when your children grow up they shall become saints? Listen to what Solomon says: *A young man, according to his way, even when he is old, he will not depart from it*" A young man who has contracted a habit of sin will not abandon it even in his old age. "*His bones,*" says Job, "*shall be filled with the vices of his youth, and they shall sleep with him in the dust.*" When a young person has lived in evil habits, his bones shall be filled with the vices of his youth, so that he will carry them with him to death; and the impurities, blasphemies, and hatred to which he was accustomed in his youth, shall accompany him to the grave, and shall sleep with him after his bones shall be reduced to dust and ashes. It is very easy, when they are small, to train up children to habits of virtue; but when they have come to manhood, it is equally difficult to correct them if they have learned habits of vice. But, let us come to the second point—that is, to the means of bringing up children in the practice of virtue. I entreat you, fathers and mothers, to remember what I now say to you, for on it depends the eternal salvation of your own souls, and of the souls of your children.

The Care and Diligence With Which Parents Ought to Endeavor to Bring Up Their Children in Habits of Virtue.

St. Paul teaches sufficiently in a few words, in what the proper education of children consists. He says that it consists in discipline and correction. "*And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord.*"

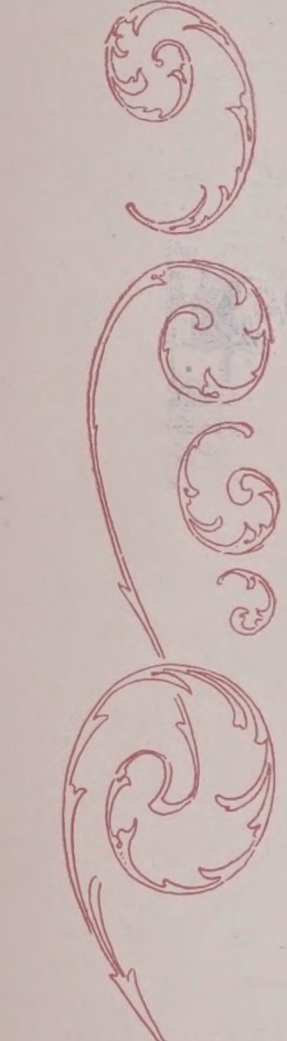
Discipline, which is the same as the religious regulation of the morals of children, implies an obligation of educating them in habits of virtue by word and example. First, by words: a good father should often assemble his children and instill into them the holy fear of God. It was in this manner that Tobias brought up his little son. The father taught him from his childhood to fear the Lord and to fly from sin. *And from his infancy he taught him to fear God and to abstain from sin.* The Wise Man says that a well-educated son is the support and consolation of his father. "*Instruct thy son, and he shall refresh thee, and shall give delight to thy soul.*" But as a well-instructed son is the delight of his father's soul, so an ignorant child is a source of sorrow to a father's heart, for the ignorance of his obligations as a Christian is always accompanied with a bad life. Thomas de Cantimpre relates that, in the year 1248, an ignorant priest was commanded, in a certain synod, to make a discourse. But while he was greatly agitated by the command, the devil appeared to him, and instructed him to say: "The rectors of infernal darkness salute the rectors of parishes, and thank them for their negligence in instructing the people; because from ignorance proceed the misconduct and the damnation of many." The same is true of negligent parents.

In the first place, a parent ought to instruct his children in the truths of faith, and particularly in the four principal mysteries. First, that there is but one God, the Creator





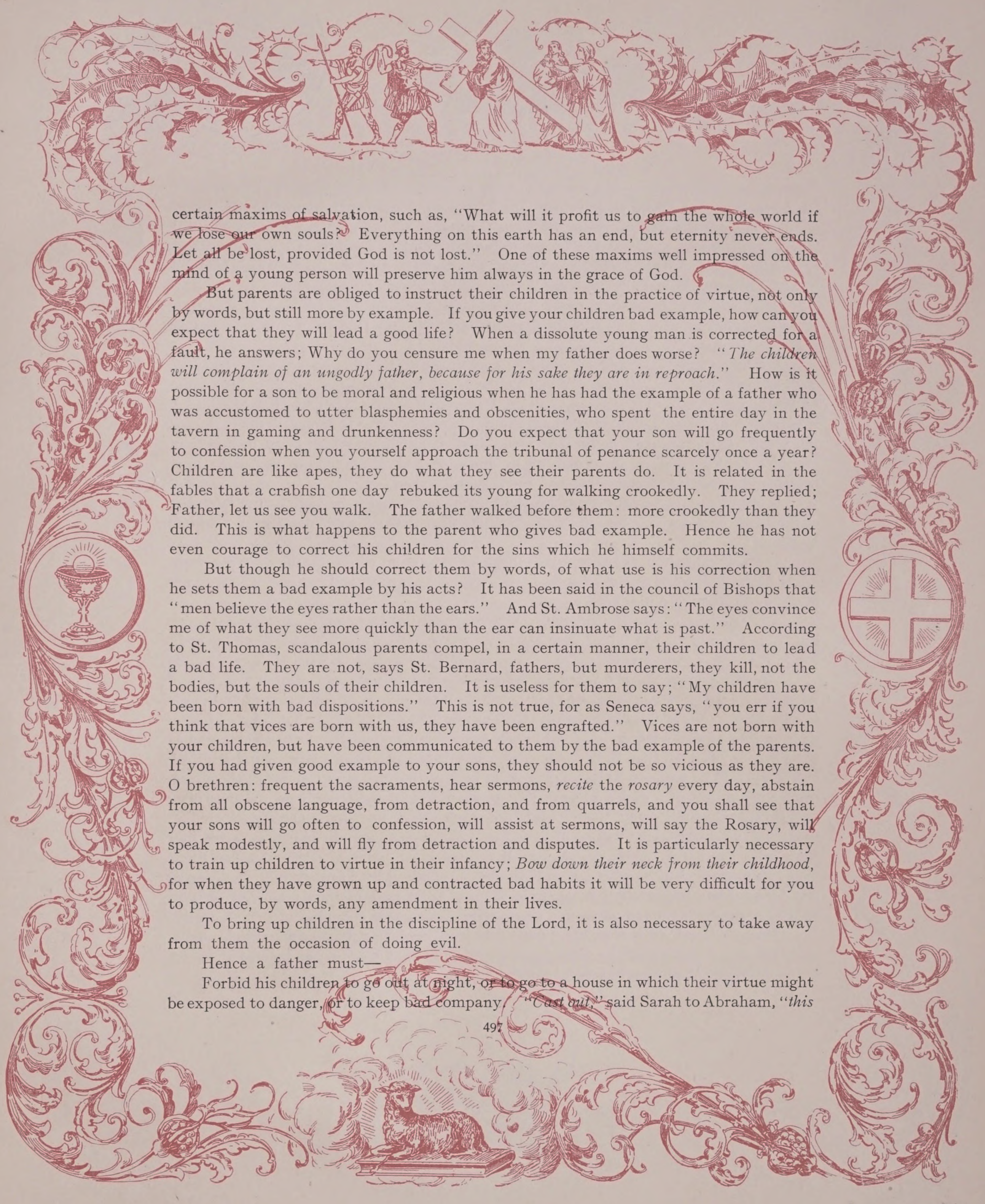
and Lord of all things; secondly, that this God is a remunerator, who in the next life shall reward the good with the eternal glory of paradise, and shall punish the wicked with the everlasting torments of hell; thirdly, the mystery of the holy Trinity—that is, that in God there are Three Persons, who are only one God, because they have but one essence; fourthly, the mystery of the incarnation of the divine Word—the Son of God, and true God, who became man in the womb of Mary, and suffered and died for our salvation. Should a father or mother say: I myself do not know these mysteries, can such an excuse be admitted?—that is, can one sin excuse another? If you are ignorant of these mysteries you are obliged to learn them, and afterwards teach them to your children. At least, send your children to the catechism. Oh, what a misery to see so many fathers and mothers who are unable to instruct their children in the most necessary truths of faith, and who, instead of sending their sons and daughters to the Christian doctrine on festivals, employ them in messages, or other occupations of little moment; and when grown up they know not what is meant by mortal sin, by hell, or eternity. They do not even know the *Creed*, the *Our Father*, or the *Hail Mary*, which every Christian is bound to learn under pain of mortal sin.



Religious parents not only instruct their children in these things which are the most important, but they also teach them the acts which ought to be made every morning after rising. They teach them, first, to thank God for having preserved their life during the night; secondly, to offer to God all the good actions which they will perform, and all the pains which they shall suffer during the day; thirdly, to implore of Jesus Christ and most holy Mary to preserve them from all sin during the day. They teach them to make every evening an examination of conscience and an act of contrition. They also teach them to make every day the acts of Faith, Hope, and Charity, to recite the Rosary, and to visit the Blessed Sacrament. Some good fathers of families are careful to get a book of meditations read, and to have mental prayer in common for half an hour every day. This is what the Holy Ghost exhorts you to practice. "*Hast thou children? Instruct them and bow down their neck from their childhood.*" Endeavor to train them from their infancy to these religious habits and when they grow up they shall persevere in them. Accustom them also to go to confession and communion every week. Be careful to make them go to confession when they arrive at the age of seven, and to communion at the age of ten. This is the advice of St. Charles Borromeo. As soon as they attain the use of reason make them receive the sacrament of Confirmation.

It is also very useful to infuse good maxims into the infant minds of children. Oh! what ruin is brought upon his children by the father who teaches them worldly maxims, "You must," some people say to their children, "seek the esteem and applause of the world. God is merciful; he takes compassion on certain sins." Miserable the young man who sins in obedience to such maxims. Good parents teach very different maxims to their children. Queen Blanche, the mother of St. Louis, King of France, used to say to him: "My son, I would rather see you dead in my arms than in the state of sin." O brethren! let it be your practice also to infuse into your children





certain maxims of salvation, such as, "What will it profit us to gain the whole world if we lose our own souls?" Everything on this earth has an end, but eternity never ends. Let all be lost, provided God is not lost." One of these maxims well impressed on the mind of a young person will preserve him always in the grace of God.

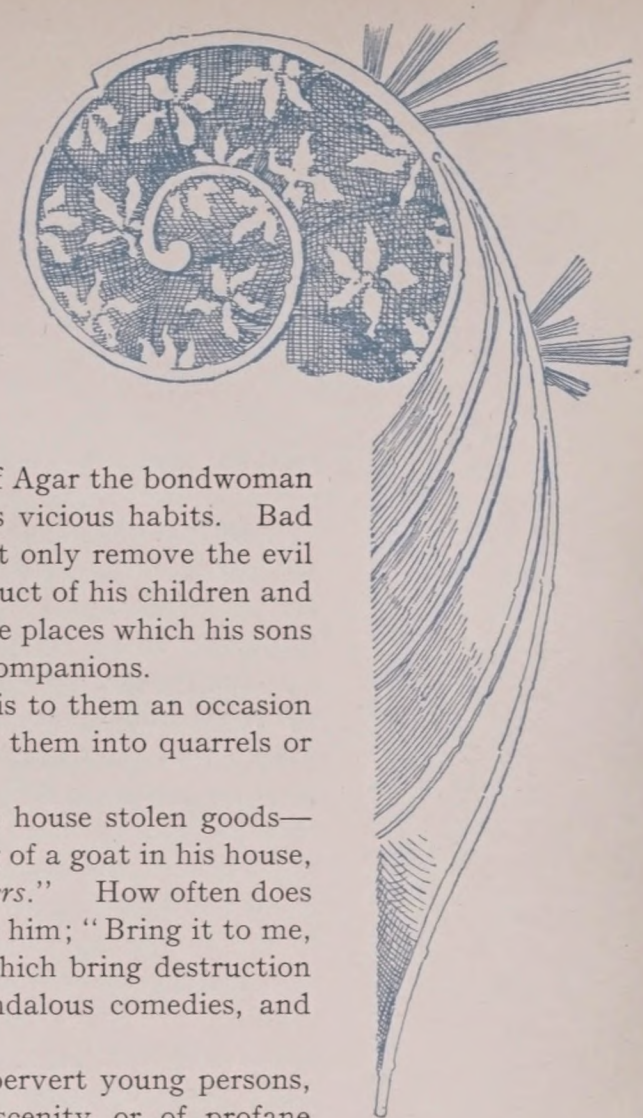
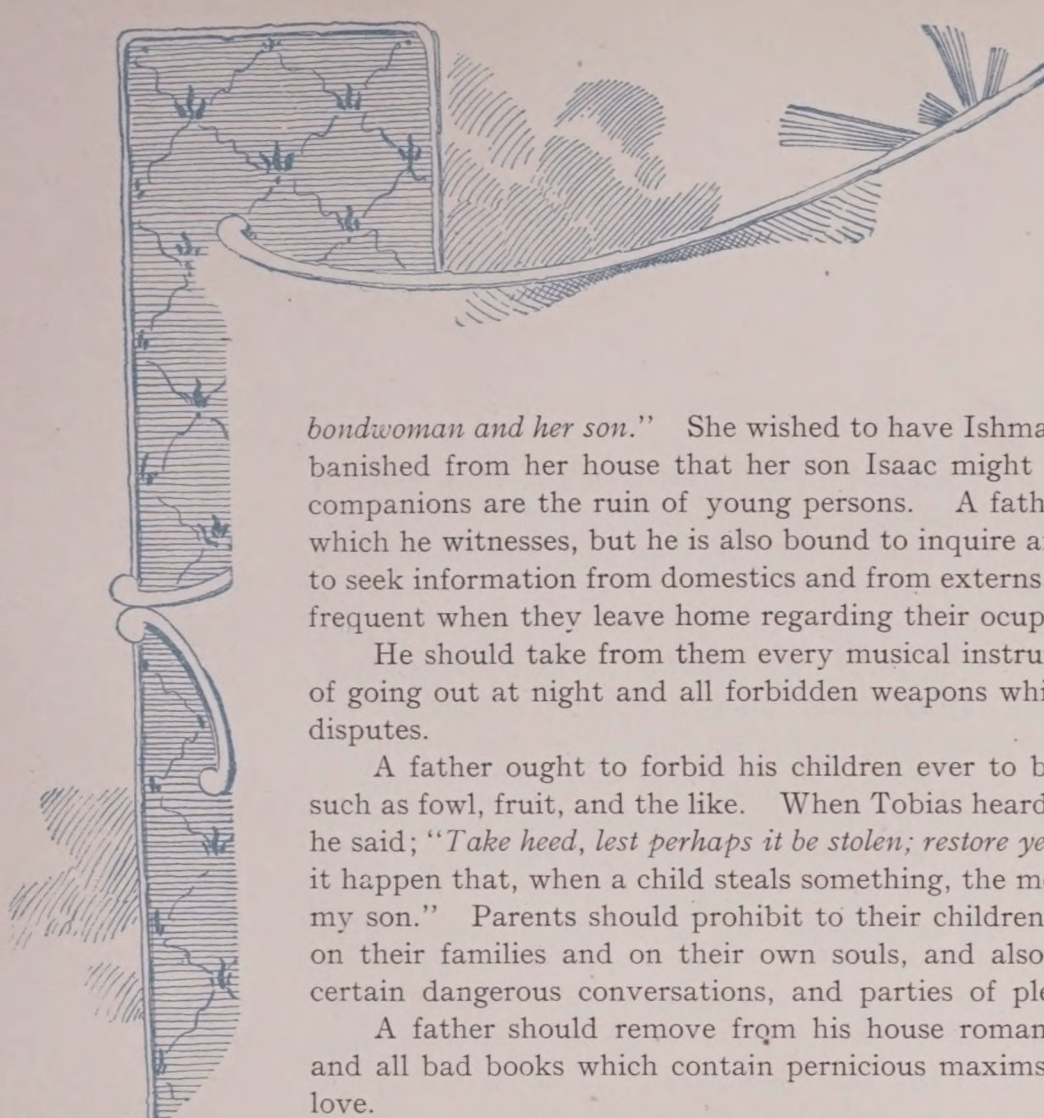
But parents are obliged to instruct their children in the practice of virtue, not only by words, but still more by example. If you give your children bad example, how can you expect that they will lead a good life? When a dissolute young man is corrected for a fault, he answers; Why do you censure me when my father does worse? "*The children will complain of an ungodly father, because for his sake they are in reproach.*" How is it possible for a son to be moral and religious when he has had the example of a father who was accustomed to utter blasphemies and obscenities, who spent the entire day in the tavern in gaming and drunkenness? Do you expect that your son will go frequently to confession when you yourself approach the tribunal of penance scarcely once a year? Children are like apes, they do what they see their parents do. It is related in the fables that a crabfish one day rebuked its young for walking crookedly. They replied; Father, let us see you walk. The father walked before them: more crookedly than they did. This is what happens to the parent who gives bad example. Hence he has not even courage to correct his children for the sins which he himself commits.

But though he should correct them by words, of what use is his correction when he sets them a bad example by his acts? It has been said in the council of Bishops that "men believe the eyes rather than the ears." And St. Ambrose says: "The eyes convince me of what they see more quickly than the ear can insinuate what is past." According to St. Thomas, scandalous parents compel, in a certain manner, their children to lead a bad life. They are not, says St. Bernard, fathers, but murderers, they kill, not the bodies, but the souls of their children. It is useless for them to say; "My children have been born with bad dispositions." This is not true, for as Seneca says, "you err if you think that vices are born with us, they have been engrafted." Vices are not born with your children, but have been communicated to them by the bad example of the parents. If you had given good example to your sons, they should not be so vicious as they are. O brethren: frequent the sacraments, hear sermons, *recite* the *rosary* every day, abstain from all obscene language, from detraction, and from quarrels, and you shall see that your sons will go often to confession, will assist at sermons, will say the Rosary, will speak modestly, and will fly from detraction and disputes. It is particularly necessary to train up children to virtue in their infancy; *Bow down their neck from their childhood*, for when they have grown up and contracted bad habits it will be very difficult for you to produce, by words, any amendment in their lives.

To bring up children in the discipline of the Lord, it is also necessary to take away from them the occasion of doing evil.

Hence a father must—

Forbid his children to go out at night, or to go to a house in which their virtue might be exposed to danger, or to keep bad company. "*Cast out,*" said Sarah to Abraham, "*this*



bondwoman and her son." She wished to have Ishmael, the son of Agar the bondwoman banished from her house that her son Isaac might not learn his vicious habits. Bad companions are the ruin of young persons. A father should not only remove the evil which he witnesses, but he is also bound to inquire after the conduct of his children and to seek information from domestics and from externs regarding the places which his sons frequent when they leave home regarding their occupations and companions.

He should take from them every musical instrument which is to them an occasion of going out at night and all forbidden weapons which may lead them into quarrels or disputes.

A father ought to forbid his children ever to bring into his house stolen goods—such as fowl, fruit, and the like. When Tobias heard the bleating of a goat in his house, he said; "*Take heed, lest perhaps it be stolen; restore ye it to its owners.*" How often does it happen that, when a child steals something, the mother says to him; "Bring it to me, my son." Parents should prohibit to their children all games which bring destruction on their families and on their own souls, and also masks, scandalous comedies, and certain dangerous conversations, and parties of pleasure.

A father should remove from his house romances, which pervert young persons, and all bad books which contain pernicious maxims, tales of obscenity, or of profane love.

Another obligation of parents is, to correct the faults of the family. *Bring them up in the discipline and correction of the Lord.* There are fathers and mothers who witness faults in the family, and remain silent.

Through fear of displeasing their children some fathers neglect to correct them; but, if you saw your son falling into a pool of water, and in danger of being drowned, would it not be savage cruelty not to catch him by the hair and save his life?

"*He that spareth the rod hateth his son.*" If you love your sons correct them, and, while they are growing up chastise them, even with the rod, as often as it may be necessary. I say, *with the rod*, but not with the stick; for you must correct them like a father, and not like a galley sergeant. You must be careful not to beat them when you are in a passion; for you shall then be in danger of beating them with too much severity, and the correction will be without fruit; for they then believe that the chastisement is the effect of anger, and not of a desire on your part to see them amend their lives. I have also said that you should correct them "while they are growing up;" for, when they arrive at manhood, your correction will be of little use. You must then abstain from correcting them with the hand; otherwise, they shall become more perverse, and shall lose their respect for you. But of what use is it to correct children by so many injurious words and by so many imprecations? Deprive them of some part of their meals, of certain articles of dress, or shut them up in a room. But I have said enough.

Dearly beloved, draw from these plain facts the conclusion, that he who has brought up his children badly shall be severely punished; and that he who has trained them to habits of virtue shall receive a great reward.



There is nothing shorter than time but there is nothing more valuable. There is nothing shorter than time because the past is no more, the future is uncertain, and the present is but a moment. This is what Jesus Christ meant when he said: "*A little while, and now you shall not see Me.*" We may say the same of our life, which according to St. James, is but a vapor, which is soon scattered forever. *For what is your life? It is a vapor which appeareth for a little while.* But the time of this life is as precious as it is short; for in every moment if we spend it well, we can acquire treasures of merits for heaven; but, if we employ time badly, we may in each moment commit sin and merit hell.

I mean to show you how precious is every moment of the time which God gives us, not to lose it, and much less to commit sin, but to perform good works and to save our souls.

Thus, saith the Lord: "*In an acceptable time I have heard thee, and in the day of salvation I have helped thee.*" St. Paul explains this passage and says that the *acceptable time* is the time in which God has determined to confer his favors upon us. He then adds: "*Behold, now is the acceptable time; behold now is the day of salvation.*" The Apostle exhorts us not to spend unprofitably the present time, which he calls the day of salvation; because, perhaps, after this day of salvation, there shall be no salvation for us. "*The time,*" says the same Apostle, "*is short; it remaineth that . . . they that weep be as though they wept not; that they that rejoice, as if they rejoiced not; and they that buy, as if they possessed not; and they that used this world, as if they used it not.*" Since then, the time which we have to remain on this earth is short, the Apostle tells those who weep, that they ought not to weep because their sorrows shall soon pass away, and those who rejoice, not to fix their affections on their enjoyments because they shall soon have an end. Hence he concludes, that we should use this world, not to enjoy its transitory goods, but to merit eternal life.

Son, says the Holy Ghost, *observe the time.* Son, learn to preserve time, which is the most precious and the greatest gift that God can bestow upon you. St. Bernardine of Siena teaches that time is of as much value as God; because in every moment of time well spent the possession of God is merited. He adds that in every instant of this life a man may obtain the pardon of his sins, the grace of God, and the glory of paradise. Hence St. Bonaventure says that "no loss is of greater moment than the loss of time."

But, on his part, St. Bernard says that, though there is nothing more precious than time, there is nothing less valuable in the estimation of men. You will see some persons spending four or five hours in play. If you ask them why they lose so much time, they answer: To amuse ourselves. Others remain half the day standing in the street, or looking out of a window. If you ask them what they are doing, they will say in reply, that they are passing the time. And why, says the same saint, do you lose this time? Why should you lose even a single hour which the mercy of God gives you to weep for your sins and to acquire the divine grace?

O time, despised by men during life, how much shall you be desired at the hour of death, and particularly in the other world! Time is a blessing which we enjoy only in

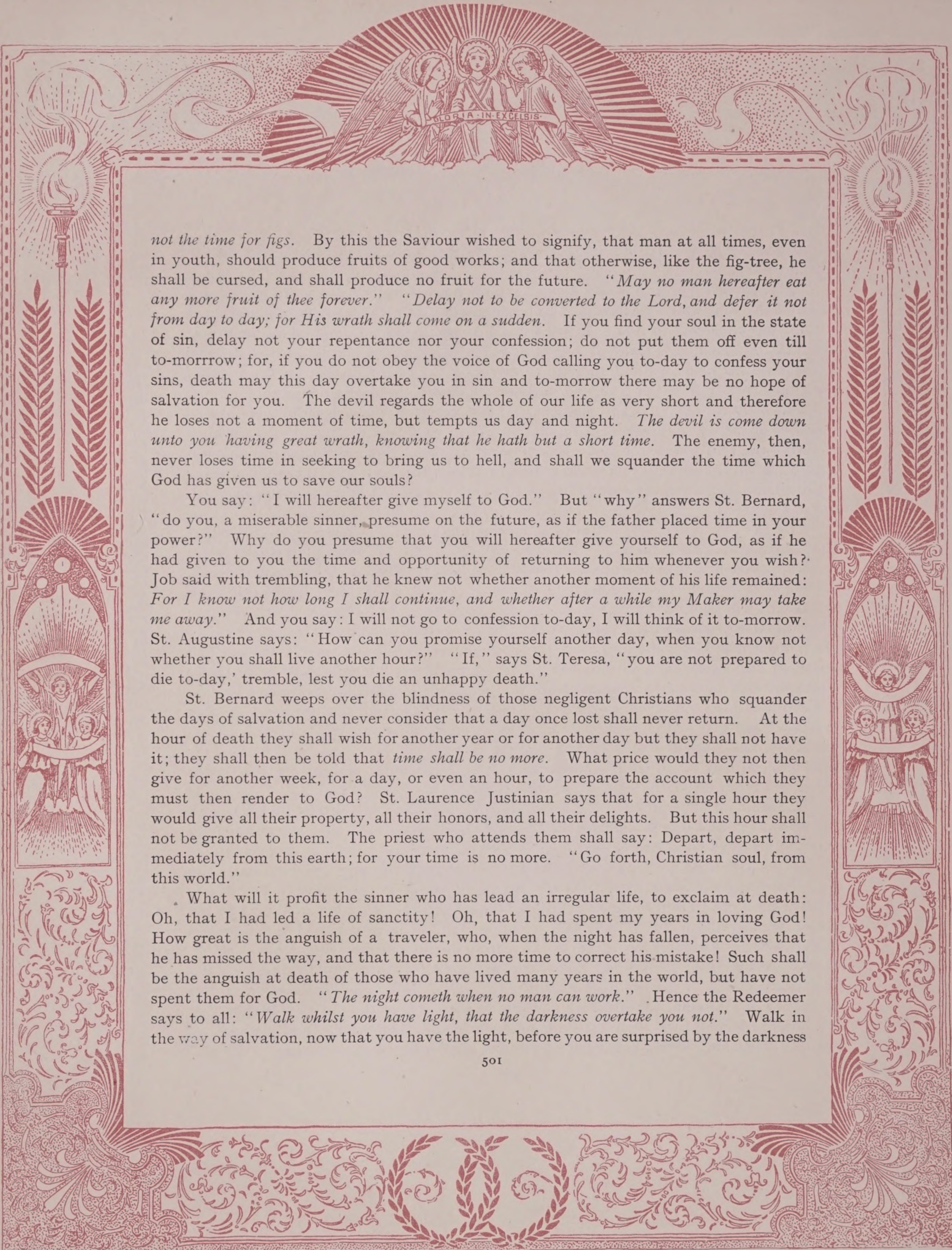




this life; it is not enjoyed in the next; it is not found in heaven nor in hell. In hell, the damned exclaim with tears: "Oh that an hour were given to us!" They would pay any price for an hour or for a minute in which they might repair their eternal ruin. But this hour or minute they never shall have. In heaven there is no weeping; but, were the saints capable of sorrow, all their wailing should arise from the thought of having lost in this life the time in which they could have acquired greater glory and from the conviction that this time shall never more be given to them. A deceased Benedictine nun appeared in glory to a certain person, and said that she was in heaven, and in the enjoyment of perfect happiness; but that, if she could desire anything, it would be to return to life and to suffer affliction in order to merit an increase of glory. And she added that, to acquire the glory which corresponded to a single *Ave Maria*, she would be content to suffer till the day of judgment the long and painful sickness which brought on her death. Hence, St. Francis Borgia was careful to employ every moment of his time for God. When others spoke of useless things he conversed with God by holy affections; and so recollected was he that when asked his opinion on the subject of conversation, he knew not what answer to make. Being corrected for this, he said: I am content to be considered stupid rather than lose my time in vanities.

Some of you will say: What evil am I doing? Is it not, I ask, an evil to spend your time in plays, in conversations, and useless occupations, which are unprofitable to the soul? Does God give you this time to lose it? "*Let not,*" says the Holy Ghost, "*the part of a good gift pass over thee.*" The workingmen of whom St. Matthew speaks did no evil; they only lost time by remaining idle in the streets. But they were rebuked by the father of the family, saying: *Why stand you here all the day idle?* On the day of judgment Jesus Christ shall demand an account, not only of every month and day that has been lost, but even of every idle word. "*Every idle word that men shall speak they shall render an account for it on the day of judgment.*" He shall likewise demand an account of every moment of the time which you shall lose. According to St. Bernard, all time which is not spent for God is lost time. Hence the Holy Ghost says: "*Whatever thy hand is able to do, do it earnestly: for neither work nor reason . . . shall be in hell, whither thou art hastening.*" What you can do to-day defer not till to-morrow, for on to-morrow you may be dead, and may be gone into another world, where you shall have no more time to do good, and where you shall only enjoy the reward of your virtues, or suffer the punishment due to your sins. "*To-day if you shall hear His voice harden not your hearts.*" God calls you to confess your sins, to restore ill-gotten goods, to be reconciled with your enemies. Obey his call to-day; for it may happen that on to-morrow time may be no more for you, or that God will call you no more. All our salvation depends on corresponding with the divine calls, and at the time that God calls us.

But some of you will perhaps say: I am young; after some time I will give myself to God. But remember that the Gospel tells us that Jesus Christ cursed the fig-tree which he found without fruit, although the season for figs had not yet arrived. *It was*

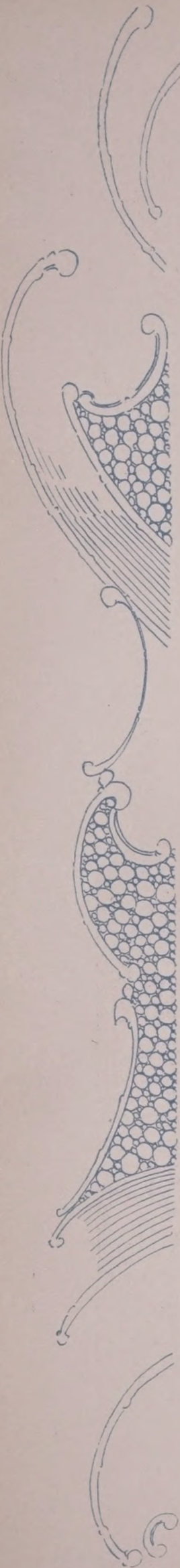


not the time for figs. By this the Saviour wished to signify, that man at all times, even in youth, should produce fruits of good works; and that otherwise, like the fig-tree, he shall be cursed, and shall produce no fruit for the future. "*May no man hereafter eat any more fruit of thee forever.*" "*Delay not to be converted to the Lord, and defer it not from day to day; for His wrath shall come on a sudden.* If you find your soul in the state of sin, delay not your repentance nor your confession; do not put them off even till to-morrow; for, if you do not obey the voice of God calling you to-day to confess your sins, death may this day overtake you in sin and to-morrow there may be no hope of salvation for you. The devil regards the whole of our life as very short and therefore he loses not a moment of time, but tempts us day and night. *The devil is come down unto you having great wrath, knowing that he hath but a short time.* The enemy, then, never loses time in seeking to bring us to hell, and shall we squander the time which God has given us to save our souls?

You say: "I will hereafter give myself to God." But "why" answers St. Bernard, "do you, a miserable sinner, presume on the future, as if the father placed time in your power?" Why do you presume that you will hereafter give yourself to God, as if he had given to you the time and opportunity of returning to him whenever you wish? Job said with trembling, that he knew not whether another moment of his life remained: *For I know not how long I shall continue, and whether after a while my Maker may take me away.*" And you say: I will not go to confession to-day, I will think of it to-morrow. St. Augustine says: "How can you promise yourself another day, when you know not whether you shall live another hour?" "If," says St. Teresa, "you are not prepared to die to-day, tremble, lest you die an unhappy death."

St. Bernard weeps over the blindness of those negligent Christians who squander the days of salvation and never consider that a day once lost shall never return. At the hour of death they shall wish for another year or for another day but they shall not have it; they shall then be told that *time shall be no more.* What price would they not then give for another week, for a day, or even an hour, to prepare the account which they must then render to God? St. Laurence Justinian says that for a single hour they would give all their property, all their honors, and all their delights. But this hour shall not be granted to them. The priest who attends them shall say: Depart, depart immediately from this earth; for your time is no more. "Go forth, Christian soul, from this world."

What will it profit the sinner who has lead an irregular life, to exclaim at death: Oh, that I had led a life of sanctity! Oh, that I had spent my years in loving God! How great is the anguish of a traveler, who, when the night has fallen, perceives that he has missed the way, and that there is no more time to correct his mistake! Such shall be the anguish at death of those who have lived many years in the world, but have not spent them for God. "*The night cometh when no man can work.*" Hence the Redeemer says to all: "*Walk whilst you have light, that the darkness overtake you not.*" Walk in the way of salvation, now that you have the light, before you are surprised by the darkness

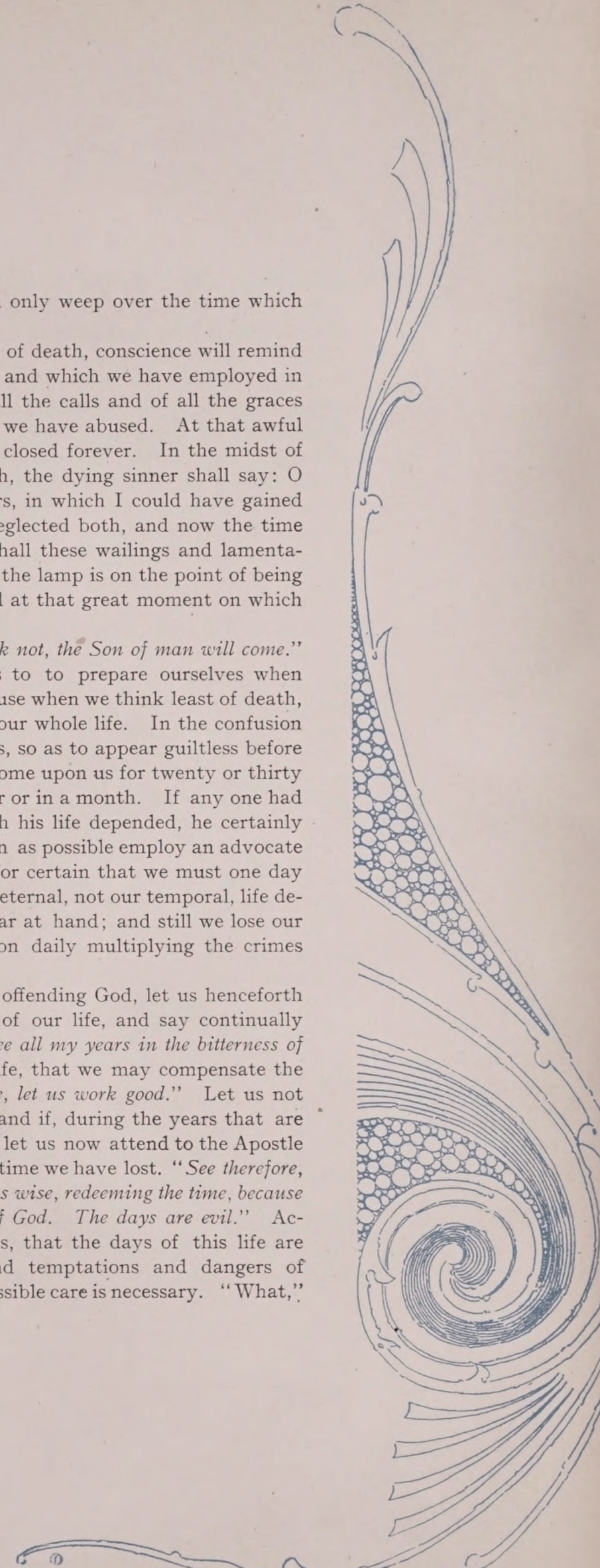


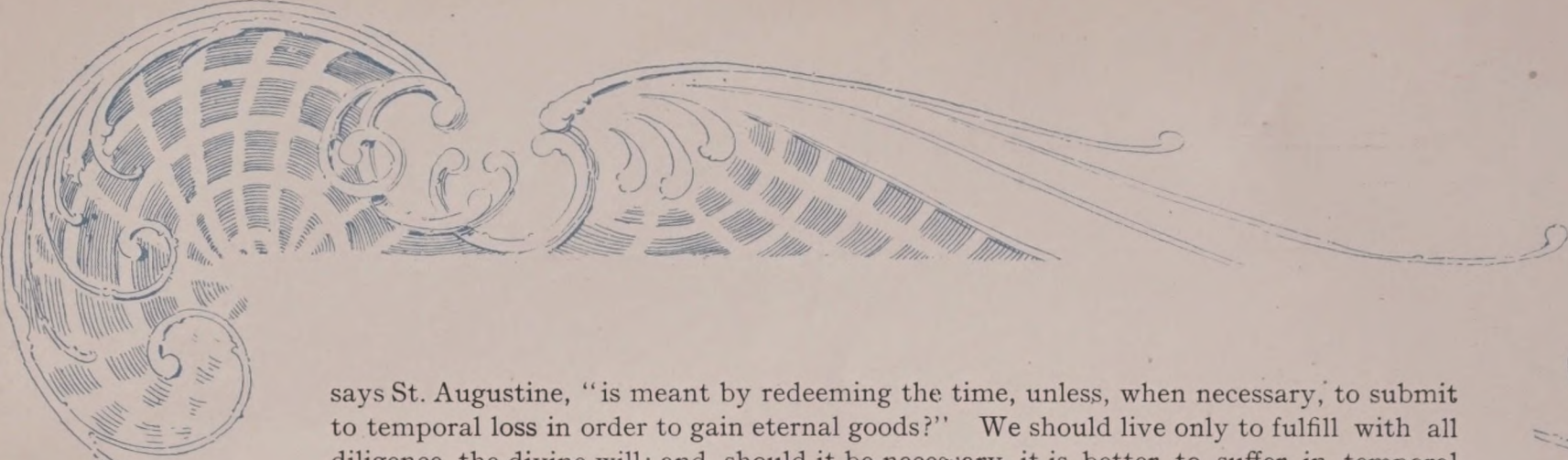
of death in which you can do nothing. You can then only weep over the time which you have lost.

"He hath called against me the time." At the hour of death, conscience will remind us of all the time which we have had to become saints and which we have employed in multiplying our debts to God. It will remind us of all the calls and of all the graces which he has given us to make us love him, and which we have abused. At that awful moment we shall also see that the way of salvation is closed forever. In the midst of these remorse, and of the torturing darkness of death, the dying sinner shall say: O fool that I have been! O life misspent! O lost years, in which I could have gained treasures of merits, and become a saint! but I have neglected both, and now the time of saving my soul is gone forever. But of what use shall these wailings and lamentations be, when the scene of this world is about to close, the lamp is on the point of being extinguished, and when the dying Christian has arrived at that great moment on which eternity depends?

"Be you then also ready; for, at what hour you think not, the Son of man will come." The Lord says: "Be prepared." He does not tell us to prepare ourselves when death approaches, but to be ready for His coming; because when we think least of death, the Son of man shall come and demand an account of our whole life. In the confusion of death, it will be most difficult to adjust our accounts, so as to appear guiltless before the tribunal of Jesus Christ. Perhaps death may not come upon us for twenty or thirty years, but it may also come very soon, perhaps in a year or in a month. If any one had reason to fear that a trial should take place, on which his life depended, he certainly would not wait for the day of the trial, but would as soon as possible employ an advocate to plead his cause. And what do we do? We know for certain that we must one day be judged, and that on the result of that judgment our eternal, not our temporal, life depends. We also know that that day may be very near at hand; and still we lose our time, and, instead of adjusting our accounts, we go on daily multiplying the crimes which will merit for us the sentence of eternal death.

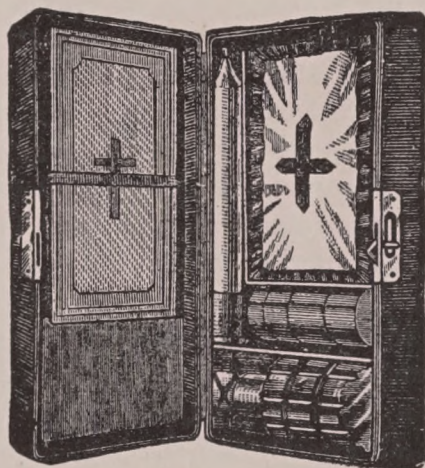
If, then, we have hitherto employed our time in offending God, let us henceforth endeavor to bewail our misfortune for the remainder of our life, and say continually with the penitent King Ezechias: *"I will recount to thee all my years in the bitterness of my soul."* The Lord gives us the remaining days of life, that we may compensate the time that has been badly spent. *"Whilst we have time, let us work good."* Let us not provoke the Lord to punish us by an unhappy death; and if, during the years that are passed, we have been foolish, and have offended Him, let us now attend to the Apostle exhorting us to be wise for the future, and to redeem the time we have lost. *"See therefore, brethren, now you walk circumspectly, not as unwise, but as wise, redeeming the time, because the days are evil . . . understanding what is the will of God. The days are evil."* According to St. Anselm, the meaning of these words is, that the days of this life are evil because in them we were exposed to a thousand temptations and dangers of eternal misery; and therefore, to escape perdition, all possible care is necessary. "What,"





says St. Augustine, "is meant by redeeming the time, unless, when necessary, to submit to temporal loss in order to gain eternal goods?" We should live only to fulfill with all diligence the divine will; and, should it be necessary, it is better to suffer in temporal things, than to neglect our eternal interests.

Oh! how well did St. Paul redeem the time which he had lost! St. Jerome says, that though the last of the apostles, he was, on account of his great labors, the first in merits. "Paul, the last in order, but the first in merits, because he labored more than all." Let us consider that, in each moment, we may lay up greater treasures of eternal goods. If the possession of all the land round which you could walk, or of all the money which you could count in a day, were promised you, would you lose time? or would you not instantly begin to walk over the ground, or to reckon the money? You now have it in your power to acquire in each moment eternal treasures and will you, notwithstanding, misspend your time? Do not say that what you can do to-day you can also do to-morrow; because this day shall be then lost to you, and shall never return. You have this day but perhaps to-morrow will not be given you.



The Blessed Virgin, the Mother of & Mercy. &

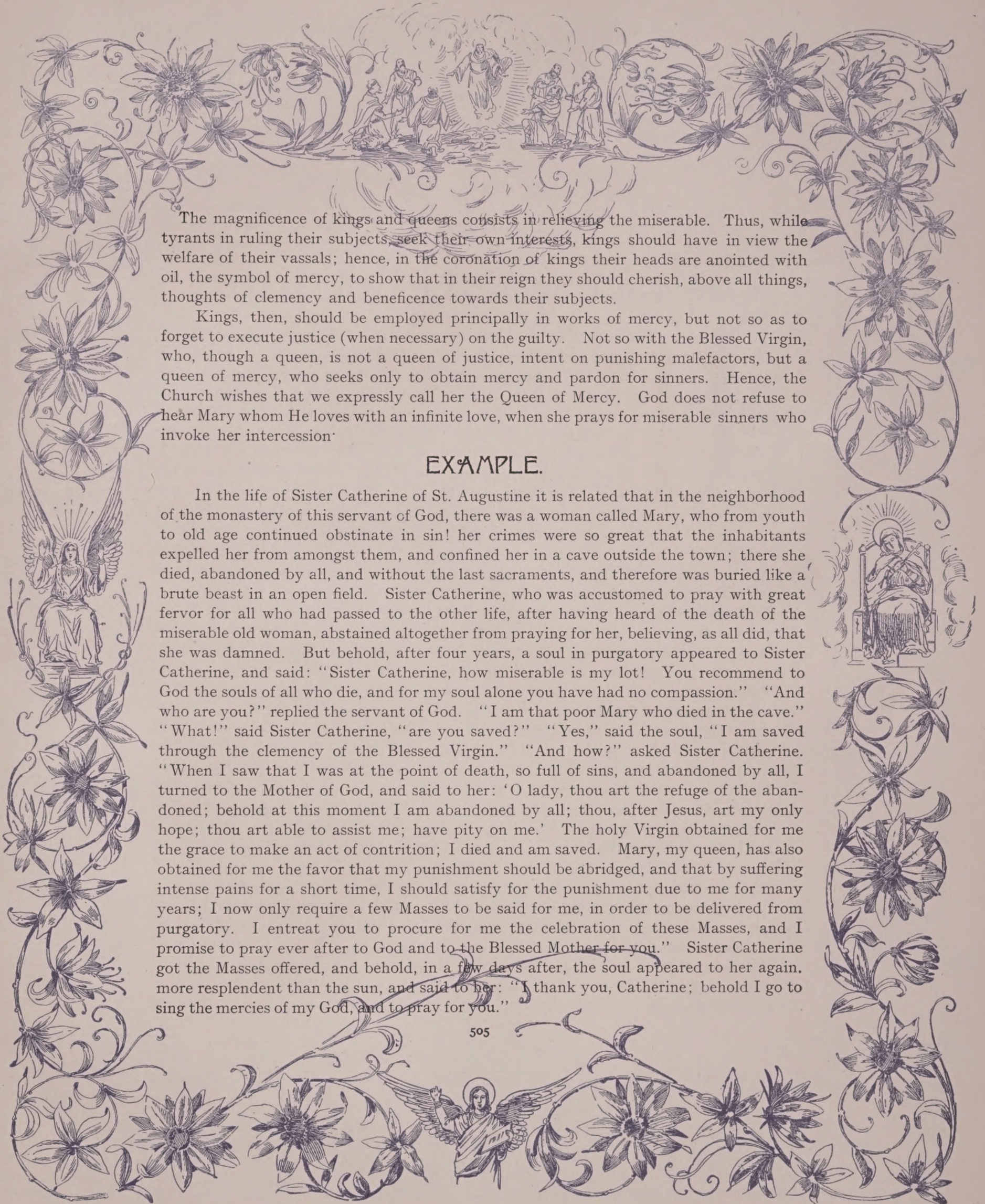


TO OBTAIN favors through the intercession of the Blessed Virgin, by practising devout exercises in her honor, "the first condition is, that we perform our devotions with a soul free from sin, or, at least, with a desire to give up sin. . . . If a person wish to commit sin, with the hope of being saved by the Blessed Virgin, he will thus render himself unworthy and incapable of her protection."

The invocation of the Virgin is only morally necessary, that is, without asking the aid of her prayers, it will be very difficult for us to obtain all the graces necessary for salvation. But for all adults, prayer to God is necessary as a means of salvation; that is, prayer to God is as necessary for those who attain the use of reason, as baptism is for infants, so that in God's ordinary providence, it is utterly and absolutely impossible for any adult to be saved, unless he asks, not of the Blessed Virgin, but of God, and perseveres in asking, the graces necessary for salvation.

Since the great Virgin Mary was raised to the dignity of Mother of the King of kings, the Church justly honors her, and wishes that she be honored with the glorious title of queen. If, says St. Athanasius, the son is king, it is but just that the mother be regarded as queen, and be called queen. "If he who was born of the virgin is king, the mother who begot him is properly and truly esteemed a queen and lady" (Serm. de Deip). From the moment, adds St. Bernardine of Sienna, that Mary consented to become the Mother of the Eternal Word, she merited to be made the queen of the world and of all creatures. If, says St. Arnold, abbot, the flesh of Mary is one with that of Jesus, how can the mother be deprived of the sovereignty of the son. Then we ought to regard the glory of royalty which the mother and the son enjoy, not only as common, but the same.

The Blessed Virgin, then, is a queen: but let all know, for their consolation, that she is a queen who is all sweetness and clemency, and inclined to relieve the miserable. Hence, the holy Church wishes that we salute and call her Queen of Mercy. The divine mother well knows that she is that blessed and happy creature who alone, among all men, has found the grace which they had lost; she well knows that she is the beloved of the Lord, whom He loves more than all the saints and angels together. Is it possible then that God would not hear her petition? Who can be ignorant of the efficacy of the Blessed Virgin's prayers before the throne of God? "The law of clemency is on her tongue" (Prov. 31: 26).



The magnificence of kings and queens consists in relieving the miserable. Thus, while tyrants in ruling their subjects, seek their own interests, kings should have in view the welfare of their vassals; hence, in the coronation of kings their heads are anointed with oil, the symbol of mercy, to show that in their reign they should cherish, above all things, thoughts of clemency and beneficence towards their subjects.

Kings, then, should be employed principally in works of mercy, but not so as to forget to execute justice (when necessary) on the guilty. Not so with the Blessed Virgin, who, though a queen, is not a queen of justice, intent on punishing malefactors, but a queen of mercy, who seeks only to obtain mercy and pardon for sinners. Hence, the Church wishes that we expressly call her the Queen of Mercy. God does not refuse to hear Mary whom He loves with an infinite love, when she prays for miserable sinners who invoke her intercession.

EXAMPLE.

In the life of Sister Catherine of St. Augustine it is related that in the neighborhood of the monastery of this servant of God, there was a woman called Mary, who from youth to old age continued obstinate in sin! her crimes were so great that the inhabitants expelled her from amongst them, and confined her in a cave outside the town; there she died, abandoned by all, and without the last sacraments, and therefore was buried like a brute beast in an open field. Sister Catherine, who was accustomed to pray with great fervor for all who had passed to the other life, after having heard of the death of the miserable old woman, abstained altogether from praying for her, believing, as all did, that she was damned. But behold, after four years, a soul in purgatory appeared to Sister Catherine, and said: "Sister Catherine, how miserable is my lot! You recommend to God the souls of all who die, and for my soul alone you have had no compassion." "And who are you?" replied the servant of God. "I am that poor Mary who died in the cave." "What!" said Sister Catherine, "are you saved?" "Yes," said the soul, "I am saved through the clemency of the Blessed Virgin." "And how?" asked Sister Catherine. "When I saw that I was at the point of death, so full of sins, and abandoned by all, I turned to the Mother of God, and said to her: 'O lady, thou art the refuge of the abandoned; behold at this moment I am abandoned by all; thou, after Jesus, art my only hope; thou art able to assist me; have pity on me.' The holy Virgin obtained for me the grace to make an act of contrition; I died and am saved. Mary, my queen, has also obtained for me the favor that my punishment should be abridged, and that by suffering intense pains for a short time, I should satisfy for the punishment due to me for many years; I now only require a few Masses to be said for me, in order to be delivered from purgatory. I entreat you to procure for me the celebration of these Masses, and I promise to pray ever after to God and to the Blessed Mother for you." Sister Catherine got the Masses offered, and behold, in a few days after, the soul appeared to her again, more resplendent than the sun, and said to her: "I thank you, Catherine; behold I go to sing the mercies of my God, and to pray for you."

Confidence in Our Blessed Mother.



IT IS NOT by accident, nor in vain, that the clients of the Blessed Virgin call her mother; they appear as if unable to call her by any other name, and are never weary of constantly calling her mother. Yes, they call her mother, for to us she is truly a mother, not according to the flesh, but the spiritual mother of our souls and of our salvation. By depriving our souls of the divine grace, sin also deprived them of life; hence, when they were miserably dead, Jesus Christ, as He himself has declared, came through an excess of love and mercy, to restore, by His death on the cross, the spiritual life which we had lost. "I am come that they may have life, and may have it more abundantly" (John 10: 10).

We learn from the holy fathers, that the Blessed Virgin became our mother at two different periods of time. First, according to blessed Albertus Magnus, when she merited to conceive the Son of God in her virginal womb. St. Bernardine of Sienna tells us more clearly that the most holy Virgin, in consenting to become the mother of the eternal Word, prayed to God for our salvation with immense affection; and that such was the ardor with which she then sought our salvation, that thenceforward she, as a most loving mother, bore us in her womb. Speaking of the birth of our Saviour, St. Luke says that Mary brought forth her first-born son. If then, says a certain author, the evangelist asserts that the Virgin then brought forth her first-born, it must be supposed that she afterwards had other children. But the same author adds, that since it is of faith that Mary had no other child but Jesus according to flesh, she must have other spiritual children, and we all are these spiritual children. This our Lord revealed to St. Gertrude, who, in reading one day the above-mentioned passage of the Gospel, was perplexed because she could not understand how He could be called the first-born of Mary, when she was the mother of no one but Jesus. God revealed to the saint that Jesus was the first-born of Mary according to the flesh, and that men were her second-born children according to the spirit.

It is true that in dying for the redemption of the human race, Jesus wished to be alone. "I have trodden the wine-press alone" (Is. 43: 3). But seeing the great desire of Mary to be employed in the salvation of mankind, He ordained that she should cooperate to our salvation by the sacrifice and oblation of His life, and that thus she should become the mother of our souls. This our Saviour gave us to understand, when, before His death, looking from the cross at His mother, and the disciple who stood beside Him, He first said to Mary: "Behold thy son" (John 19: 26); as if He said, behold the man,

who by the oblation you make of my life, for his salvation, is born to grace. Then, turning to the disciple, He said: "Behold thy mother." By these words the Blessed Virgin was made the mother, not only of St. John, but of all men, by reason of the love she bore them.

EXAMPLE.

In the history of the foundation made by the Society of Jesus, in the kingdom of Naples (lib. 5, cap. 7), we read of a young nobleman of Scotch extraction, called William Elphinston. He was a relative of King James; being born in heresy, he continued to live in it; but enlightened with divine light, he began to see his errors, came to France, and aided by a good father of the society, who was also a Scotchman, and still more by the prayers of the Blessed Virgin, he finally came to a knowledge of the truth, abjured his heresy, and became a Catholic. He then went to Rome, where a friend finding him once in sorrow and tears, asked the cause of his affliction. He answered that during the night his mother appeared to him and said: "Son, it is well for you to have entered into the true Church; I, because I have died in heresy, am now lost forever." The fervor of his devotion to Mary was thenceforward increased—he chose her for his only mother. She inspired him with the thought of becoming a religious, and he made a vow to enter religion. But being infirm, he went to Naples for the recovery of his health. There the Lord wished that he should die, and die in religion. Soon after his arrival in Naples he was seized with a mortal disease; and by his entreaties and tears induced the superior of the Jesuits to admit him into the order. When he received the viaticum, he made his vows before the blessed sacrament, and was declared a member of the society. After this he thanked his mother Mary, with tender affection, for having snatched him from heresy and conducted him to die in the true Church and in the house of God, surrounded by his religious brethren. Hence, he exclaimed: O how glorious is it to die in the midst of so many angels! Being exhorted to take repose, he answered: Ah! this is not the time for repose, now that the end of my life approaches. Before death he said to the bystanders: "Brethren, do you not see the angels of heaven assisting me?" One of the religious having heard him mutter a few words, asked him what he said. He answered that his angel guardian had revealed to him that his purgatory should be very short, and that he should be very soon admitted into heaven. He then resumed his colloquies with his sweet mother Mary, and repeating "Mother, mother," like an infant, casting itself into the arms of its mother to take repose, he placidly expired. Soon after a devout religious knew by revelation that he was in heaven.



Our Blessed Mother's Love for Us.



SINCE, then, Mary is our Mother, let us consider how great is her love for us. The love of parents for their children is a necessary love: and, as St. Thomas remarks (Opusc. lx. c. 4), this is the reason why the divine law commands children to love their parents, whilst on the other hand, there is no express precept imposed on parents to love their children; because love for their own offspring is so strongly implanted by nature itself, that the most ferocious beasts of the forest cannot but love their young. Hence naturalists say, that even the tigress, on hearing the cry of her whelps when taken by the sportsman, swims into the sea until she reaches the vessel in which her young are carried away. If then, says our most loving mother, if the tigress cannot but love her offspring, how can I forget to love you, my children? "Can a woman forget her infant so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee."—Isa. 49: 15. If, she adds, a mother could not forget her infant, it is not possible for me to forget a soul that is my child.

If the love which all mothers bear to their children were united to the love which all men bear to their sponsors, and with the love which all the saints and angels bear to their clients, it would not equal the love which the blessed mother bears to a single soul.

Moreover, our mother loves us tenderly because we were recommended to her as her children; by her beloved Jesus, when, before His death, He said: "Woman, behold thy son;" pointing, in the person of John, to all mankind. These were the last words which He addressed to her. The last dying words of ardent lovers are highly esteemed, and can never be forgotten. Besides, we are dear to the blessed mother, because we cost her an excess of sorrow. Mothers entertain a peculiar affection for children whose preservation cost them great labor and pain. We are the children for whose attainment of the life of grace, Mary was obliged to suffer the pain of offering to death the dear life of her Jesus, content to see Him die before her eyes by dint of torments, in order to save our souls. By this great oblation we were then born to the life of divine grace. Hence, because we cost her great pain, we are very dear to our sweet mother. She anticipates those who have recourse to her; she obtains favors for them before they ask her prayers. So great, is the love which this good mother bears us that when she perceives our wants, she comes to our relief.

But if the blessed mother is so good to all, even to the ungrateful and negligent, who love her but little, and seldom invoke her intercession; how loving must she be to them

who love her, and ask her prayers? She is easily "found by them that seek her."—Wis. 6: 13. Oh, how easy is it for them who love her, to find Mary, and to find her full of compassion and love! "I love them that love me."—Prov. 8: 17. She declares that she cannot but love the soul that loves her. And although this most loving lady loves all men as her children, she recognizes and loves in a special manner, those who love her more tenderly.

EXAMPLE.

Father Auriemma relates that a poor female who tended flocks, loved Mary, so ardently that it was her delight to go to a little chapel of our lady, situated on a mountain, and while the sheep were feeding, there in solitude to speak and pay honor to her dear mother. Seeing the little image of Mary, poor and unadorned, she endeavored by the fruits of her industry, to procure a decent covering for it. She made a garland of flowers which she had gathered in the fields, and ascending the altar, placed it on the head of the image, saying: "My mother, I would wish to place on thy head a crown of gold, and of gems; but because I am poor, accept from my poverty this poor crown of flowers, and accept it as a token of the love which I bear thee." Thus this devout virgin endeavored continually to serve and honor her beloved lady. But let us now see how the good mother rewarded the visits and affection of her child. She fell sick and was brought to the brink of death. It happened that two religious who passed near the place, being wearied by the journey, lay down under a tree to take repose. One of them fell asleep, the other remained awake, but both had the same vision. They saw a crowd of most beautiful young virgins, and among them one who far surpassed all the rest in beauty and majesty. To her one of the religious said: "Lady, who are you? Where are you going?" "I am," she replied, "the mother of God: I am going along with these holy virgins to a neighboring village, to visit a dying shepherdess who has visited me so often." After these words they disappeared. The two religious said to each other: "Let us also go to see this shepherdess." They set out, and finding the house in which the dying virgin lay, they entered into a lowly hut, and there found her lying on a little straw. They saluted her: she said to them: "Brothers, pray to God that he may show you the company that assists me." They immediately fell on their knees, and saw Mary with a crown in her hand, beside the dying virgin and consoling her. Behold, the holy virgins begin to sing, and the blessed soul is separated from the body. Mary places the crown on her head, and carries the soul with her to paradise.



The Mother of Penitent Sinners.



THE BLESSED Virgin declared to St. Bridget (lib. iv. Rev. c. 138), that she is the mother not only of the just and of the innocent, but also of sinners, provided they wish to amend their lives. Ah! the sinner who wishes to amend his life, and has recourse to her, finds this good mother of mercy far more willing and prompt to embrace and assist him, than any carnal mother. But he who aspires to the honor of being a child of this great mother must first renounce sin, and then hope to be adopted for her son. When the Blessed Virgin sees at her feet a sinner who comes to ask the aid of her prayers, she regards not the sins with which he is defiled, but the intention with which he comes. If he comes with a good intention, though he had committed all sins, she

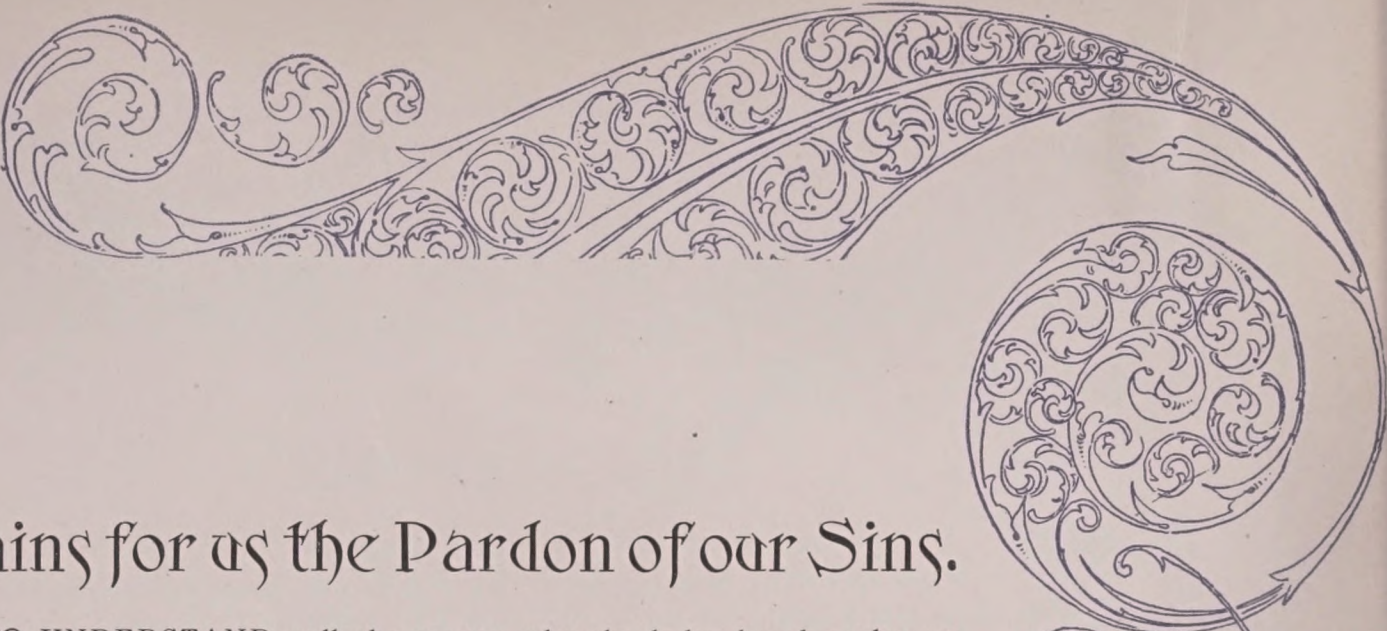
embraces him, and as a most loving mother, she disdains not to heal all the wounds of his soul. For she is not only called, but truly is, the mother of mercy, and such she shows herself, by the love and tenderness with which she assists us. All this the Virgin herself expressed to St. Bridget saying: "However much a man sins I am prepared to receive him when he returns; nor do I attend to the number or enormity of his sins, but to the intention with which he returns. For I do not disdain to anoint and heal his wounds; for I am called, and I truly am, the Mother of Mercy."—Rev. 1, 2, c. 23.

The Blessed Virgin is a mother to sinners who wish to repent; she cannot but pity them; she even feels as her own miseries of her poor children. When the Canaanite woman asked Jesus Christ to deliver her daughter from the devil that tormented her, she said: "Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil."—Matt. 15: 22. But since the daughter and not the mother was tormented by the devil, it would appear that she ought to have said, "Lord, have mercy on my daughter," instead of saying, "Lord, have mercy on me." But no, she justly said, "*Have mercy on me;*" for mothers feel as their own all the sorrows of their children. It is thus, that Mary prays to God, when she recommends to him a sinner who asks her prayers. Mary cries out for the sinful soul, "have mercy on me."—De laud V. c. 6. My Lord, she appears to say, this poor soul that is in the state of sin, is my daughter, have mercy then, not so much on her as on me who am her mother. O would to God that all sinners had recourse to this sweet mother.

EXAMPLE.

Belluacensis relates, that in a certain city in England, there was, in the year 1430, a young nobleman called Ernest, who after having given all his patrimony to the poor, became a monk, and led so perfect a life that the superiors of the monastery had a great esteem for him, particularly on account of his tender devotion to the most Holy Virgin. It happened that the city was attacked by the plague; the abbot commanded Ernest to go and pray before the altar of Mary, and not to depart from it until the blessed Virgin gave him an answer. After remaining three days before the altar, Mary directed him to say certain prayers; he obeyed, and the plague ceased. But afterwards his devotion to Mary grew cold: the devil assailed him with many temptations, particularly with temptations to fly from the monastery. The miserable young man, in consequence of not recommending himself to Mary, resolved to throw himself from a wall, and to escape from the monastery; but as he was passing by an image of Mary on the corridor, the Mother of God spoke to him and said: "My son, why do you leave me?" Ernest was filled with astonishment and compunction, and, falling on the ground, said "But, my lady, dost thou not see that I can no longer resist the temptation? why dost thou not assist me?" The Virgin replied "Why have you not invoked me? Had you recommended yourself to me, you should not be reduced to this unhappy state; from this day forward recommend yourself to me and fear not." Ernest returned to his cell, but the temptations returned; he neglected to recommend himself to God, or to Mary, and therefore he at length fled from the monastery and giving himself up to a most wicked life, rushing from one sin into another, he in the end became an assassin. He took an inn, in which, during the night, he murdered and robbed the poor travelers who passed by the way. Among them he one night killed the cousin of the governor of the place, who, after a long investigation, condemned him to the gibbet. But during the trial a young gentleman came to the inn; the murderous innkeeper entered during the night into the gentleman's room, for the purpose of murdering him; but behold on the bed he sees not the young man, but Christ crucified, covered with wounds, who, looking at him with eyes full of pity, said: "Is it not enough for you, O ungrateful man! that I have died once for you? Do you wish to kill me a second time? Stretch forth your hand and murder me again." Ernest was filled with confusion, began to weep, and said with tears: "Lord, here I am; since Thou hast shown me so many mercies, I wish to return to Thee." He then instantly left the inn, in order to return to his monastery, and to do penance for his crimes. He recommended himself to the Blessed Virgin, who said to him: "Go back to the monastery, do penance, and when you shall see in my hand a paper, declaring that your sins are pardoned, prepare for death."

Ernest returned, and relating to the abbot all that had happened, performed great penance. After many years he saw in the hands of the blessed Virgin, a paper assuring him of pardon. He immediately prepared himself for eternity and died a holy death.



She Obtains for us the Pardon of our Sins.

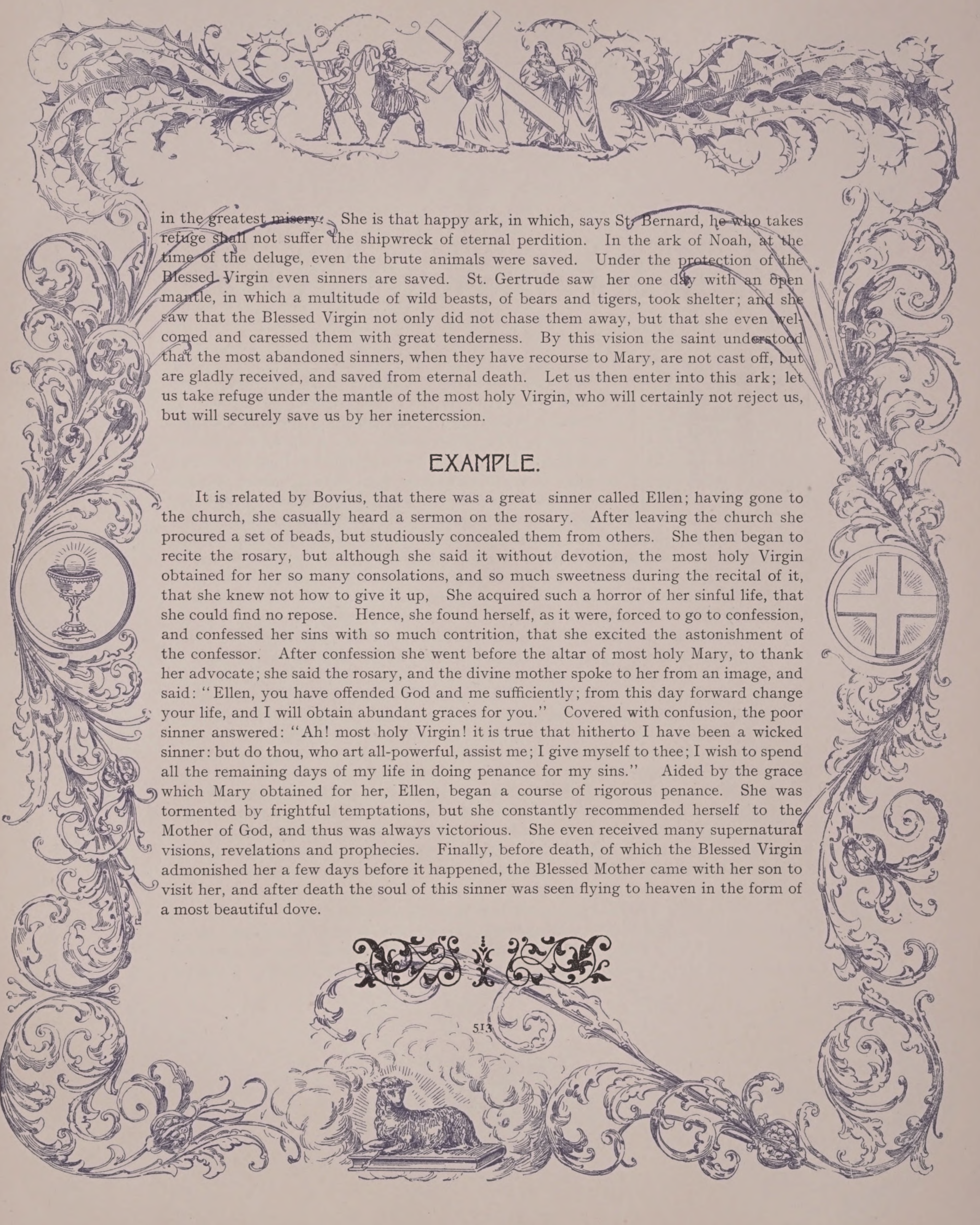


TO UNDERSTAND well the reason why the holy church makes us call the blessed mother our life, it is necessary to know that, as the soul gives life to the body, so the divine grace gives life to the soul; though a soul without the grace of God may have the name of being alive, it is in reality dead, as was said to the angel of the Church of Sardis: "Thou hast the name of being alive, and thou art dead."—Apoc. 3: 1. Mary, then, by obtaining, through her intercession, the divine grace for sinners, restores life to them. Beheld how the holy church, speaking in the Virgin's name, applies to her the following words of the book of Proverbs: "They that in the morning early watch for me shall find me."

—Prov. 8: 17. They who are careful to have recourse to me early in the morning, that is as soon as possible, shall certainly find me. *They shall find me*; or, according to the Septuagint, *they shall find grace*. Thus to have recourse to Mary is the same as to recover the grace of God. A few verses after, she says: "He that shall find me, shall find life, and shall have salvation from the Lord." He who finds me finds life, and will receive from God eternal salvation. "Listen! listen!" exclaims Saint Bonaventure, on these words, "all you who desire the kingdom of God, honor the Virgin Mary, and you shall find life and eternal salvation."

St. Bernardine of Sienna says, that through the love which He bore to this his future daughter, God did not destroy man after sin. The saint adds, that he has no doubt but God granted all the mercies and all the pardons received by sinners in the old law, in consideration of this Blessed Virgin. Hence, St. Bernard earnestly exhorts us to ask grace, and to ask it through Mary. If we have miserably lost the divine grace let us seek to recover it, but let us seek it through the prayers of Mary; for, if we have lost grace, she has found it. Justly, then, does St. Lawrence Justinian call the Blessed Mary the hope of the guilty, because she obtains pardon for them from God. Justly does St. Bernard call her the ladder of sinners, because this merciful queen, stretching out her hand to those who have miserably fallen, saves them from the precipice of sin, and enables them to ascend to God. Justly does St. Augustine call her the only hope of us sinners; because it is only through her, after Jesus, that we hope for the remission of all our sins. Serm. 18. de Sanctis. St. John Chrysostom also says that, through the intercession of the Blessed Virgin, sinners receive pardon.

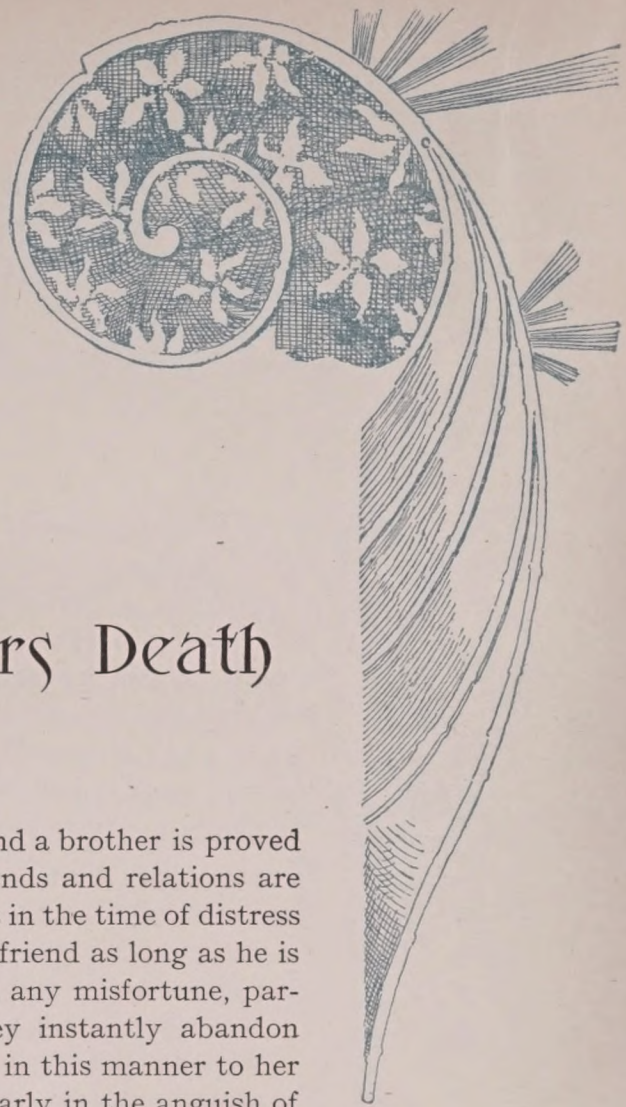
No sinner should ever fear that the Blessed Virgin will cast him off, if he has recourse to her; no, for she is the mother of mercy, and as such, she desires to save them who are



in the greatest misery. She is that happy ark, in which, says St. Bernard, he who takes refuge shall not suffer the shipwreck of eternal perdition. In the ark of Noah, at the time of the deluge, even the brute animals were saved. Under the protection of the Blessed Virgin even sinners are saved. St. Gertrude saw her one day with an open mantle, in which a multitude of wild beasts, of bears and tigers, took shelter; and she saw that the Blessed Virgin not only did not chase them away, but that she even welcomed and caressed them with great tenderness. By this vision the saint understood that the most abandoned sinners, when they have recourse to Mary, are not cast off, but are gladly received, and saved from eternal death. Let us then enter into this ark; let us take refuge under the mantle of the most holy Virgin, who will certainly not reject us, but will securely save us by her intercession.

EXAMPLE.

It is related by Bovius, that there was a great sinner called Ellen; having gone to the church, she casually heard a sermon on the rosary. After leaving the church she procured a set of beads, but studiously concealed them from others. She then began to recite the rosary, but although she said it without devotion, the most holy Virgin obtained for her so many consolations, and so much sweetness during the recital of it, that she knew not how to give it up. She acquired such a horror of her sinful life, that she could find no repose. Hence, she found herself, as it were, forced to go to confession, and confessed her sins with so much contrition, that she excited the astonishment of the confessor. After confession she went before the altar of most holy Mary, to thank her advocate; she said the rosary, and the divine mother spoke to her from an image, and said: "Ellen, you have offended God and me sufficiently; from this day forward change your life, and I will obtain abundant graces for you." Covered with confusion, the poor sinner answered: "Ah! most holy Virgin! it is true that hitherto I have been a wicked sinner: but do thou, who art all-powerful, assist me; I give myself to thee; I wish to spend all the remaining days of my life in doing penance for my sins." Aided by the grace which Mary obtained for her, Ellen, began a course of rigorous penance. She was tormented by frightful temptations, but she constantly recommended herself to the Mother of God, and thus was always victorious. She even received many supernatural visions, revelations and prophecies. Finally, before death, of which the Blessed Virgin admonished her a few days before it happened, the Blessed Mother came with her son to visit her, and after death the soul of this sinner was seen flying to heaven in the form of a most beautiful dove.



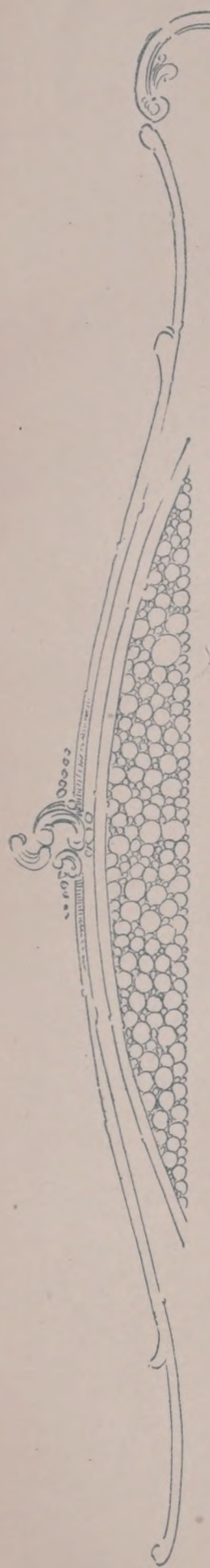
The Blessed Mother Renders Death Sweet.



THAT is a friend loveth at all times, and a brother is proved in distress."—Prov, 17: 17. True friends and relations are known not in the time of prosperity, but in the time of distress and misery. Worldlings forsake not a friend as long as he is in prosperity; but should he meet with any misfortune, particularly if death comes upon him, they instantly abandon him. The Blessed Mother does not act in this manner to her clients. In their troubles, and particularly in the anguish of death, which is the greatest that can happen to a man on this earth, this good lady and mother knows not how to abandon her faithful servants and she is our life during the time of our exile, so she becomes our sweetness at the hour of death, by obtaining for us a sweet and happy death. For from the great day on which she had at the same time the happiness and the sorrow of assisting at the death of Jesus, her Son, who was the head of the elect, she acquired the grace to assist all the elect at her death. Hence the holy church makes us pray to the Virgin to assist us particularly at the hour of death; *pray for us sinners, now, and at the hour of our death.*

Great, indeed, are the troubles and anguish of the dying, as well on account of the remorse caused by past sins, as on account of the horror of approaching judgment, and the uncertainty of their eternal salvation. The devils will then arm themselves in a special manner, and labor with all their strength to gain the soul that passes to eternity; because they know that but little time remains to gain her, and that if they lose her then, they have lost her for ever. "The devil is come down unto you, having great wrath, knowing that he hath but a short time."—Apoc. 12: 12. Hence, the devil that usually tempts the soul during life, is not content to be alone in tempting her at death, but calls his associates to his aid. "Their house shall be filled with serpents,"—Isa. 13: 21. When a christian is about to die, his house is filled with devils, who unite in order to effect his ruin.

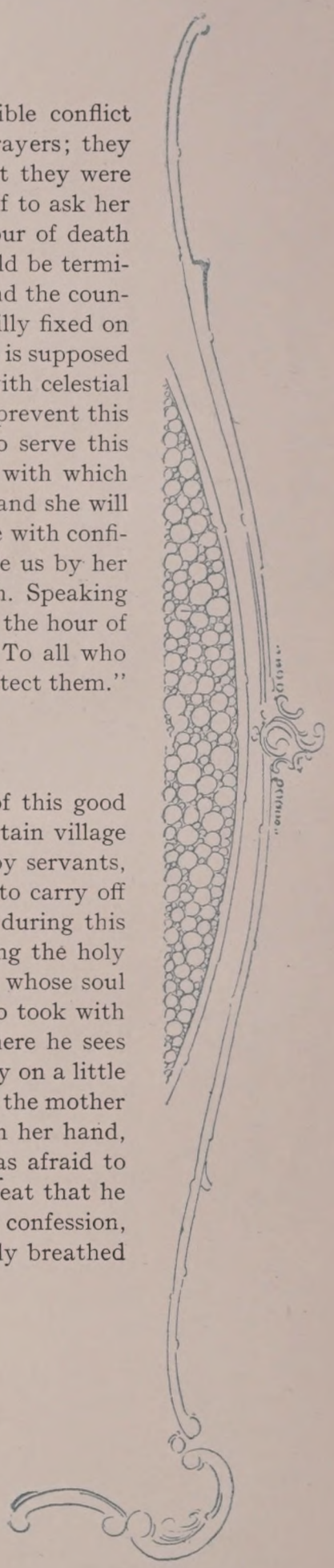
Of St. Andrew Avellino, it is related, that at the hour of death there come ten thousand devils to tempt him. And we read in his life, that during his agony, he had so fierce a combat with hell, that he made all the religious tremble. So great was the agitation, that his face swelled and became black; all his members trembled; a flood of



tears gushed from his eyes; his head shook violently: all signs of the horrible conflict with hell. The religious wept through compassion; they redoubled their prayers; they trembled through fear at the sight of a saint dying in such a manner. But they were consoled at seeing that he frequently cast his eyes on an image of Mary, as if to ask her aid: they remembered that he said several times during life, that at the hour of death Mary would be his refuge. In the end it pleased God that the contest should be terminated by a glorious victory; for after the agitation of his body had ceased, and the countenance returned to its natural color, they saw that he kept his eyes tranquilly fixed on an image of the Virgin; and that, after an inclination of the head to Mary (who is supposed to have then appeared to him), he placidly breathed forth his blessed soul, with celestial serenity, into the arms of Mary. Nor will your having once been a sinner prevent this consolation, if from this day forward you labor to lead a holy life, and to serve this most grateful and benign lady. In your troubles, and in the temptations with which the devil will assail you in order to make you despair, she will comfort you, and she will come to assist you at death. Let us, though sinners, take courage, and hope with confidence that the Blessed Virgin will come to assist us at death, and to console us by her presence, if we serve her with love during the remainder of our life on this earth. Speaking one day to St. Matilda, our queen promised that she would come to assist at the hour of death, all her clients who should have served her faithfully during life. "To all who serve me piously, I, as a most tender mother, will come: I will console and protect them."

EXAMPLE.

Let us here relate an example, in which we see the great tenderness of this good mother towards her children at the hour of death. A parish priest of a certain village was assisting at death, a rich man who died in a splendid house, attended by servants, relatives and friends. The priest saw the devils in the form of dogs, ready to carry off the soul of the rich man, as they afterwards did, for he died in sin. But during this time a poor woman who was at the end of her life, and desirous of receiving the holy sacrament, sent for the parish priest. Not being able to leave the rich man whose soul stood in great need of spiritual aid, the parish priest sent another priest who took with him the holy sacrament. He arrives at the house of that good woman; there he sees neither servants nor attendants, nor costly furniture; for she was poor, and lay on a little straw. But what does he see? He sees in the room a great light and beholds the mother of God near the bed of the dying woman, consoling her, and with a cloth in her hand, wiping away the sweat of death. The priest seeing the Blessed Mother, was afraid to enter, but she made a signal to him to come in; he enters; She points to a seat that he might sit down and hear the confession of her servant. After having made her confession, she received the holy communion with great devotion, and in the end happily breathed forth her soul in the arms of Mary.—Grisog. Mond. Mar. p. 2, d. 38.





Our Blessed Mother's Promptness to Assist All.

WE ARE the miserable children of the unhappy Eve, and therefore guilty before God of her sin, and condemned to the same punishment; we wander through this valley of tears, exiled from our country, afflicted with so many pains in body and soul. But happy he, who, in the midst of these miseries, frequently turns to the comfortress of the world, to the refuge of sinners, to the great Mother of God, and devoutly invokes her, and asks her prayers. Nor should the multitude of our sins diminish our confidence of being heard by the Blessed Virgin, when we have recourse to her. She is the Mother of Mercy, and there is no room for mercy unless there is misery to be relieved. Hence, as a good mother knows not how to refuse to apply a remedy to a

child infected with a loathsome disease, however troublesome and disgusting the application may be, so our good mother knows not how to abandon us when we have recourse to her, however great the stench of the sins from which she has to cure us. This is precisely what Mary wished to signify when she showed to St. Gertrude her mantle spread out, in order to receive all who had recourse to her. The saint learned, at the same time, that the angels are careful to defend the clients of the holy Virgin, from the molestations of hell.

Such is the clemency of this good mother towards us, and such is the love she bears us, that she does not wait for our prayers in order to assist us. "She preventeth them that covet her, so that she first showeth herself to them."—Mary is so full of grace and mercy, that she is able to provide for all without any danger of being exhausted. But, perhaps, we are afraid that Mary neither sees nor pities our miseries. No, she knows them better than we do, and feels the most tender compassion for them. And who among all the saints, feels such compassion for our miseries as Mary does? Hence, whenever she beholds misery, she instantly runs to relieve it by her great clemency. Miserable should we be, had we not this mother of mercy, who attends with so much care and solicitude to the relief of our miseries.



EXAMPLE.

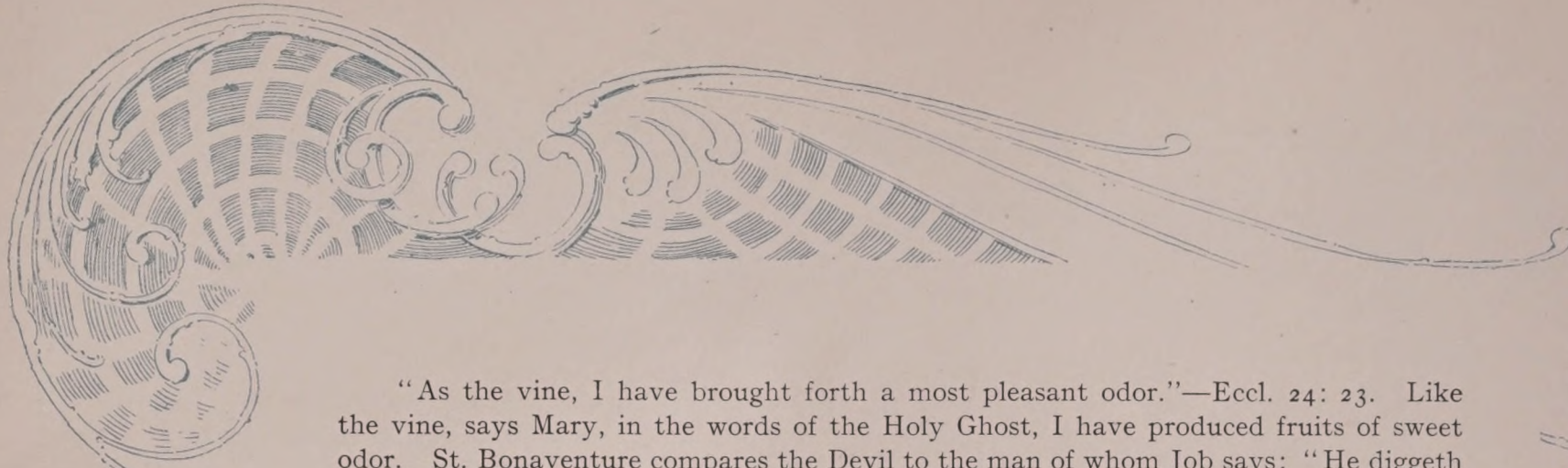
Saint Francis de Sales, as we read in his life (lib. i, cap. iv), experienced the efficacy of involving the Blessed Virgin. At the age of seventeen he was in Paris, pursuing his studies, and entirely consecrated to the exercises of devotion, and to the divine love which filled his soul with the sweet delights of paradise. To try his fidelity, and to unite him more closely to his love, the Lord permitted the devil to represent to him that he was doomed to perdition, and that therefore all his good works were lost. The obscurity and aridity in which the Lord wished to leave him (for he was then insensible to all the sweet thoughts of the divine goodness), added to the affliction which the temptation caused in the heart of the holy youth. His fears and desolation were so great that he lost his appetite, his sleep, his color, the joy of his soul, and became an object of compassion to all who beheld him.

During this frightful tempest, the saint could conceive no thought; could utter no words, but those of diffidence and sorrow. "Then," he would say, as we read in his life, "shall I be deprived of the grace of my God, who has hitherto shown Himself so amiable and sweet to me? O love, O beauty, to which I have consecrated all my affections, shall I no longer enjoy your consolations? O Virgin Mother of God, the most beautiful of all the daughters of Jerusalem, shall I never have the happiness of seeing thee in paradise? Ah! lady, if I am not to see thy beautiful countenance, at least do not permit me to have to blaspheme and curse thee in hell." Such were the tender sentiments of that afflicted heart, which was enamored of God and the Virgin. The temptation lasted for a month; but, at length, the Lord was pleased to deliver him from it, by means of most Holy Mary, the comfortress of the world, under whose protection the saint had already made a vow of chastity, and in whom, after God, he used to say that he had placed all his hopes. During this temptation he one evening entered a church, in which he saw hanging on the wall a tablet, on which he read the following prayer of St. Bernard: "Remember, O most pious Mary, that it has never been heard that any one who had recourse to thy protection was abandoned." Prostrate before the altar of the divine mother, he recited this prayer with tender affection; he renewed his vow of chastity; promised to recite the rosary every day, and then added: "My queen, thou art my advocate with thy Son, to whom I dare not have recourse. My mother, if I shall be so unhappy as to be unable to love my Lord in the next world, whom I know to be so worthy of being loved, at least obtain for me the grace to love him in this life to the utmost of my ability. This is the grace which I ask, and hope to obtain through thy intercession." Thus he prayed to the Virgin; he then abandoned himself entirely into the arms of the divine mercy, resigning himself altogether to the divine will. But scarcely was his prayer finished, when his most sweet mother delivered him from temptation; he instantly recovered his inward peace, and with it his bodily health; and he afterwards continued to live most devoted to the Blessed Virgin, whose praises and mercies he never ceased to proclaim in his sermons and writings.

Our Blessed Mother's Power Over Satan.



OST Holy Mary is not only the queen of heaven and of the saints, but has also sovereign power over hell and the devils, because by her virtues, she has valiantly subdued them. From the beginning of the world God foretold to the infernal serpent, the victory and sway which our queen would have obtained over him, when He announced to him that a woman would come who should conquer him. "I will put enmities between thee and the woman . . . she shall crush thy head."—Gen. 3: 15. And who was this woman—the enemy of Satan? Who but the Blessed Virgin, who by her humility and holy life always vanquished him and beat down his forces? The Lord said, *I will* place enmity between thee and the woman, to show that this conquerer of the devil was not Eve who was then living, but should be another woman descended from her, who, says St. Vincent Ferrer, was to bring to our first parents greater benefits than those they had lost by their sin. Mary, then, has been that great and powerful woman, that has conquered the devil, and, as the Lord has added, has crushed his head, by humbling his pride. Some doubt whether these words refer to Mary or to Jesus, because in the Septuagint version we find, "He shall crush thy head." But in the Vulgate, which is the only version approved by the Council of Trent, we have *she*, and not *he*; and this was the reading adopted by Saint Ambrose, St. Jerome, St. Augustine, St. John Chrysostom, and a great many others. But whatever version be adopted, it is certain that either the Son by means of the mother, or the mother by the power of the Son, has conquered Lucifer. Thus, the Blessed Virgin has ignominiously crushed, and trampled on, the haughty fiend. Hence, as a slave captured in war, he is obliged always to obey the command of his queen. The Blessed Virgin appears to say to us in these words, when the devil assails you, have recourse to me, look up to me and have courage: for in me, who am your protectress, you shall also behold your victory. Thus, to have recourse to Mary is a most secure means of conquering all the powers of Hell; God has given her sovereign authority over hell and the devils, because she has conquered and crushed them. Hence, the Blessed Virgin is said to be an object of terror to the powers of hell: "Terrible as an army set in array."—Cant. 6: 3. *An army set in array*; for she well knows how to dispose her power, her mercy, and her prayers for the confusion of the enemy and for the benefit of her servants, who in their temptations invoke her most powerful prayers.



"As the vine, I have brought forth a most pleasant odor."—Eccl. 24: 23. Like the vine, says Mary, in the words of the Holy Ghost, I have produced fruits of sweet odor. St. Bonaventure compares the Devil to the man of whom Job says: "He diggeth through houses in the dark . . . if the morning suddenly appear, it is to them the shadow of death."—Job. 24: 16, 17. The robber goes to steal in the darkness of the night: but as soon as the dawn appears, he flies away as if he saw the shadow of death. It is thus precisely that the devils enter the soul in the time of darkness, that is, when the soul is obscured by ignorance. The instant the mercy of the Blessed Virgin comes to the aid of the soul, this beautiful aurora dissipates the darkness, and makes the infernal enemies fly as from death. Oh! happy he who, in the battles with hell, always invokes the beautiful name of Mary!

O Mary, truly glorious and wonderful is thy great name. They who remember to invoke it at death, fear not all the powers of hell: for the moment the devils hear thy name, they instantly abandon the soul. A powerful army is not more terrible to an enemy, than the name and protection of Mary are to the powers of hell.

EXAMPLE.

In Recisberg, there was a canon regular, called Arnold, who had a tender devotion to the Blessed Virgin. At the hour of death he received the last sacraments, and having called around him his brothers in religion, he entreated them not to abandon him at that last moment. Scarcely had he uttered these words, when behold! his entire frame began to tremble in their presence; his eyes became distorted, a cold sweat came on, and he said with a trembling voice: "Do you not see the devils, who wish to drag me to hell!" He then exclaimed: "My brothers, invoke for me the name of Mary: through her prayers I hope to obtain the victory." At these words, the religious began to recite the Litany of the Virgin: and while they were saying: "Holy Mary, pray for him," the dying man cried out: "Repeat, repeat the name of Mary, for I am before the tribunal of God." He remained silent for a little, and then said: "It is true that I have done the act, but I have done penance for it." And turning to Mary, he said: "O Mary, I shall be delivered from my enemies, if thou dost assist me." The devils assaulted him a second time; but he defended himself with the crucifix, and by invoking the name of Mary. Thus he spent the entire night. When morning arrived, Arnold, full of serenity and joy, exclaimed: "Mary, my lady, my refuge, has obtained for me pardon and salvation." Then looking at the Blessed Virgin, who invited him to follow her, he said: "I am going, my lady, I am going;" and making an effort to rise, he found himself unable to follow her with the body, but calmly expiring, his soul followed her, as we hope, to the kingdom of eternal glory.

Necessity of the Intercession of Our Blessed Mother.

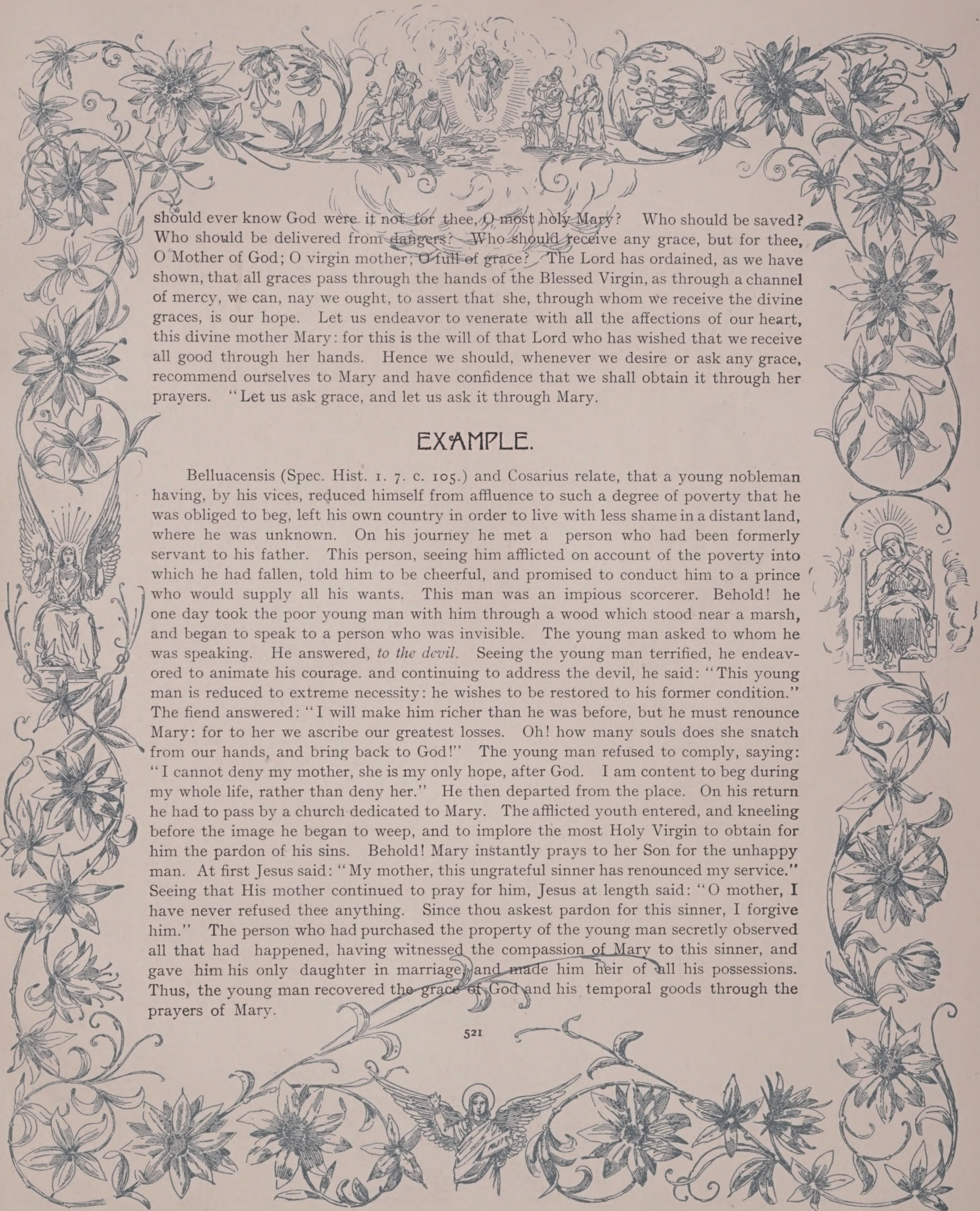


THAT it is not only lawful, but also useful and holy to ask the saints, and particularly most holy Mary, the queen of the saints, to obtain the divine grace for us, is a dogma of faith defined by the councils, against the heretics who censure the invocation of the saints, as being injurious to Jesus Christ, our only Mediator. That Jesus Christ is the only mediator of justice, who, by His merits, has obtained our reconciliation with God, no one denies. But on the other hand, it is an impiety to deny that God is pleased to grant the graces merited by His Son, to the prayers of the saints, and of Mary the divine mother, whom Jesus so ardently desires to see loved and honored by us. Does not every one know that the honor paid to a mother, redounds to the glory of her children?

"The glory of children are their fathers."—Prov. 17: 6. Hence, St. Bernard says: do not imagine that the man who lavishes praise on the mother, obscures the glory of the Son: the more he honors the mother, the more he praises the son. For, it is certain that the authority granted to the Blessed Mother, to intercede for our salvation, has been given to her through the merits of Christ: to intercede for us, not as a mediatrix of justice, but as a mediatrix of grace and intercession. How can she be not full of grace, who has been made the ladder of paradise, the gate of heaven, the most true mediator of God and men? Hence, we ask the holy Virgin to obtain for us the divine graces, not because we feel diffidence in the divine mercy, but rather because we distrust our own unworthiness, and that we recommend ourselves to the Blessed Virgin, that her dignity may supply our misery.

That it is a most useful and holy act to invoke the intercession of Mary, can be questioned only by those who have not the true faith. But the point which I intend to prove is, that the intercession of Mary is also necessary for our salvation: to speak correctly, I mean to say that it is necessary, not absolutely and indispensably as prayer to God is, but only morally, inasmuch as they who neglect to ask the prayers of the Virgin, shall find it very difficult to obtain all the graces necessary for salvation. And I say that this moral necessity of Mary's intercession, or great difficulty in obtaining all the graces necessary for salvation, without asking her to pray for us, arises from the will of God, who wishes that all the graces which He dispenses to us should pass through her hands.

Let your soul thirst after devotion to Mary; preserve it always and never abandon it until you receive her maternal benediction in heaven. Who, says St. Germanus,



should ever know God were it not for thee, O most holy Mary? Who should be saved? Who should be delivered from dangers? Who should receive any grace, but for thee, O Mother of God; O virgin mother; O full of grace? The Lord has ordained, as we have shown, that all graces pass through the hands of the Blessed Virgin, as through a channel of mercy, we can, nay we ought, to assert that she, through whom we receive the divine graces, is our hope. Let us endeavor to venerate with all the affections of our heart, this divine mother Mary: for this is the will of that Lord who has wished that we receive all good through her hands. Hence we should, whenever we desire or ask any grace, recommend ourselves to Mary and have confidence that we shall obtain it through her prayers. "Let us ask grace, and let us ask it through Mary.

EXAMPLE.

Belluacensis (Spec. Hist. 1. 7. c. 105.) and Cosarius relate, that a young nobleman having, by his vices, reduced himself from affluence to such a degree of poverty that he was obliged to beg, left his own country in order to live with less shame in a distant land, where he was unknown. On his journey he met a person who had been formerly servant to his father. This person, seeing him afflicted on account of the poverty into which he had fallen, told him to be cheerful, and promised to conduct him to a prince who would supply all his wants. This man was an impious scorcner. Behold! he one day took the poor young man with him through a wood which stood near a marsh, and began to speak to a person who was invisible. The young man asked to whom he was speaking. He answered, *to the devil*. Seeing the young man terrified, he endeavored to animate his courage. and continuing to address the devil, he said: "This young man is reduced to extreme necessity: he wishes to be restored to his former condition." The fiend answered: "I will make him richer than he was before, but he must renounce Mary: for to her we ascribe our greatest losses. Oh! how many souls does she snatch from our hands, and bring back to God!" The young man refused to comply, saying: "I cannot deny my mother, she is my only hope, after God. I am content to beg during my whole life, rather than deny her." He then departed from the place. On his return he had to pass by a church dedicated to Mary. The afflicted youth entered, and kneeling before the image he began to weep, and to implore the most Holy Virgin to obtain for him the pardon of his sins. Behold! Mary instantly prays to her Son for the unhappy man. At first Jesus said: "My mother, this ungrateful sinner has renounced my service." Seeing that His mother continued to pray for him, Jesus at length said: "O mother, I have never refused thee anything. Since thou askest pardon for this sinner, I forgive him." The person who had purchased the property of the young man secretly observed all that had happened, having witnessed the compassion of Mary to this sinner, and gave him his only daughter in marriage, and made him heir of all his possessions. Thus, the young man recovered the grace of God and his temporal goods through the prayers of Mary.



Through the Merits of Her Son, Our Blessed Mother Obtains Salvation for All.

ALTHOUGH the Blessed Virgin in heaven has no power to command her Son, still her prayers shall always be the prayers of a mother, and therefore they shall be most powerful to obtain whatever she wishes. And why? Precisely for the reason that the prayers of Mary are the prayers of a mother. Hence the Blessed Virgin can do what she wishes in heaven, as well as on earth; for she can raise them that are in despair to hopes of salvation. "All power is given to thee in heaven and on earth; and nothing is impossible to thee, who art able to obtain, even for them that are in despair, hopes of salvation."—Serm. 1. de. Nat. B. Virg. When the Blessed mother goes to ask any favor for us of Jesus Christ, who is called the holy altar of mercy, where sinners obtain pardon from God, the Son has such an esteem for the prayers of Mary, and is so desirous of pleasing her, that when she prays, she seems to command rather than to entreat, and appears before Him rather as a lady than a handmaid.

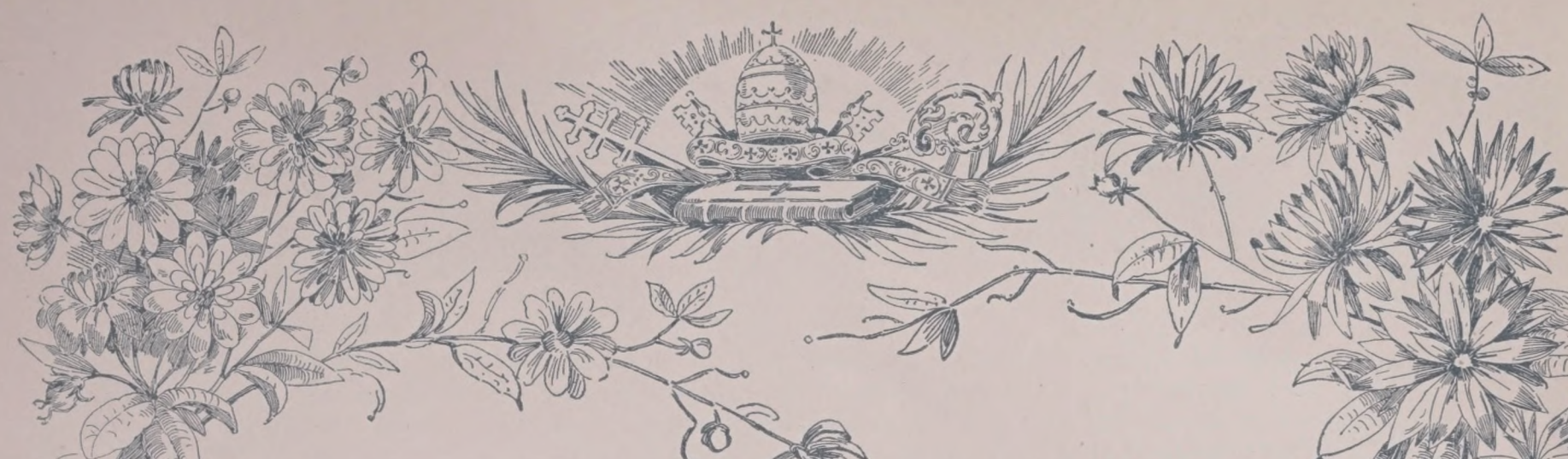
St. Antonine says, that the prayers of the holy Virgin, because they are the prayers of a mother, partake in a certain manner of the nature of a command, and that therefore it is impossible that they should not be heard. Hence, in order to encourage sinners to recommend themselves to this advocate, St. Germanus says: O Mary, having with God the influence of a mother, thou dost obtain pardon for the most enormous sinners; for that God who acknowledges thee to be His true mother, cannot refuse to grant whatever thou askest of Him.

In a word, it is certain that there is no creature who can obtain for us, miserable sinners, so many mercies as this good advocate, whom God, by hearing her prayers, honors not only as His beloved servant, but also as His true mother. This is precisely what William of Paris says in addressing Mary: "No creature can obtain from thy Son so many and so great favors for the miserable, as thou obtainest for them: in this, without doubt, He honors thee, not as a servant, but as His most true mother." O Mary, our dear advocate, since thou hast a heart so merciful that thou canst not behold the miserable without feeling compassion, and since thou hast at the same time such great power with God, to save all whom thou dost defend, do not refuse to plead the cause of

us miserable sinners, who place in thee, after God, all our hopes. If our prayers do not move thee, let at least thy own benignant heart move thee, let thy power move thee: for God has enriched thee with thy great power, that in proportion as thou art rich in power to assist us, thou mayest be merciful in the will to aid us.

EXAMPLE.

Father Razzi, of the order of Camaldoli (Mir. d. Mad. mir. 47), relates that a certain young man, after the death of his father, was sent into the court of a prince. In taking leave of him, his mother, who had a tender devotion to Mary, made him promise to recite every day a *Hail Mary*, and after it to say: "Blessed Virgin, assist me at the hour of my death." After entering the court, he soon became so dissolute and addicted to vice, that his master was obliged to dismiss him. Not knowing how to procure the means of support, he went into the country, and became an assassin and a highway robber. But during this time he did not neglect to recommend himself to Mary, according to the advice of his mother. In the end he was taken by the minister of justice, and condemned to death. On the day before that which was fixed for his execution, he began to think of his disgrace, the grief of his mother, the death which awaited him, and wept bitterly. The devil seeing him oppressed with melancholy, appeared to him in the form of a beautiful young man and promised to save him from death, and to rescue him from prison, if he would do all that he should ask. The criminal consented. The other told him that he was the devil, and had come to assist him. He then asked him to deny the Virgin Mary, and to renounce her protection. "Oh!" said the young man, "that I will never do;" and turning to the Virgin Mary, he repeated the prayer which his mother had taught him: "Blessed Virgin, assist me, assist me at the hour of death." At these words the demon disappeared. But the young man was overwhelmed with affliction, on account of his sins. He invoked the prayers of the Virgin. She obtained for him a great sorrow for all his sins: he confessed them with many tears, and with great contrition. In going to the place of execution, he met on the way a statue of Mary. He saluted the Virgin with his accustomed prayer: "Blessed Virgin, assist me at the hour of my death." The statue bowed its head, and returned the salute in presence of the crowd. Being moved to tenderness, he implored leave to kiss the feet of the image. The officers of justice refused permission, but at length yielded to the clamor of the people. The young man bowed down to kiss the feet of the statue; the image stretched out its arm, took him by the hand, and held him so fast that he could not be removed. At the sight of this prodigy, all began to cry out, "Mercy, Mercy," and the young man was pardoned. Having returned to his own country, he led an exemplary life, continuing always devoted to Mary, by whose prayers, presented in the name of her Son, he was delivered from temporal and eternal death.



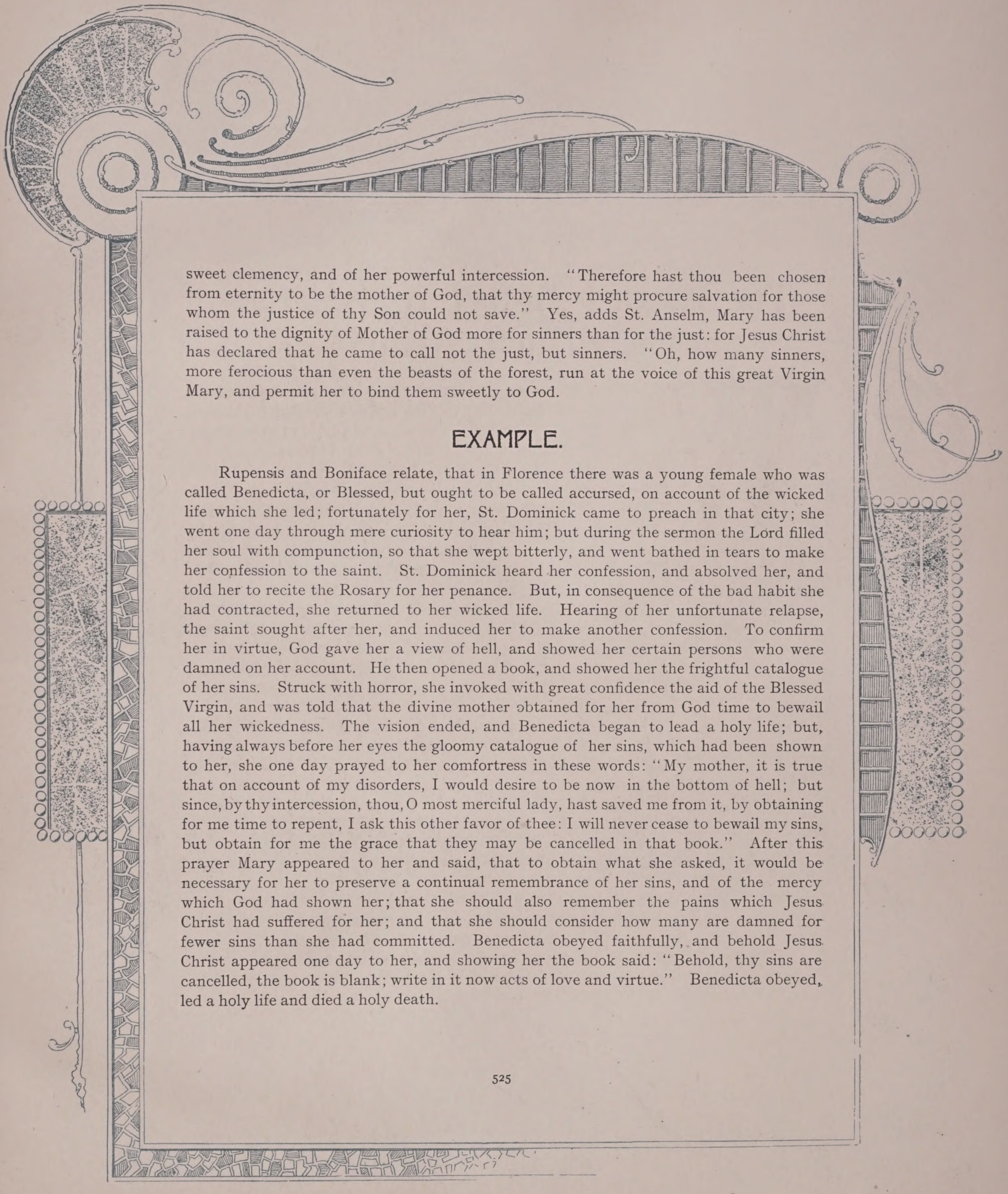
The Blessed Mother is the Peacemaker of Sinners With God.



WHY SHOULD men regard as severe this merciful Saviour, who has given his life for our salvation? Why should they look on him, who is all amiableness, as an object of terror? Diffident sinners, what do you fear? Are you fearful, because you have offended God; know that Jesus has fastened your sins to the cross with His own wounded hands, and that having by His death atoned for them to the divine justice, He has already taken them away from your souls. Behold the consoling words of the saint: "They imagine Him who is mercy to be severe, and Him who is amiableness, they regard as full of terror. What do you fear, O ye of little faith? He has affixed your sins to the cross with his own hands." But, adds the saint, should you ever feel afraid of having recourse to Jesus Christ, because His divine majesty terrifies you; for in becoming man, He has not ceased to be God; should you wish for an advocate with Him, fly to Mary, for she will intercede for you with the Son, who will certainly hear all her prayers, and the Son will intercede with the Father, who can refuse nothing to such a Son. "But perhaps," says the saint, "you dread in the Son the divine majesty; because although He has become man, he has continued to be God. Do you wish for an advocate with him? Have recourse to Mary. The Son will certainly hear the mother, and the Father will hear the Son." The holy Doctor then concludes in these words: "My children, she is the ladder of sinners, she is my greatest confidence, she is the entire ground of hope." O my children, this divine mother is the ladder of sinners, by which they ascend again to the height of divine grace: she is my greatest confidence, she is the entire ground of my hope.

Behold the words which the Holy Ghost in the Canticles puts into the mouth of Mary: "I am a wall; and my breasts are as a tower, since I am become in his presence as one finding peace."—Cant. 8: 10. I am, says Mary, the defence of all who have recourse to me, and my mercy is to them a tower of refuge, and therefore have I been appointed by my Lord, the mediatrix of peace between sinners and God.

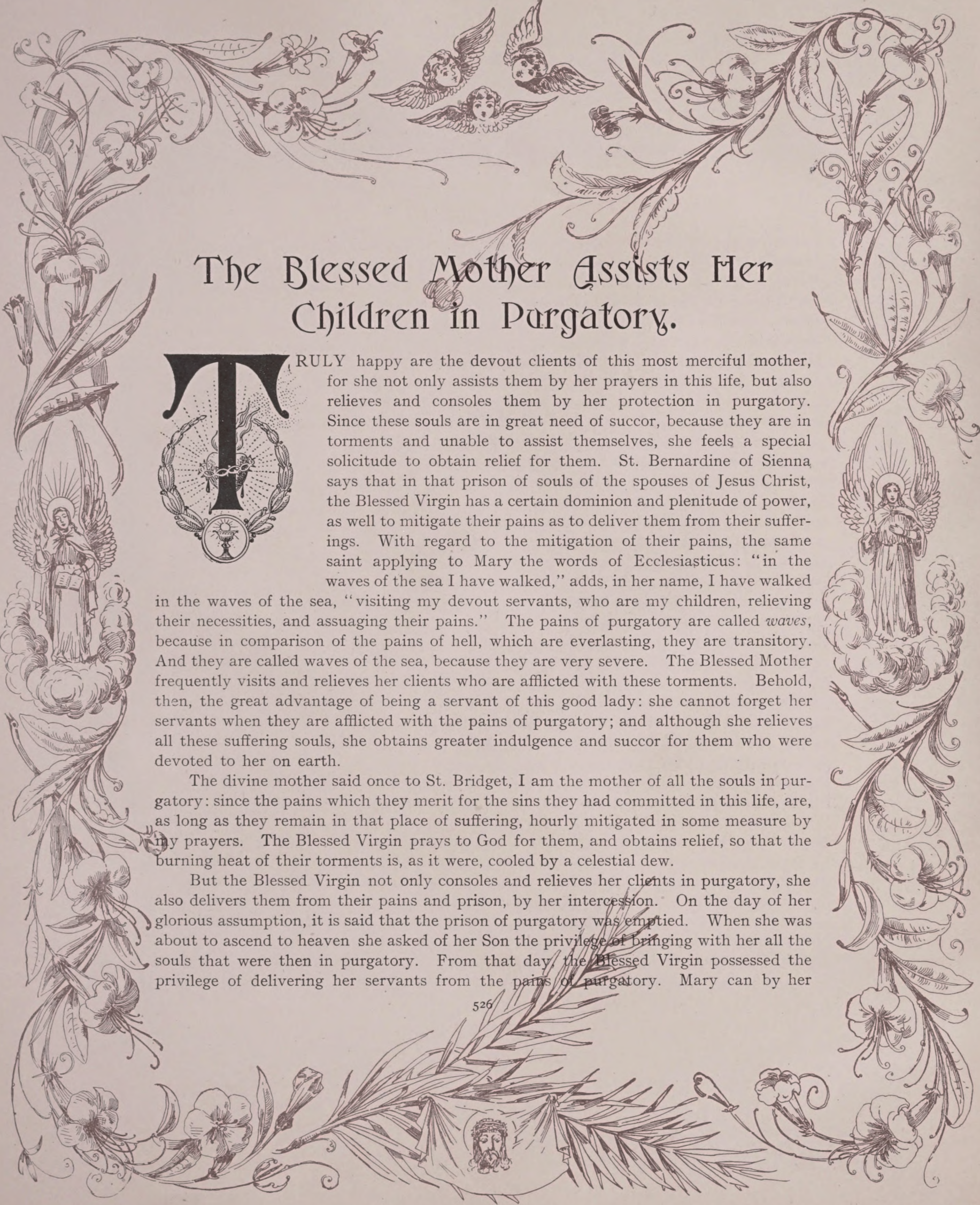
St. John Chrysostom says that the Virgin Mary has been made Mother of God, in order that miserable sinners, who, on account of the enormity of their sins, could not be saved according to the divine justice, might obtain salvation through the aid of her



sweet clemency, and of her powerful intercession. "Therefore hast thou been chosen from eternity to be the mother of God, that thy mercy might procure salvation for those whom the justice of thy Son could not save." Yes, adds St. Anselm, Mary has been raised to the dignity of Mother of God more for sinners than for the just: for Jesus Christ has declared that he came to call not the just, but sinners. "Oh, how many sinners, more ferocious than even the beasts of the forest, run at the voice of this great Virgin Mary, and permit her to bind them sweetly to God.

EXAMPLE.

Rupensis and Boniface relate, that in Florence there was a young female who was called Benedicta, or Blessed, but ought to be called accursed, on account of the wicked life which she led; fortunately for her, St. Dominick came to preach in that city; she went one day through mere curiosity to hear him; but during the sermon the Lord filled her soul with compunction, so that she wept bitterly, and went bathed in tears to make her confession to the saint. St. Dominick heard her confession, and absolved her, and told her to recite the Rosary for her penance. But, in consequence of the bad habit she had contracted, she returned to her wicked life. Hearing of her unfortunate relapse, the saint sought after her, and induced her to make another confession. To confirm her in virtue, God gave her a view of hell, and showed her certain persons who were damned on her account. He then opened a book, and showed her the frightful catalogue of her sins. Struck with horror, she invoked with great confidence the aid of the Blessed Virgin, and was told that the divine mother obtained for her from God time to bewail all her wickedness. The vision ended, and Benedicta began to lead a holy life; but, having always before her eyes the gloomy catalogue of her sins, which had been shown to her, she one day prayed to her comfortress in these words: "My mother, it is true that on account of my disorders, I would desire to be now in the bottom of hell; but since, by thy intercession, thou, O most merciful lady, hast saved me from it, by obtaining for me time to repent, I ask this other favor of thee: I will never cease to bewail my sins, but obtain for me the grace that they may be cancelled in that book." After this prayer Mary appeared to her and said, that to obtain what she asked, it would be necessary for her to preserve a continual remembrance of her sins, and of the mercy which God had shown her; that she should also remember the pains which Jesus Christ had suffered for her; and that she should consider how many are damned for fewer sins than she had committed. Benedicta obeyed faithfully, and behold Jesus Christ appeared one day to her, and showing her the book said: "Behold, thy sins are cancelled, the book is blank; write in it now acts of love and virtue." Benedicta obeyed, led a holy life and died a holy death.



The Blessed Mother Assists Her Children in Purgatory.



TRULY happy are the devout clients of this most merciful mother, for she not only assists them by her prayers in this life, but also relieves and consoles them by her protection in purgatory. Since these souls are in great need of succor, because they are in torments and unable to assist themselves, she feels a special solicitude to obtain relief for them. St. Bernardine of Sienna says that in that prison of souls of the spouses of Jesus Christ, the Blessed Virgin has a certain dominion and plenitude of power, as well to mitigate their pains as to deliver them from their sufferings. With regard to the mitigation of their pains, the same saint applying to Mary the words of Ecclesiasticus: "in the waves of the sea I have walked," adds, in her name, I have walked in the waves of the sea, "visiting my devout servants, who are my children, relieving their necessities, and assuaging their pains." The pains of purgatory are called *waves*, because in comparison of the pains of hell, which are everlasting, they are transitory. And they are called waves of the sea, because they are very severe. The Blessed Mother frequently visits and relieves her clients who are afflicted with these torments. Behold, then, the great advantage of being a servant of this good lady: she cannot forget her servants when they are afflicted with the pains of purgatory; and although she relieves all these suffering souls, she obtains greater indulgence and succor for them who were devoted to her on earth.

The divine mother said once to St. Bridget, I am the mother of all the souls in purgatory: since the pains which they merit for the sins they had committed in this life, are, as long as they remain in that place of suffering, hourly mitigated in some measure by my prayers. The Blessed Virgin prays to God for them, and obtains relief, so that the burning heat of their torments is, as it were, cooled by a celestial dew.

But the Blessed Virgin not only consoles and relieves her clients in purgatory, she also delivers them from their pains and prison, by her intercession. On the day of her glorious assumption, it is said that the prison of purgatory was emptied. When she was about to ascend to heaven she asked of her Son the privilege of bringing with her all the souls that were then in purgatory. From that day, the Blessed Virgin possessed the privilege of delivering her servants from the pains of purgatory. Mary can by her



prayers and by the application even of her own merits, rescue souls from purgatory, and particularly the souls of them who were devoted to her on earth. The sufferings of these souls are mitigated, and even shortened, because by her intercession she obtains an abridgment of the time of their purgation.

And how is it possible for him to perish who recommends himself to this good mother, when, through His love for her, the Son, who is God, has promised to show mercy to all who recommend themselves to her protection. This our Lord revealed to St. Bridget (1. 5. c. 53), when she heard Him say to Mary: "By my omnipotence, beloved mother, I have given thee the privilege of obtaining in whatever manner thou wilt, pardon for all sinners, who invoke the aid of thy clemency." Hence, contemplating Mary's great power with God, and her great compassion for us, the Abbot Adam Perseus, said with unbounded confidence, O mother of mercy, thy clemency is as great as thy power; thy mercy in procuring pardon, is as great as thy power to obtain it.

EXAMPLE.

Father Eusebius Nierembergh (Trop. Marian. lib. 4, cap. 29), relates, that in a city of Arragon there was a young lady called Alexandra, who being of noble birth and extraordinary beauty, was greatly beloved by two young men, Through jealousy, they one day began to quarrel, and killed each other. Their relatives went, in a rage, and took away the life of poor Alexandra, because she had been the occasion of the death of the young men; they cut off her head and threw it into a well. In a few days after St. Dominick passed by, and being inspired by God, went to the well and said: "Alexandra, come forth." Behold the maiden appeared, and entreated St. Dominick to hear her confession. The saint heard her confession, and gave her communion in the presence of an immense multitude of persons who had come to see the wonder that had been wrought. St. Dominick commanded her to state the reason why she had received so great a favor. Alexandra said, that when her head was cut off, she was in mortal sin, but that in return for the pious practice of reciting the Rosary, most holy Mary preserved her life. Alexandra remained alive for two days, in the presence of all, and then her soul went to purgatory. In fifteen days her soul appeared to St. Dominick, beautiful and brilliant as a star, and said to him, that the recitation of the Rosary in their behalf, was one of the principal sources of relief to the souls in purgatory; and that as soon as they go to heaven, they pray for all who recite for them this powerful prayer. After these words, St. Dominick saw the fortunate soul ascending in triumph to the kingdom of the saints.

Our Blessed Mother Conducts Her Faithful Children to Heaven.

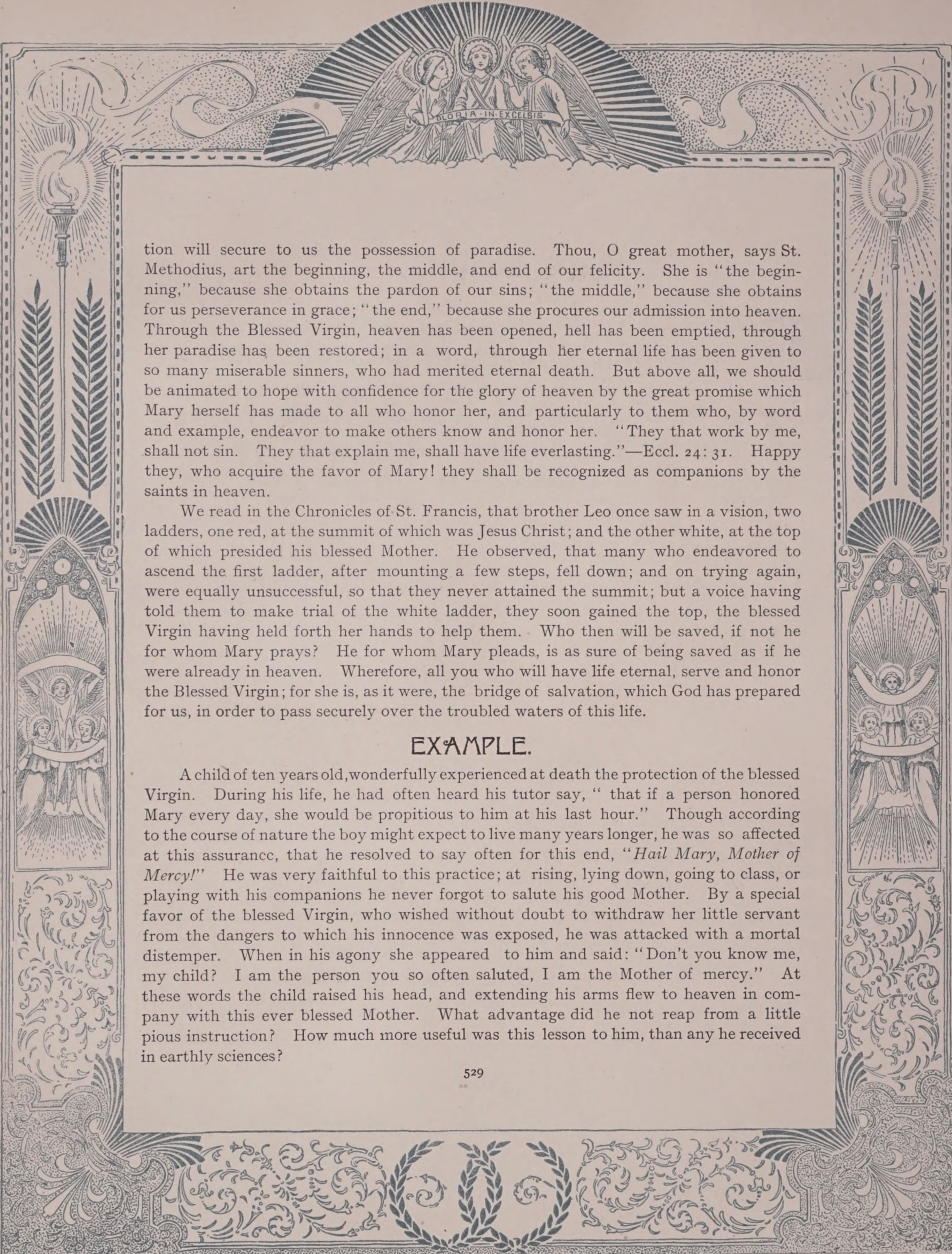


H! what a strong mark of predestination have the servants of the Blessed Virgin. To this divine mother, the holy Church applies the words of Ecclesiasticus, and, in her name, says for the comfort of her servants: "In all these I sought rest, and I shall abide in the inheritance of the Lord." "Happy the man," in whose house Mary shall find rest. Through the love which she bears to all, she seeks to make devotion to herself reign in all. There are many, who either do not receive it, or neglect to preserve it; happy he who receives and preserves it! "Devotion to the Blessed Virgin abides in all who are the inheritance of the Lord; that is, in all who shall reign in heaven to praise Him for eternity. In the chapter of Ecclesiasticus which has been just quoted, Mary continues to say: "He that made me rested in my tabernacle, and said to me,—Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect." My Creator has condescended to come to repose in my bosom, and has willed that I dwell in the hearts of the elect (of whom Jacob was a figure, and who are the inheritance of the Virgin); and has ordained, that in all, the predestined devotion to, and confidence in me, should take root.

By her powerful prayers and aid, this divine mother will certainly obtain paradise for us, unless we place an impediment to its attainment. To serve Mary, and to belong to her court, is the greatest honor we can enjoy; for to serve the queen of heaven, is already to reign in heaven, and to obey her commands, is more than to reign. On the other hand, they who do not serve Mary, shall not be saved; because they who are bereft of the assistance of this great mother, are deprived of the aid of her Son, and of the whole celestial court.

Eternal praise to the infinite goodness of our God who has decreed to appoint Mary our advocate in heaven, that, as mother of the judge, and as mother of mercy, she may by her intercession efficaciously and successfully negotiate the great business of our eternal salvation.

It is true that in this life no one can be certain of his salvation. "Man knoweth not whether he be worthy of love or hatred: but all things are kept uncertain for the time to come."—Eccl. 9: 1. Sinners, let us walk in the footsteps of Mary, let us cast ourselves at her blessed feet, and not depart from her till she blesses us: for her benedic-



tion will secure to us the possession of paradise. Thou, O great mother, says St. Methodius, art the beginning, the middle, and end of our felicity. She is "the beginning," because she obtains the pardon of our sins; "the middle," because she obtains for us perseverance in grace; "the end," because she procures our admission into heaven. Through the Blessed Virgin, heaven has been opened, hell has been emptied, through her paradise has been restored; in a word, through her eternal life has been given to so many miserable sinners, who had merited eternal death. But above all, we should be animated to hope with confidence for the glory of heaven by the great promise which Mary herself has made to all who honor her, and particularly to them who, by word and example, endeavor to make others know and honor her. "They that work by me, shall not sin. They that explain me, shall have life everlasting."—Eccl. 24: 31. Happy they, who acquire the favor of Mary! they shall be recognized as companions by the saints in heaven.

We read in the Chronicles of St. Francis, that brother Leo once saw in a vision, two ladders, one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided his blessed Mother. He observed, that many who endeavored to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful, so that they never attained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them. Who then will be saved, if not he for whom Mary prays? He for whom Mary pleads, is as sure of being saved as if he were already in heaven. Wherefore, all you who will have life eternal, serve and honor the Blessed Virgin; for she is, as it were, the bridge of salvation, which God has prepared for us, in order to pass securely over the troubled waters of this life.

EXAMPLE.

A child of ten years old, wonderfully experienced at death the protection of the blessed Virgin. During his life, he had often heard his tutor say, "that if a person honored Mary every day, she would be propitious to him at his last hour." Though according to the course of nature the boy might expect to live many years longer, he was so affected at this assurance, that he resolved to say often for this end, "*Hail Mary, Mother of Mercy!*" He was very faithful to this practice; at rising, lying down, going to class, or playing with his companions he never forgot to salute his good Mother. By a special favor of the blessed Virgin, who wished without doubt to withdraw her little servant from the dangers to which his innocence was exposed, he was attacked with a mortal distemper. When in his agony she appeared to him and said: "Don't you know me, my child? I am the person you so often saluted, I am the Mother of mercy." At these words the child raised his head, and extending his arms flew to heaven in company with this ever blessed Mother. What advantage did he not reap from a little pious instruction? How much more useful was this lesson to him, than any he received in earthly sciences?

Save Regina.

HAIL holy Queen, Mother of mercy; our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy toward us; and after this, our exile, show unto us the blessed fruit of thy womb, Jesus; O clement, O pious, sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.



Memorare.

REMEMBER, O most pious Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Relying on thy goodness and mercy, we cast ourselves at thy sacred feet, and most humbly supplicate thee, O Mother of the Eternal Word, to adopt us as thy children, and take upon thyself the care of our salvation.

O let it not be said, our dearest Mother, that we have perished at thy sacred feet, where no one ever found but mercy, grace and salvation. Amen.

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